AN

ACCOUNT

OF THE

Miniſters, Lecturers, Maſters and Fellows of COLLEGES and Schoolmaſters,

WHO WERE

Ejected *or* Silenced

AFTER THE

RESTORATION in 1660.

By, or before, the ACT for

UNIFORMITY.

Deſign'd for the preſerving to Poſterity, the Memory of their Names, Characters, Writings and Sufferings.

The Second Edition: In Two Volumes. VOL. II.

By *EDMUND CALAMY*, D. D.

LONDON:

Printed for *J. Lawrence*, in the *Poultrey*; *J. Nicholſon*, and *J. Sprint*, in *Little-Britain*; *R. Robinſon*, in St. *Paul's* Church-Yard; *N. Cliffe*, and *D. Jackſon*, in *Cheapſide*. MDCC XIII.

MVSEVM
BRITAN
NICVM.

THE PREFACE.

TO *Write of* Nonconformists *and* Diſſenters, *is in the Eſteem of ſome Men, to write of* Schiſmaticks *and* Rebels: *To commend them is little better than to write in the Praiſe of* Nero. *They have been repreſented in ſuch a manner, as if no Words could be bad enough to deſcribe them. But it is no new Thing for Perſons of great real Worth and Eminence to be thus treated.* Away with ſuch Fellows from the Earth, for it is not fit they ſhould live, *is Language that the firſt ſpreaders of Chriſtianity in the World were us'd to. It is therefore the leſs to be wondred at, if they who are deſirous to tread in their Steps, have been us'd in the ſame manner. The* Diſſenters *in* England *have had a great ſhare in this ſort of Uſage. They have born all the Obloquy that the Stage, the Tavern, the Preſs, or the Pulpit could well vent againſt them. Preachers and Poets have made merry with them: Wit and Malice, Intereſt and Power have jointly conſpir'd againſt them: And yet they have ſome Footing, and ſome Credit ſtill left. This is an Argument in their favour, to ſuch as conſider it. There is ſomething more than Human in it.*

If they that Suffer'd for their Nonconformity *in* 62, *whatever miſtakes they might labour under, did not do it out of a Principle of Conſcience, they were the weakeſt People in the World. They were active in their own Ruin: And might eaſily have avoided Miſery, by a compliance, which nothing could be reaſonably ſuppos'd capable of keeping them from, if they had not been afraid of Sinning againſt* GOD.

But when that check'd them, we need not wonder that GOD *ſhould own them and appear for them: Or that tho' they ſuffer'd much, they ſhould be conſiderably ſupported. The very Conduct of Divine Providence towards them is a confirming Evidence, that there is a reality in Religion, and therefore ought to be conſider'd with Obſervation. To let the Memory of theſe Men Dye is injurious to Poſterity; by depriving them of what might contribute to promote their ſteadineſs to their Principles, under Hardſhips and Severities.*

To recover a tolerable Liſt however, of thoſe who were Silenc'd after the Reſtoration of Charles II. *was at this diſtance no eaſy thing; and to recover Characters of a number of them yet harder. I look upon it as the more needful that this ſhould have been endeavour'd, becauſe* Dr. Sam. Parker *and ſome others, have taken a Liberty ſo ſtrangely to diminiſh their Number, whereby they have in effect charged thoſe who have reported them to have been about Two Thouſand, with falſifying in their own Favour; which had a tendency to blacken their Memory, if they were not clear'd by a juſt Repreſentation.*

A Catalogue of them was Printed in 1663, *but it was difficult to come by, and very ſcarce. I could not obtain a ſight of it, till my firſt Edition of this Work was got through the Preſs; and when I look'd into it, I found it very deficient. It mentions the Names of thoſe who were Ejected in* London *and* Eſſex, *and Eight Counties more, but has not a word of all the reſt, and yet it bears the Title of* an exact Catalogue. *What muſt the next Age have thought of the Diſſenting Miniſters, to find them aſſerting with ſo much Aſſurance, that the Number of the Ejected amounted to Two Thouſand, when an* exact Catalogue *cannot reckon up above Five or Six Hundred? I cou'd not but think the future Reputation of many, concern'd in the clearing of this matter, by Publiſhing a Liſt that might much better deſerve*

the

the Name of exact, *than one that contains the Names of little more than a Quarter part of them. Accordingly, I ſought out every where for Aſſiſtance, and after ſome time obtain'd Four written Catalogues. One was Collected with great Induſtry and Application by the Reverend Mr.* William Taylor, *late of* Newbery, *who while Chaplain to the late Lord* Wharton, *had a Correſpondence in moſt parts of* England, *in purſuit of this Deſign; and many of the Letters that he receiv'd upon this occaſion, were put into my Hands, and are yet by me. Two I receiv'd from the laborious Mr.* Roger Morrice, *who was for collecting every thing that was Curious, and had taken a great deal of pains in order to the compleating ſuch a Deſign. The fourth I receiv'd from another Hand. I collated them together, and drew one Liſt out of all of them, omitting none where they were all agreed; and where they differ'd, I ſometimes follow'd one Copy, and ſometimes another, with reſpect to the ſeveral Counties, according to the Information and Advice of ſuch as I conſulted in Perſon, and by Letter, for the Places with which they were beſt Acquainted: Hoping that tho' my Liſt did not preſently prove* exact, *it might pave the way for one at length that might as much deſerve that Character, as could reaſonably be expected, at ſo many Years diſtance.*

Several things concur to make Exactneſs in this Caſe difficult. There were two Ejections of Miniſters in the beginning of the Reign of King Charles II: *One out of the Livings that had been Sequeſtred, and another by the* Act for Uniformity. *I obſerv'd in my Preface to my firſt Edition, that the Liſts I had met with, had not made that Diſtinction in this reſpect I could have wiſh'd for. There were ſome few, (and as far as my Information reaches, they were but very few) of thoſe caſt out of the ſequeſtred Livings, who ſtill kept in the Church after the Act took place. I own'd that here and there one of*

these might be still nam'd as Ejected. But then there were others who lost their Ecclesiastical Preferments soon after the Restauration, whom the Act of Uniformity found unpossess'd of any Benefice, and others who were Chaplains to Persons of Quality, without any other Preferments, against whom the Church Doors were by the Act shut and barr'd, for all time to come. I intimated, that having my self observ'd and inserted some such, I thought my List might be as defective in those of this latter, as it could be redundant in those of the former sort. Some were Ejected twice: First out of sequestred Livings, and afterwards out of some other place, in which they were fix'd, before the Act took place, by which they were totally Silenc'd. I signify'd that I had noted some such, and that it was not unlikely but several others might have escap'd my notice. But then there were others just enter'd upon the Ministry, tho' not fully fix'd in any certain Place, who were as much Silenc'd by that Act, as if they had been Ejected out of Livings, of which they for some time had had Possession. And I added, that as many of these might perhaps upon search be found omitted, as there were of the others that were mention'd twice, and at two several places. However, any thing of this kind either way, being inconsistent with the exactness I aim'd at, I made it my Request to all that should cast their Eyes on what I publish'd, that they would so far favour and oblige me, as to give me notice of any mistakes they observ'd of either sort. And I must now own my self oblig'd to many, both Ministers and Gentlemen, upon this Account.

At the end of each County, I added the Names of such as I could obtain the Knowledge of, who tho' Nonconformists at first, did afterwards comply with the National Establishment. I therefore did it, that it might be seen, how few, under all the Hardships and Disadvantages which Nonconformity was attended with, were prevail'd on by any opposite pro-

spect,

ſpect, to deſert their Principles, compar'd with ſuch as were firm in adhering to them. I intimated, that I herein follow'd the foremention'd Liſts, and ſhould be ſorry for any miſtakes; but upon intimation given, would readily Correct them: And I have accordingly done it, as far as any have been ſo kind to aſſiſt me, by giving me Information.

Lives and Characters are very entertaining. Hardly any part of Mr. Baxter's *Narrative was more generally agreeable, than his Brief Account of the Miniſters of* Worceſterſhire, *and the parts adjoining. That my Liſt therefore might not be a dull heap of Names only, I added the Characters of many, which I thought a juſt Debt to the Memory of thoſe who had deſerv'd ſo well of Mankind, who ſuffer'd ſo bravely to maintain their Integrity; and rather expos'd themſelves and their Families to no ſmall Hardſhips, than they would ſtrain their Conſciences. I took the pains to conſult the printed Lives, and ſcatter'd Characters, and Funeral Sermons, of as many as I could meet with, Collecting thence what appear'd ſuitable to my purpoſe. I added an Account of ſome few, my own Acquaintance with whom, put me into a Capacity of giving their juſt Character. And had Memoirs concerning ſeveral others, (of whom no Account was ever Printed before) communicated to me by divers Friends in City and Country, who were beſt able to do them Juſtice. Thus was a Work of much Time and Pains, and it is now conſiderably augmented: And from a Chapter in another Volume, is become a Volume by it ſelf, and I am ready to own by what Aſſiſtance it is thus improv'd.*

Some Angry Perſons have taken no little Pleaſure in beſpattering theſe worthy Men, whoſe Names rather deſerv'd Embalming: But none hath more ſignaliz'd his Rancour and Bitterneſs, in ill-natur'd particular Reflections, than Mr. Anthony a Wood, *the* Oxford *Hiſtoriographer; who hath been taken to task by ſeveral for his other failures, while no one*

that I know off, hath been ſo charitable as to wipe off the foul Aſperſions he hath caſt on thoſe of our denomination, who, to ſay the leaſt, deſerv'd much better Treatment. What muſt thoſe who come after us think of our ſupine Neglect, ſhould ſuch Malignant Inſinuations as his, which ſo blacken the whole Body of our Miniſters, and the moſt leading Men amongſt them (very few only excepted) be ſuffer'd to paſs uncontradicted? If any think Innocence needs no Apology, they would do well to conſider, whether ſuch as riſe up among us, and are ſtrangers to their Characters, may not ſuppoſe there was ſomething of Truth in his ſpiteful Reflections, if none had the Courage publickly to confront them.

The firſt Specimen of this Authors Abilities, was his Antiquitates Univerſitatis Oxon, in which (*they are the words of a learned Biſhop* *) there is not only falſe *Latin*, but falſe *Engliſh* too, and many bad Characters caſt on good Men, eſpecially on the *Anti-Arminians*, who are all, (eſpecially Dr. *Trideaux*) made Seditious Perſons, and Schiſmaticks, if not Hereticks. Nay, our firſt Reformers (out of *Peter Heylins* angry, and (to our Church and Truth) ſcandalous Writings) are made Fanaticks. The Truth is, not only the *Latin*, but alſo the matter of thoſe Antiquities, being Erroneous in ſeveral Things, may prove Scandalous, and give our Adverſaries ſome occaſion to cenſure, not only the Univerſity, but the *Church of England*, and our Reformation. *And that truly great Man, Archbiſhop* Tillotſon, *found it neceſſary to vindicate the Memory of that Excellent Perſon, Biſhop* Wilkins, *from this Author's Aſperſions, in his Preface to a Volume of that Biſhop's Sermons*; *And after a mild Cenſure, concludes (in his wonted manner) with this ſoft Reflection*; That there is no readier way for a Man to bring his own worth into Queſtion, than by endeavouring to detract from the worth of other Men.

* Bp. *Barlow's* Genuine Remains. *pag.* 181, 184.

His

His next Work was his Athenæ Oxonienſes, *with an Eye to which Biſhop* Burnet * *Stiles him a* Scribler, *and hath this remarkable Paſſage.* That poor Writer has thrown together ſuch a Tumultuary mixture of Stuff and Tattle, and has been ſo viſibly a Tool of ſome of the Church of *Rome*, to reproach all the greateſt Men of our Church that no Man who takes care of his own Reputation, will take any thing upon Truſt, that is ſaid by one that has no Reputation to loſe. He has laid together all that the malice of Miſſionaries could furniſh him with, to blemiſh the Work of one of the greateſt Men of our Church, Biſhop *JEWEL*; and he hath Barbarouſly attack'd the Memory of Biſhop *WARD*, who was in ſo many reſpects one of the greateſt Men of his Age, but that he had appear'd with too much Zeal againſt *Popery*, to be ſpar'd by one of their Faction.

* *The Lord Biſhop of Sarums Letter to the Biſhop of* Coventry *and* Litchfield, *p.* 9, 10.

The Truth of it is, the Athenæ Oxonienſes, *Hiſtorically reckoning up the Writers of that Famous Univerſity, with their ſeveral Works, was a very noble Deſign: But the Canker'd Spirit of the Author, has ſpoil'd that which otherwiſe had been one of the beſt Books that a lover of* Biography *could eaſily have met with. His Reflections, which are many times as void of Judgment as Charity, are intolerable. He ſpares none. Many of the moſt eminent* Conformiſts, *and ſome that were the Glory of the Eſtabliſh'd Church, are ſeverely laſh'd as well as the Poor* Nonconformiſts. *Nay the very Martyrs do again ſuffer under him. With him Biſhop* Farrars *Anſwer to the* Papiſts *was inſufficient.* The loſs of *excellent Biſhop* Hooper *(who with great conſtancy endur'd the Flames, to atteſt the Truth of his Religion in oppoſition to* Popery) *he ſays,* was lamented by ſuch as pretended to Reformation. *And indeed, whoever will take the pains to purſue the Compariſon with Obſervation, will generally find*

better

better Characters given of the Papists, *than of* Protestants. *He could not spare the Famous* John Fox, *and his Book of Martyrs, which he declares to be* too bitter against the Papists. *And as for the Learned Bishop* Bale, *he is with him a meer Whiffler, and to be run down upon all Occasions: And there was good reason for it; for he was an Irreconcileable Enemy to all the Relicks of* Popery.

He not only inveighs against Dean Sampson *of* Christ-Church, *as one* in Perpetual motion for carrying on the Holy Cause, *but reflects with freedom on Dr.* George Abbot *Arch-Bishop of* Canterbury, *as* shewing more respect to a Cloak than a Cassock. *He gives a strange Character of Dr.* Holland, *who he says* had more than a Sip of Learning. *He adds,* he was esteem'd by the Precise Men of his Times, and after, as a Man mighty in the Scriptures: *But for his part, he had not one word to add in his Favour, tho' he was Doctor of the Chair. Dr.* Cracanthorp *is insinuated to be a* foul mouth'd Writer *against the* Papists. *Bishop* Reynolds *is recorded for* a Man given to Change, to please a Covetous and Politick Consort: *And Bishop* Wilkins *for* a Man of unsettled Principles; *with this Addition, that* he was malign'd by the Arch-Bishops *Sheldon* and *Dolben*, and Bishop *Fell*, for his wavering and inconstant Mind in Religion. *If this be True, he might very well have forborn to mention it, for their sakes, whose Memory is thereby like to Suffer with impartial Posterity; who, in all probability, will prefer the Moderation of Bishop* Wilkins, *which is falsly stil'd Inconstancy, to the Stiffness and Rigour of the other Three.*

What is there that should make this Book Admir'd, by any that love either Truth or Candour? Instead of being an Ornament to the Famous University of Oxford, *'tis really a Blemish to it; and so will remain as long as 'tis Uncorrected. Its not capable of being*

being purg'd by Flames. It cannot indeed be suppos'd, but it was a Mortification to the Author, to live to see his Book Censur'd and Burnt, and himself Expell'd the University. Justice was hereby done to many worthy Persons, tho' undesignedly: For 'twas upon a particular Complaint, that the Chancellors Court of the University proceeded to that Severity, which was due for the Injury he had done to the Memory of many. But the Book is still an Instrument of lasting Mischief, by conveying ill Impressions, which sometimes are never rectify'd afterwards. And what greater injury can there be, than to perpetuate the Sufferings of deserving Persons!

It cannot indeed be much wondred, that he who treated some of the greatest Men of the Church of England, *with so much Contempt, should give himself a Liberty in aspersing the* Nonconformists: *And yet is it not a Hardship, if they are the only Persons with reference to whom he must be credited? He gives sufficient warning in his Preface, to all that have any thing of an ingenuous Temper, or are for dealing with others, as they would be dealt by themselves. For he declares, that* the *Nonconformists* were as usually, so little Friends to the carrying on of a publick Design, that very few, and those very unsatisfactory Relations could be obtained from them; and that therefore no very favourable Account of their Writings was to be expected from him. *This is a singular Instance of his fairness to let them know what they must expect. They must look for no favour. The Truth of it is, they never expected it from a Man of his Character; no nor Justice neither, which comes a degree below it: And that was the true Reason, why so many of them thought it to no purpose, to hold any Correspondence with him, about the Design he had in Hand. But some there were that were free and open in communicating Memoirs to him, to whom he refus'd what no candid Writer would*

have

* The Learned Dr. *Nehemiah Grew.*

have denied, I had it from a Perſon of Note and Worth, (who is ſince Dead) that when he obſerv'd a conſiderable Miſtake in this Author's Account of his own Father, who was a worthy Nonconforming Miniſter, he offer'd him to have been at the Charge of Re-printing that Sheet, that ſo that miſtake might be rectify'd: But ſo true was he to his Word, that he had given in the Caſe, that no Favour was to be expected from him, that this could by no means be obtain'd. Let any then judge, what Regard his Characters of them may deſerve. He is a Writer that pretends to great Exactneſs, and yet runs into a great many groſs Miſtakes in matters of Fact; which had hardly been cenſurable in one that touches on ſo great a variety of Particulars, had he but allow'd for ſlips and overſights, and other Marks of human Fallibility; and been ready to correct upon better Information. But that was a thing below him.* Dr. Walter Pope, *who wrote the Life of his Friend Biſhop* Ward, *vindicating his Memory from this Author's Reflections, charges him home. I'll add his words.* Here *(ſays he)* I ſhould diſmiſs Mr. *Wood*, and cloſe this Chapter, had I not juſt cauſe for quarrelling with him upon my own Account, for having endeavour'd to rob me of my deſerved Praiſe, and to obſcure the moſt glorious Action of my Life; in not mentioning that famous Conteſtation concerning Formalities, *(meaning the Academical Habits)* which I have deſcrib'd at large in the Fifth Chapter, or my being Proctor, which cannot but be either out of Ignorance or Deſign, either of which is ſufficient to ruin the Credit of an Hiſtorian. He has falſify'd the Hiſtory: Having made the Proctor's *Byfield* and *Conant*, ſerve for the Years 1657, and 1658, which is not only notoriouſly untrue, but alſo it thruſts my College, and my ſelf out of the *Faſti*, or the Univerſity Chronicles; which is an intolerable Grievance to Perſons thirſty

thirſty of Fame, and Ambitious of Honour: But for our Comfort, whoever conſults the Univerſity Regiſter, or the Convocation Books, will be eaſily and clearly convinc'd of the Truth of what I have here aſſerted. Hence *(ſays he)* I conclude, if he may not be credited in a matter ſo notoriouſly known, and of ſuch importance to his Hiſtory, we may, with good reaſon, ſuſpect the Character he gives of a Perſon, with whom I firmly believe he never had any Converſation. *But notwithſtanding all this, I have ſometimes borrow'd from ſome of his Characters, and perhaps ſome may think too much. I have alſo taken from him the Degrees of ſeveral Perſons, and ſome other Particulars, where I ſaw no reaſon to ſuſpect a wrong byaſs, and wiſh he mayn't have ſometimes miſguided me. I think I have ſome reaſon to ſuſpect and fear it, becauſe in one particular he led me into an Error. For he more than once aſſerts, that Dr.* Manton *was Son-in-Law to Mr.* Obadiah Sedgwick. *I was not apprehenſive of any Danger that could attend my crediting his Report in a particular of this Nature: But was afterwards inform'd by thoſe who knew very well, that this was an abſolute Fiction, that had not the leaſt ground. And I the rather mention this, that others may thence judge, how little Credit is to be given to that Doughty Author.*

I added alſo ſome other Hints in my Preface to my firſt Edition, to obviate Objections that I thought ſome might be apt to ſtart againſt this part of my Work, which it may not be amiſs here to repeat. Thus I own'd my inability in many caſes, to do Juſtice to theſe worthy Men, as to their Degrees. I intimated, That where any Printed Books of their own that I had ſeen, or had by me, or the Accounts given of them by others, or the Information of their ſurviving Friends, ſatisfy'd me as to the Degrees of any of the ſilenc'd Miniſters, I took notice of them:

But

But where I had no Light any of these ways, I thought it was fitter to be silent, than to pretend to guess. And I desir'd People would not take it for granted, that such as had no Degrees mention'd were not Graduates, for fear of wronging them and me too: Them, in supposing them to want an Ornament, which they might really be possess'd of: And me, in taking that as my denial, which might be only the fruit of my Ignorance, or uncertainty about the matter. And whereas I was sensible my Account of the Works of these Ejected Ministers was very Defective, I signify'd my readiness to supply those Defects afterwards, as I should be better inform'd, and have farther Oportunity.

And because some might think it unseasonable, to revive the Memory of these good Men, I desir'd it might be consider'd, that there was a great deal of Curiosity in the Age we live in, which inclines Men of Sense and Thought, to be inquisitive into the Notions, the Conduct and Fate, of those of a different Stamp from themselves, as well as of those who stand upon the Square with them; that they may have the better understanding of Human Nature, as well as of their own Country, under its several different Faces. And if others are Strangers to such a sort of Curiosity, 'tis not in my Power to help it.

Because some might complain of my omitting the Characters of many Persons who were as considerable as most of those whom I mention'd; I pleaded my want of Information, and that such an Undertaking was fit to be a work by it self: And added, that having several Memoirs by me, some of which were too long, and others came too late, to be then inserted, it was my intention to cast them into a separate Account of these Ministers; in which I promis'd to insert such Particulars concerning their Friends and Acquaintance then omitted,

ted, as any should think fit to Communicate, that were well attested; and at the same time to do what I could to rectifie such Mistakes as I fell into in my first Essay: And this Promise I have here discharg'd.

And because some might be surpriz'd that I kept in the Names of several, in the Extremities of Wales, *who were of a different Stamp from those Ejected in other Parts; I mov'd it might be consider'd, that pretending to publish a List of those who were Ejected or Silenc'd, I could not apprehend it would look so well for me to pretend to pick and chuse. These, as well as others, were of that number, which was all that was intended to be intimated by the naming them. 'Tis well known that they who had the Ascendant in those Parts between 1650 and 1660, made it their endeavour to bring in an Illiterate Ministry; and therefore 'tis not at all to be wondred, if some illiterate Mechanicks, were of the number of those who were there Ejected. But however, their Case admits of the same Plea, as was us'd with reference to some of the Ministers whose Livings were sequestred in the Parliament Times. They were as freely charg'd with Immoralities, as these Persons could be with any other Defects: But it was urg'd on their behalf, that while such Charges were not fairly prov'd, they could not be alledg'd as the Cause of their Ejection. It seems to me, to be much the same here. Had any such Persons as these, upon fair Trial, been Ejected as incompetent, their Names might have remain'd buried in Oblivion for me: But when they were cast out in a Heat, without any Difference, whether they were qualify'd or unqualify'd, they stand all fair in view as under an Hardship in their Ejection, and had the Honour confer'd upon them to be Sufferers in a good Cause.*

Upon

Upon the coming out of my first Edition, which was soon bought up and generally read, and for which I had the Thanks of several Persons of Quality, and Gentlemen and Divines of the Church of England, *as well as of the Dissenters from all parts of the Nation; many were incens'd to that Degree, that they knew not how to keep their indignation within any tolerable Bounds. One publish'd his Animadversions, and* Bedialogu'd *me, transferring the Scene from* Stepney *to* Hampstead: *But his Language was so Foul, and his Spirit so Exulcerated, that his own Party was asham'd of him. Another came out with a* Rebuke *to me; and he falls on Mr.* Baxter *in his wonted way; and adds some Reflections upon Dr.* Owen, *Mr.* John Goodwin, *and Dr.* Cornelius Burgess, *and some others, and then bids me* Try my skill in washing Blackamores 'till they are White. *But tho' I'm inclin'd to believe the Persons mention'd, would have been esteem'd* White *enough by that Author, had they fallen in with the Establish'd Church, yet its hard to suppose I should be under any Obligation, to attempt to vindicate them or any others, in all that ever they said or did. A third sent forth a Pamphlet, which he call'd,* Seditious Preachers, ungodly Teachers; exemplify'd in the Case of the Ministers Ejected in 1662, oppos'd chiefly to my Abridgment; *where he says I have* Canoniz'd them for so many Saints and Confessors. *He says, I wont* allow of any Blemish or Miscarriage in any one Instance. *Whereas any Man that reads my Book, will find I own several; without pleading for an ill Thing, or pretending it to be ever the better, or ever the more excusable, because done by one, for whom I, upon some Accounts, have a Respect. He's exceeding angry that I speak so well of* Dr. Owen, *and represent him as an Ornament of the Age; whereas others have discover'd as much Displeasure at my not*

saying

saying more in his Favour, as at any one thing in my whole Performance. He won't allow Dr. Spurſtow *to have been an humble, peaceable Man. Why what's the matter?* He was one of the Authors of Smectymnuus. *But he would have been hard put to it, to have produc'd any thing inconſiſtent with Humility and Peaceableneſs in that Work. Nay, he aſſerts of* the Ejected Nonconformiſt Miniſters, *without Exception,* that they never came in by the Door, and therefore were thruſt out again as Thieves and Robbers. *But ſure he forgot that an Act of Parliament paſs'd in* 61, *that Confirm'd them in their legal Poſſeſſion: And if they were legal Poſſeſſors in* 61, *'tis hard they ſhould be thruſt out as* Thieves and Robbers *in* 62. *As much* Thieves and Robbers *as they were, they might have kept their Places if they would but have Conform'd: And that is an Evidence, that they were not* thruſt out as Thieves and Robbers. *But when Men are once heated, 'tis a common thing for them to expoſe themſelves, more than they do thoſe whom they ſet themſelves againſt.*

Another Author * *(who is warm enough whenever the poor Diſſenters come in his way,) ſays,* That one half of my Catalogue conſiſts of ſuch as were forc'd to give up their unjuſt Poſſeſſions in 60. *But he appears to be ill ſkill'd in Arithmetick. He ſays,* That of my Diſſenting Saints, there's not one of them mention'd to have the leaſt Mote in his Eye, or failure in the whole courſe of his Life. *But it is not in my power to help his Eye ſight. Others can find ſeveral. And when he tells me, that* the ſame Man, *(tho' he does not Name him, nor do I know who it was)* was Schoolmaſter at Reading, Newbery, and Wallingford, *he quite overſhoots my Capacity. For tho' I have often heard of Pluralities as to Livings, yet I can't conceive how a Man could multiply Schools at ſuch a rate, as to be at tht ſame time Maſter in three ſuch diſtant*

* *See the Hiſtorical Account of Compreheniion and Toleration, p. 19, 60, 18.*

places. I must confess (were his Account credible) I should freely give my Vote for the Ejecting of such a Man, as a notorious Non-Resident.

A nameless High Church Friend, who sent me a Packet of Hints towards the Improvement of my Second Edition, (of whom I have sometimes taken notice in the first Volume of this Work) wants to know, how all my Saints, or most of them, could be satisfied to eat other Mens Bread for so many Years without Restitution? *And he puts the matter home to me:* If another Man, *says he,* should thrust you out at *Westminster,* and send you a grazing, will it satisfie you to be told that the Wages is for the Work? Had those Men no right to their Property and Freehold? I profess, *says he,* this sticks mightily with me, and I think can't be Answer'd. *Whereas I think it may be answer'd easily. Most of those Ejected in 62, never did eat other Mens Bread. There were but few of them, comparatively, that were in sequestred Livings; and several of them refus'd any such when they were offer'd them. And among those that did accept of such Livings, several paid the Fifth allotted by the Parliament to those that were Ejected, tho' some of them deserv'd it little enough. Many of those that had quitted Sequestred Livings after the Restauration, were got into other Livings before the* Act of Uniformity, *and were as legal Possessors of them as those were who came into them after they quitted them, upon their refusal to Conform; and therefore could not be charg'd with* eating other Mens Bread, *any more than they that came into their Livings, when they were thrust out of them. But for my own part, if at* Westminster, *or any where else that I have any concern, I could not be allow'd to do the work of a Minister, I should not desire what this Gentleman calls* the Wages: *For I'm clearly for having Work and Wages go together.*

But

But the ſame Gentleman, in his Manuſcript, puts this further puzzling Queſtion to me; Is it not ſaid 2000 Miniſters were turn'd out, when you can't make them above 522? *And he refers me to a Pamphlet call'd*, Moderation truly ſtated, *p.* 65. *Conſulting his Author to whom he directs me, I find Mr.* A. *is very ſmart upon me. He ſays*, the Index at the end of my Book amounts but to 522. To which if we add the 174 that were ejected by the Bartholomew Act, and afterwards Conform'd, the whole number that were ejected, *he ſays*, ariſes but to *696*, of which a 4th part did afterwards come in. *But had this Gentleman minded what that* Index *pretends to contain, he would have found it to have been only* the Names of ſuch as there is any Account of in the foregoing Liſt of Perſons Ejected; *while there was a great many hundred Names in that Liſt, of Perſons of whom no Account was pretended to be given. And this at once ſpoils all his Calculation, as exact as he thought himſelf in* numbring the People, *which he with ſo much pleaſantneſs reflects upon me for leaving to others. But being in, he was willing it ſeems to go on in finding fault*; *and therefore adds, that* to make up theſe 522, I am forc'd to take in *Aſh*, who was buried on St. *Bartholomew*'s Eve, and therefore can't be ſaid to be Ejected. *A mighty Crime! confeſs'd by my ſelf! But what if the concern for the Ejection approaching, haſten'd his End, mayn't he be number'd among thoſe, in whoſe Intereſt his Heart was ſo much ingag'd? Ay, but it ſeems I am alſo forc'd* to fetch *Veal* and *Winter* from their Colleges in *Dublin*, (*tho' I never heard there was more than one College there*) and *Lukin* from *France*, to make them *Ejected Miniſters here. Whereas Mr.* Veal *and* Dr. Winter *were really driven out of* Ireland, *and Mr.* Lukin *return'd home from* France, *and were as much Silenc'd by the Act when they were here, as if they had been Ejected*; *and more than that was ne-*

ver pretended. He must be very much dispos'd to find fault, that reckons these Capital Objections. But he has not done yet; for he says that if, as I intimate, some hundreds of worthy Ministers were Ejected because they were in Sequestrations, there will not remain many more out of 522, to be Ejected for other Reasons. *I Answer, that for any thing that appears, notwithstanding all that were cast out of Sequestred Livings, there might still be 2000 Ejected by the* Act of Uniformity. *And therefore when he closes thus,* If after all, he can raise his number no higher than 522, and yet we find him and his Dissenting Brethren asserting with so much assurance that they were 2000; surely he confirms us in our hard Thoughts of them, as falsifying in their own favour, and blackens their Memory by this Attempt to clear them: *I believe most Readers will be apt to conclude, upon considering the Circumstances mention'd, that this Writer was very willing to entertain* hard Thoughts, *when he would so freely boast of being* confirm'd *in them, where there was so little occasion given. However, I think* hard Thoughts *of the Ejected Ministers, or their Adherents, upon the Account of their falling short of the Number of* 2000 *that has been mention'd from the first, as Ejected, may very safely be forborn from henceforward: For in the* Index *to this second Edition, there is the Names of above a Thousand of whom some Account is given; and I dare undertake, (tho' I han't yet counted them) there are upwards of a thousand more, whose Names are mention'd in the Body of the Book as Ejected, of whom I have only the Names: Tho' I have some reason to apprehend from what has been sent me, even since this was* Printed, *that in time I may have an Account of a good part of them too, at the Service of such as desire it.*

They that will compare this Account of the Ejected and Silenc'd Ministers, with that in the former Edi-

tion,

tion, will find it very different. I have not only plac'd the Counties in an Alphabetical Order, by which means a Place or Perſon may be found with much more eaſe than before, but I have added the Degrees, and the Works, and Writings of ſeveral, that were before omitted. Many that were mention'd twice, (and ſome oftner) are now mention'd but once. Some that I underſtand Conform'd, are here left out from among the Nonconformiſts: And ſome few others that continu'd among the Nonconformiſts, are here reſtor'd to them, tho' they were before by miſtake repreſented as Conforming; as Mr. Glanvil *of* Taunton, *Mr.* Chadwick, *Mr.* Hodges *of* Glouceſterſhire, *and ſome others. Some that were before left out, are here added; and ſeveral that were before brought in, are here left out of the Liſt of the Ejected, if by any Informations I could obtain, it appear'd they died before the Reſtauration. However, I have kept in ſome, that I knew actually died before the* 24*th of* Auguſt 62, *as Mr.* Reyner *of* Lincoln, *Mr.* Bowles *of* York, *Mr.* Aſh *of* London, *Mr.* Woodward *of* Durſley, *and ſome few others; becauſe they are all well known to have been prepar'd for that Suffering to which the Act would have expos'd them; they were ready to quit their Livings, and had done it intentionally; and one of them (as I have it under the hand of the Perſon to whom he wrote it) deſir'd only to live to that Day if it might be the Will of* GOD, *that he might bear his Teſtimony publickly, on the behalf of the Neceſſity of a farther Reformation. But there are not ſo many of theſe, as to give any great cauſe of complaint, that the number of the Ejected is that way much Augmented: For I am inclin'd to believe, he that will ſet himſelf to count numbers, will find more than* 2000 *left that were actually Ejected or Silenc'd on* Bartholomew *Day, ſuppoſing them to have been wholly omitted.*

I have alſo here added the Characters of ſeveral, of whom I before had only the Names: And as many

Christian Names of these Sufferers as I could recover, which sometimes was difficult. I have more than once consulted Persons from whom I thought I might expect the best Information as to that, and have found them disagree, and therefore have been forc'd to leave the matter in the uncertainty in which they left me about it. I have alter'd the spelling of several Names, both of Persons and Places, as to which some complain'd; and have made so many Alterations in these and many other respects, (which one that compares the Two Editions will easily observe) as may I think satisfie any one that is willing to be satisfy'd, that I would have been more exact if I could: And that the Mistakes that remain, are not wilful; and that if such as were capable would have been at the pains to have given me Information, they also had been rectify'd.

In some of these Particulars (tho' not of the greatest consideration) I have had experience what it is to have to do with a variety of Tempers. Some for a mistake in spelling the Names of their Friends, have appear'd as angry as if I had bespatter'd their Memories. Some at a Letter amiss in the Names of places, and others for taking the Names of Hamlets or Country Seats (with which they seem'd to think all the World must be as well acquainted as themselves) for Parishes, have cry'd out, O tempora, O Mores! *and been in as great a Commotion, as if the* Verity *of all* History *had been depending. Some have been Angry that their Friends have been inserted, thinking it a disgrace for them to appear in such Company: While others have appear'd not a little concern'd that their Relations were omitted, counting it an honour to be Related to such Confessors. Some, because I have omitted to mention the Conforming of some afterwards, who are mention'd in my List as Ejected, and actually were so, (and whose Conformity I therefore only forbore to take notice of, because I did not know it) have represented my Account as not to be relied on:*

Whereas

Whereas I desire no Man to rely on it any farther, than as the best Account I could give, upon the best Information I could obtain, allowing for such mistakes as are unavoidable at such a distance of time. Some have charg'd me with saying too much of particular Persons mention'd; and others with being too concise, complaining that I have said no more. And yet after all, I must freely own, I have met with as fair Quarter, as could well be expected in an Attempt of this kind, in which so many, who are distinguish'd from each other by so many little particularities, are apt upon one account or another, to reckon themselves to have a concern.

I believe all will agree, that it has cost me no little pains to get together such an Account of these Sufferers, as is here publish'd 50 Years after their Ejectment. I shall not wonder if some give themselves a Liberty to call the Truth of my Accounts in Question. The famous Mr. John Fox, *our* English *Martyrologist, met with but an harsh return for his great pains, in endeavouring by his Historical Collections to do Service to Posterity. Some that found themselves gall'd with his Performance, cry'd out against it, and said,* so many Lines, so many Lies. *The plausible Reason alledg'd was this, they did not know whence he had his Informations. Mankind are the same now that they were heretofore. However, that I may as far as I am able give satisfaction, I shall here let the World know what Helps I have had in this part of my Work.*

Besides what Assistance I had from Funeral Sermons, Lives, and Prefaces, already extant, I have had some Helps that were more general, and others more particular. I have had considerable general help from Dr. Sampson's Papers, *among which there was a particular List of the Ejected in each County, most of which had the Censures of some or other of those who had been Silenc'd in the County, upon which they pass their Censure; which I have*

made my Uſe of. There were few Counties in which he did not add ſome Characters of the Ejected, (either from his own Knowledge, as particularly in Warwickſhire; *or from the Information of others;) the Subſtance whereof is here inſerted. Mr.* Stancliff, *(who now reſts from his Labours). was ſo kind as to take the pains, when he was reading the Account of theſe Miniſters in my former Edition, to make Marginal Notes all along, with Hints to rectifie miſtakes that he obſerv'd, and additional Characters of ſome that he was able to give an Account of; and then he ſent me his Book (which I have ſtill by me) for my own uſe in this ſecond Edition. Mr.* Joſeph Hill *of* Rotterdam, *(who is ſince alſo gone to his reſt) was pleas'd, as he was reading over my former Account, to dictate to a Friend ſuch farther Characters of Perſons upon his own Knowledge, as his Memory would help him in, and particularly as to his Acquaintance in the Univerſity, and his own Pupils there; which were ſent me over in looſe Papers. Good Mr.* Stretton *alſo, (who is lately deceaſed) took a like Method, and brought me his Remarks. All theſe, with Mr.* William Taylor's *Letters from all parts, gave me no little help and Aſſiſtance in theſe Additions and Improvements.*

Beſides which I have had not a little help in my Characters, for particular Counties, by the Aſſiſtance that has been given me by Lettens, and otherwiſe, from Mr. Tallents *for* Shropſhire, *Mr.* Lukin *for* Eſſex, *Mr.* Bury *for* Suffolk, *Mr.* Barnard *for* Suſſex, *Mr.* James Owen *for* Wales, *Mr.* Forbes *for* Glouceſterſhire, *Mr.* Read, *(and a Paper under the Hands of Mr.* Badland) *for* Worceſterſhire, *Mr.* Cheeſman *for* Berkſhire, *Mr.* Philips *for ſeveral Weſtern Counties, Mr.* George Hughes *for* Kent, *Mr.* Henry *for* Cheſhire, *Mr.* Oliver Heywood *for* Yorkſhire *and* Lancaſhire, *and Mr.* Quick *for* Devonſhire. *And now I mention Mr.* Quick *who had made conſiderable Collections, I muſt own that it is to them are*

ow ing

owing the Accounts here publiſh'd, of Mr. William Jenkins *of* London, *Mr.* Nicholas Leverton *of* Cornwal, *Mr.* George Hughes *of* Plimouth, *Mr.* Thomas Ford *of* Exeter, *Mr.* John Saunders *of* Hamden, *Mr.* David Anderſon *of* Walton *and Mr.* Nathanael Ball *of* Barly, *which are no ſmall Ornaments of this Work.*

I have alſo Letters from ſeveral Parts, relating to Particulars not ſo well repreſented before, and helping me to Hints of Perſons that might otherwiſe have been forgotten. I have in this reſpect had great Aſſiſtance from Mr. Noble *of* Briſtol, *and ſome others. Some Gentlemen well acquainted with ſeveral of the ejected Miniſters, have ſent me their Characters. Others have drawn up the Characters of their Fathers or Grandfathers, or Uncles: And even ſome Clergymen of the* Church of England, *have been ſo kind as to ſend me Characters of ſome of the ſilenc'd Miniſters, to whom they were related, or with whom they were well acquainted. It would have been ſtrange, if with all theſe Helps my Work ſhould not have improv'd. However, having had ſome taſte of the Kindneſs and Candour of ſome People, I keep my Vouchers by me, ready to be produc'd if there ſhould be occaſion; that I may have the leſs need to lie at their Mercy.*

And yet after all, I am ſenſible of many and great Defects remaining. The Degrees of many of theſe Miniſters are ſtill wanting, and ſo are their Works. I fear there are yet Miſtakes as to the Works of ſome of them. I the rather fear it, becauſe ſince the Printing of this Volume, I have been inform'd by an Ingenious Gentleman, That the Tract entitul'd GOD, the King, and the Church, *here mention'd,* p. 881. *was not Written by that Mr.* Senior *to whom (after Mr.* Wood) *I had aſcrib'd it; but by One of another, and a very different Stamp and Spirit. Some as worthy Perſons as moſt here mention'd, are but juſt nam'd, who deſerv'd good Characters. Others are I fear quite omitted. And ſome few perhaps may be ſtill nam'd*

twice.

twice. But I am not without hopes of ſtill doing ſomething towards ſupplying theſe Defects, and rectifying ſuch Miſtakes, if it pleaſes GOD *to lengthen out my Life, and they that obſerve them, will but be ſo kind as to ſend me information.*

I am far from taking all the Two thouſand who were ejected, to have been Men of like Piety, or ſtrictneſs in their Morals. I have taken notice of the contrary in the Caſe of ſeveral. And yet think, Two thouſand ſuch Men to have been a great Bleſſing to the World and the Church, and the loſs of their Labours to have been an unſpeakable Damage. I am heartily ſorry, that any ſhould go on to vindicate their Ejection. It really griev'd me to find a Gentleman of the Character of the Compiler of the 3d Volume of the Complete Hiſtory of England, *ſo freely pleading for the Silencing them, and making ſo light of their Sufferings. He that reads over this Account, may ſee from County to County, how many of thoſe that were ejected, ſuffer'd for the Royal Cauſe, how many refus'd to take the* Ingagement *formerly, when ſo many of the Epiſcopal Clergy took it, and pleaded for the taking of it; and how many were Epiſcopally Ordain'd; and yet how much they ſuffer'd, how much the Laws were exceeded in many Places, in the Severity they met with; and yet how* GOD *own'd and ſupported them, and provided for them.*

*Should any ask, To what Purpoſe is ſo particular an Account of theſe Perſons, and their Sufferings publiſh'd now? I would beg leave to ask them another Queſtion; Is there not a Cauſe? For are not their Sufferings (tho' not to be equall'd in any Proteſtant Country) frequently leſſen'd? Omitting many others, does not a late celebrated Author *, poſitively aſſert, That* never in any Place of the World, was ſo bitter Complaints, for ſo ſlender Oppreſſion, as the Diſſenters have utter'd for what they ſuffer'd upon the ſcore of Opinion in *England? Now let it be judg'd from the Account here given,*

* *See* Toleration recogniz'd *p.* 7.

given, whether their Sufferings were ſo light and trivial, as this Gentleman and others repreſent them. And does not the ſame Spirit as rag'd againſt them, yet continue among us? May it not reaſonably be ſuppos'd, That they, who after ſuch Hardſhips endur'd, repreſent them as ſuffering little or nothing, would treat them and their Succeſſors in the ſame manner as formerly, when an opportunity offer'd? This is ſo agreeable to the common Workings of Human Nature, that its hard truſting ſuch a Temper. 'Tis but fit that the Memory of theſe Sufferings ſhould be reviv'd, that they may not be repeated. The Diſſenters are very free to forgive all that is paſs'd; but would be glad to ſee more ground of Hope, that ſome Men would not greedily embrace the firſt Opportunity of acting former Exceſſes over again. If any are hereby exaſperated, tho' they ſhew that they don't much like their own Face when another ſhews them its deformity; they yet give too much ground to ſuſpect, they have a remaining fondneſs for that that is the Cauſe of their Deformity, and would not unwillingly have it continu'd. But I ſhould think, that they that are really againſt all Rigor and Severity in Matters of Religion, ſhould be free to have any Inſtances of it expos'd in all Parties, for the greater future Caution. They that would have paſt Faults on their ſide forgotten, and cannot forbear being angry when they are told of them, are likely to continue in them: While they that are as free their own Faults ſhould be told, as they are to tell others their former Failures, on purpoſe that the abhorrence of the Fault itſelf, may on all Sides be the more heighten'd, are the moſt likely to mend, and be the beſt Proof againſt any future Temptations.

Upon this Account, I muſt own myſelf well pleas'd, inſtead of being at all diſturb'd or griev'd, at the Attempt to tranſmit to Poſterity former Sufferings on the other ſide. I deſire, inſtead of fearing, the publiſhing that Hiſtory that has been ſo long talk'd of, of the Hardſhips endur'd by the Epiſcopal Party, between

1640,

1640, and 1660. I am glad if I have been the Occaſion of its Publication. I am as far from vindicating the Carriage of many towards them, and the Treatment they met with, as any Man. I have great hopes, that the reviving the memory of paſt Harſhneſs and Severity on both Sides, and the diſlike that each Side diſcovers of it, when their own Friends are the Sufferers, may produce at length ſuch a general Abhorrence of all Conſtraint or Force in Matters of Religion, as may help to preſerve Honeſt Men of any Sort for the future, from all Violence to their Conſciences, and any thing that the Patients can call Perſecution while the Agents are apt to give it another Turn.

At the ſame time, I muſt acknowledge, I ſhould have been glad if this Work which has been ſo long expected, had ſeen the Light before the Publication of this my Second Edition. For, whereas from the Copy of Queries that were ſome Years ſince ſent about the Dioceſe of Exon, I find they that are concern'd in it, would be willing to take all Opportunitys of expoſing thoſe who ſuffer'd for their Nonconformity, (who I am yet inclin'd to believe will be remember'd by Poſterity with Honour) I ſhould have reckon'd it an Happineſs, if from their Searches, I might either have receiv'd Light by which I might have rectify'd Miſtakes in this Work; or from any Severities that can be juſtly charg'd on thoſe, who were afterwards ſo great Sufferers, towards their Brethren, when they had the Power in their Hands, I might have had an Opportunity of giving others the more effectual warning againſt Rigor and Severity upon Occaſion of any Religious Differences, in all Times to come: And that for this Reaſon among others, That as all Things here are given to change, it may be expected, that as Times may turn, the Meaſure with which they meted to others, ſhould be uſed towards them, if not exceeded.

But tho' the Difficulties which this great work of theirs has met with in paſſing thro' the Preſs, have

depriv'd

depriv'd me of this Benefit for the present, yet I hope, I shall hereafter have it, and an Opportunity of making my Use of it. For being under a necessity of adding an Appendix *to this Work, with some farther Account of several of these ejected Ministers, than I was able to give when I was now going over the several Counties of* England *and* Wales, *for want of such Informations, as I have receiv'd since, I shall be glad to shew my profiting by whatever light the Work of these Gentlemen affords me, and be ready to take all Occasions to warn against future Rigors on all Hands, from any well attested Instances of the hard Measure of any of those who afterwards suffer'd for their Nonconformity, towards their Brethren, which they found it no easy Thing to bear, when it was return'd upon them.*

I am indeed afraid, that some will be disturb'd, to find the Accounts which they kindly sent me of several Ministers, and the hints of others in order to the amending mistakes, are omitted in this Work: But it was not in my power to help it. For tho' I did intend at first to have cast what Accounts were transmitted to me out of time, into Addenda *at the close of this Work, yet I found at last they came so thick, that had I pursu'd my first intention, this Volume would have swell'd so unreasonably, as to have born no proportion to the other. I therefore thought it better to reserve them for an* Appendix, *which (if* GOD *give Life and Health) I intend shall follow. And I am Apprehensive that when what is here publish'd falls into the Hands of some, who find themselves able to furnish me with Additions or Corrections, it may be an inducement to them not to fail of transmitting them, to know that they will be thankfully receiv'd, and that there is yet room for using them, if they are not too dilatory.*

In this Appendix, *I propose to run through the several Counties in the same Order as I have done in this Volume; adding, altering, and amending, according*

cording to the light I shall receive, either as to the Characters, Degrees, or Works of the Ejected; or as to any Mistakes I may have yet been guilty of, in naming the same Persons twice, or in representing such as Conforming, who continu'd Nonconformists, or any such as Noneonformists, who fell in with the Establish'd Church.

And as I take this Opportunity to return my Thanks to all that have been so kind as to lend me their helping Hand, towards the improving this Account of the Silenc'd Ministers, so much beyond the former; so I make it my request to them, that they will yet favour me with any farther Accounts of these Worthies that are well Attested; or with their Observations by way of Correcting Mistakes in any part of this Work. And I must desire that such as are dispos'd to give what Assistance they are able in this Case, would use what speed they can in doing it; which had some done before, this Edition had come forth much more improv'd than it is: But if for want of knowing this my Desire in time, they should happen to delay the sending me such Additions or Corrections longer than they would otherwise have done; I beg that I mayn't upon that account be altogether depriv'd of them; but that they would rather send them, be it never so late, than not at all; that any future Edition of this Work may have the Benefit of them; Tho' I shall take effectual care it shall be so manag'd as to be no detriment to the Purchasers of this.

And finding that some have hitherto been discourag'd from doing what they could to help me in this Work, because it was so little certain intelligence they could give me, while they were concern'd they could do no more; I must beg, that if the mistake my Readers discover be ever so small, or the Light they can give me be in Matters ever so minute, (be it but as to the Degree, or any Work of any of the

Ejected

Ejected Miniſters) *they would be ſo kind as to tranſmit it, and it ſhall be thankfully accepted. And it will be yet more kindly taken, if ſuch as have Manuſcripts of any of the Silenc'd Miniſters within their reach (and I am credibly inform'd there are ſome ſuch that lie ſhamefully neglected) would give me notice, and help me to the Peruſal of them, upon my giving reaſonable Satisfaction that they ſhall be afterwards return'd to their proper Owners, which I am willing to do. And tho' I muſt confeſs I can hardly without regret think how many are gone off the Stage that might have given conſiderable Aſſiſtance in proſecuting this Deſign, without doing any thing towards it, yet I am perſuaded that if ſuch as are ſtill living, might be prevail'd with to do what they are able for the furtherance of it, a much more compleat Account might yet be given of theſe good Men, concerning whom 'tis natural to ſuppoſe Poſterity will be inquiſitive, than moſt would have expected after the expiring of Fifty Years ſince their Ejectment.*

It has been mov'd to me by ſeveral, that I ſhould have added an Account of thoſe who were bred up to the Miniſtry among us, ſince the Act of Uniformity *took place, and after having been ſome Years uſeful, have finiſh'd their Courſe. Theſe were Silenc'd by that Act, tho' not Ejected; and many of them very well deſerve to have their Names tranſmitted to Poſterity with Honour. But had I attempted this, it would have conſiderably ſwell'd a Work, which ſufficiently grows upon my Hands already. I muſt therefore leave that Province to ſome other Hand: But think I may without Vanity be allow'd to ſay, of many of this Number, (ſuch as Mr.* Nathanael Taylor, *Mr.* Timothy Cruſo, *Mr.* Francis Glaſcock, *Mr.* James Owen, *Mr.* Timothy Manlove, *Mr.* Chorlton *of* Mancheſter, *Mr.* Thomas, *and* Joſeph Kentiſh, *Mr.* John *and* Nathanael Oldfield, *Dr* Benyon, *Mr.* Southwel

of

of Newbery; *Mr.* Wilſon *of* Warwick, *Mr.* Whitaker *of* Leeds, *Mr.* Joſeph Gill *of* Hexham, *Mr.* Samuel Eaton *of* Mancheſter, *Mr.* Thomas *and* Benoni Rowe, *Mr.* Timothy Halliday, *Mr.* Nathanael Scoales *of* Macclesfield, *Mr.* Samuel Coates *of* Mansfield, *Mr.* Willets *of* Dudley, *Mr. Wood*cock *of* Oxford, *Mr.* Samuel Chandler *of* Andover, *and* Mr. Samuel Lawrence *of* Nantwich, *&c.*) *that tho' they had moſtly a private Education, they were yet* Men *of that worth, that neither* Oxford *nor* Cambridge, *would have needed to have been aſham'd to have produc'd them.*

I have yet one farther Requeſt *to ſuch as are either* Lovers *of* Nonconformity, *or* Enemies *of* Perſecution *in one* Form *as well as another, (and I am not without hope that the number of the latter will at laſt prevail) that if upon the* Publication *of that great Work on the Church ſide, that has been ſo long expected, they find in it ſevere* Reflections *on any of the ejected ſilenc'd* Nonconformiſts, *which they can prove to be unjuſt and undeſerv'd, they would favour me with an Account of their* Remarks, *together with the Evidence with which they ſupport them, that I may add them in my deſign'd* Appendix, *in which, after I have had a little breathing time, (which is no more than is needful in my preſent Circumſtances) I propoſe (without in the leaſt bearing hard on thoſe of different Sentiments) as far as I am able, to do juſtice to a number of Men, who firmly adher'd to, and bravely ſuffer'd for, that which I am fully perſuaded was a* Good Cauſe, *and a Cauſe that* GOD *will yet own and appear for.*

Iſa. 66. 5. Hear the word of the LORD, ye that tremble at his Word, your Brethren that hated you, that caſt you out for my Names ſake, ſaid let the LORD be glorified: But he ſhall appear to your Joy, and they ſhall be aſhamed.

AN

Vol. II.

AN ACCOUNT OF THE MINISTERS, LECTURERS, MASTERS and FELLOWS of COLLEGES, and SCHOOL-MASTERS. WHO Were EJECTED or SILENCED, after the RESTAURATION, in 1660, By, or Before, *The* ACT *of* UNIFORMITY.

I Shall first begin with those who were Ejected *or* Silenc'd *in the Two* Cities *of* LONDON, *and* WESTMINSTER, *and the* Borough *of* SOUTHWARK,

FROM St. *Austins*, good old Mr. *Simeon Ash*. He went seasonably to Heaven, at the very Time when he was cast out of the Church. He was bury'd the very Even of *Bartholomew*-Day. He had his Education in *Emanuel* College in *Cambridge*. His first Employment in the Ministry was in *Staffordshire*, in the Neighbourhood of those Eminent Persons, Mr. *John Ball*, Mr. *Robert Nicolls* and Mr. *Langley*, with all of whom he had a particular

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cular and intimate Acquaintance. But for his Nonconformity to the Ceremonies, and refuſing to read the *Book of Sports*, he was ſoon diſplac'd from his Living. He gain'd however a little Liberty in an exempt Church at *Wroxhal*, under the Covert of Sir *John Burgoyne*, and elſewhere under the Lord *Brook* in *Warwickſhire*. He was a Chriſtian of the Primitive Simplicity; and a *Nonconformiſt* of the Old Stamp. He was Eminent for a Holy Life, a Chearful Mind, and a fluent Elegancy in Prayer. He had a good Eſtate, and was inclin'd to Entertainments and Liberality; his Houſe was much frequented, and he was univerſally belov'd. He was Chaplain to the Earl of *Mancheſter* in the Wars, and fell under the Obloquy of the *Cromwellians* for croſſing their Deſigns, and particularly for his vehement oppoſing the *Engagement*. He had a conſiderable Hand in bringing in King *Charles* II. He dy'd as he liv'd, in great Conſolation and cheerful Exerciſe of Faith, moleſted with no Fears nor Doubts. He was one of the *Cornhill* Lecturers. * He publiſh'd his Sermons at the Funerals of Mr. *Whitaker* and Mr. *Gataker*; and hath not left any thing in Print beſides, except ſome Sermons preach'd before the Parliament, and upon ſome other particular Occaſions. Mr. *Calamy* preach'd his Funeral Sermon, and gave him but his deſerved Character.

* *The Famous Old* Nonconformiſt *Mr.* John Ball *Committed to him all his Manuſcripts and he publiſh'd ſeveral of his Treatiſes in one Vol. in Fol.* 1657, *Intituled*, The Power of Godlineſs; *To which he has prefix'd an Introduction in the firſt Chapter: He publiſh'd alſo his Treatiſe of the* Covenant of Grace, *in* 4to, 1645.

From St. *Leonards Feſter-Lane*, Mr. *James Nalton*. Who was alſo one of the Primitive Sincerity. A good Linguiſt, a zealous excellent Preacher, commonly called the *Weeping Prophet*, becauſe his Seriouſneſs oft expreſs'd itſelf by Tears: Of a moſt holy blameleſs Life; tho' Learned, yet greatly averſe to Controverſies and Diſputes. In almoſt all things like Mr. *Aſh*, except his Natural Temper, and the Influence it had upon his Soul. Both of them were ſo compos'd of Humility, Piety and Innocence, that no Enemy of Godlineſs that knew them, durſt almoſt ſay any Thing againſt them. But as one was Cheerful, ſo the other was from his Youth ſurpriz'd with violent Fits of Melancholy once in

in a few Years, which tho' it did not distract him, yet kept him 'till it was over in a most despondent Case, and next to Despair. Less than a Year before he dy'd, he fell into a grievous Fit, in which he was so confident of his Gracelesness, that he usually cry'd out, *O not one spark of Grace, not one good Desire or Thought! I can no more Pray than a Post! If an Angel from Heaven would tell me I have true Grace, I would not believe him,* &c. And tho' other Ministers could demonstrate his Sincerity to him so as to silence him, he was continually harping on the same String; and was not to be perswaded he was Melancholy. He had been but a little while recover'd when the *Bartholomew* Act came out, which cast him out with his Brethren: And his Heart being troubled with the sad Estate of the Church, the Multitude of silenc'd Ministers, and his own Unserviceableness, his Melancholy return'd, and he consum'd to Death. A Sermon was preach'd at his Funeral *Jan.* 1. 166⅔. by Dr. *Thomas Horton*, who gave him a considerable Character; to which the Reader is referr'd. He printed a few Occasional Discourses in his Life-time; and a few Practical Sermons of his have been publish'd since his Death. Vol. II.

From St. *Faiths*, Mr. *Arthur Jackson* †. One of unweary'd Industry and Diligence; who study'd 14 or 16 Hours a Day at the University, and constantly rose at 3 or 4 of the Clock in the Morning, Summer and Winter, to redeem his Time; and held it to the Age of 73. He was Minister of St. *Michaels Woodstreet*, *An.* 1624, when a Pestilential Sickness rag'd in the City; and continu'd all the time of it, discharging all the Offices and Duties of a Faithful Pastor to his Flock; visiting infected Persons without fear, tho' to the hazarding of his own Life, for the Good of Souls in the Service of his MASTER, who preserv'd him from all Infection, when Thousands fell on either hand of him. He was very successful in his Ministry, and exceeding useful by his profitable and familiar way of Catechizing. He was Fin'd 500*l.* for refusing to give in Evidence against Mr. *Love*, and committed Prisoner to the *Fleet*, where he continu'd about 17 Weeks. After the Restauration he was chosen by the Provincial Assembly of *London*, to present the Bible to King *Charles*, in his Triumphal

† *See the Account of his Life & Death prefix'd to his Annotations on Isaiah.*

Vol. II. Progreſs through the City. And he did actually preſent it, at the Head of the City Miniſters, in St. *Paul's Church-yard*, over againſt the School. The King thanked them for it, and promis'd, To make that Book the Rule of his Government and Life. He was afterwards one of the Commiſſioners at the *Savoy*: And finding all their Endeavours there fruitleſs, he, when the ſevere Act took place, retir'd to a private Life. In his laſt Sickneſs, he diſcover'd great Serenity and Compoſure, and expreſs'd much Satisfaction in his Spirit as to his *Nonconformity*; profeſſing, *He had many times ask'd God Forgiveneſs on his Knees, for his complying too much with unwarrantable Impoſitions in former Times.* He dy'd *Aug.* 5. 1666. He hath left behind him *Annotations* on ſeveral parts of the *Bible*, in 3 Volumes 4*to*.

From *Aldermanbury*, Mr. *Edmund Calamy*, B. D. He was the Son of a Citizen of *London*, and bred in *Pembroke-Hall* in *Cambridge*. He was born in *February* 1599. and admitted into the Univerſity at 15. His Inclination to the *Anti-Arminian* Party, hindering his Preferment there at that time, Bp. *Felton* of *Ely*, took notice of him, and made him his Chaplain. And he was ever after a thankful Imitator of the Piety, and Charity, and Diligence of that good Biſhop; and would often mention him with Honour. And well he might; for the Biſhop did not only direct him in his younger Studies, but allow'd him Time for them; giving ſtrict Charge to his Domeſticks not to call him down to Family-Prayers or upon other Occaſions, unleſs he had half an Hour's Warning, that ſo his Studies might not be broken off abruptly. Here he Study'd at the rate of 16 Hours a Day; He read over the Controverſies of *Bellarmine* intirely, with all his Anſwerers; *viz. Chamier*, *Whitaker*, *Raynolds*, and others, who by Parts undertook that *Goliah* of the *Romiſh* Church. He alſo read many of the Schoolmen; eſpecially, *Thomas Aquinas* in whom he was moſt exactly verſ'd, being able to manage moſt of his numerous Diſtinctions. He read over St. *Auguſtine*'s Works five times; and many other eminent Authors Ancient and Modern, beſide his Daily Study of the Holy Scriptures, and Peruſal of Commentators upon them. After the Biſhop's Death, which was in 1626, his firſt Place of Charge, was at *Bury St. Edmunds*

St. Edmunds, in *Suffolk*, where he had Mr. *Burroughs* for his Fellow Labourer: And there he continu'd for above Ten Years, 'till Bp. *Wren*'s Articles, and the *Book of Sports*, drave him and 30 more worthy Miniſters out of the Dioceſe. After Mr. *Fenner*'s Death, he was preſented by the Noble Earl of *Warwick*, to the Rectory of *Rochford* in *Eſſex*, and he accepted it, hoping under the Wings of ſuch a Patron, and a quieter Biſhop, to have more repoſe: And ſo he had for his Miniſtry; but his Body felt the Hardſhip of his removal from one of the pleaſanteſt, to one of the moſt unhealthful Airs in *England*. When he was in the ſtrength of his Years, he was ſeiz'd with a tedious *Quartan Ague*, which brought upon him a Dizzineſs in his Head, that he complain'd of all his Life after; which was the Cauſe of his avoiding the Pulpit, and chuſing rather to Preach in the Desk. Upon the Death of Dr. *Stoughton*, he was choſen at *Aldermanbury*. He came thither in 1639, and his Patron did not looſe him, but follow'd him to *London*. He was one of thoſe Divines, who *An.* 1641. met by order of Parliament in the *Jeruſalem Chamber*, with ſeveral Biſhops and Doctors, in order to the *Accommodating Eccleſiaſtical Matters*: In which Meeting, by mutual Conceſſions, Things were brought into a very hopeful Poſture; but the whole Deſign was ſpoil'd by the bringing into the Houſe the Bill againſt Biſhops, *&c.* He was afterwards an active Member of the *Aſſembly*. He was a great Enemy to the Sectaries, who afterwards grew ſo Rampant. He was in his Judgment for the *Presbyterian Diſcipline*; but of known Moderation towards thoſe of other Sentiments: No Miniſter in the City was more follow'd; nor hath there ever been a Week-day Lecture ſo frequented as his; which was attended not only by his own Pariſh, but by other Eminent Citizens, and many Perſons of the Greateſt Quality, and that conſtantly for 20 Years together; for there ſeldom were ſo few as 60 Coaches. In *Oliver*'s Time he kept himſelf as private as he could: But had a conſiderable Hand in cauſing Things afterwards to return into their proper Channel. He preach'd before the Parliament the Day before they voted the King Home, and was one of thoſe Divines who were ſent over to him into *Holland*. He was reckon'd to have the Vol. II.

Vol. II. greateſt Intereſt in Court, City and Country, of any of the Miniſters, and therefore extremely careſs'd at firſt; but ſoon ſaw whither Things were tending: Among other Evidences of it, this is one; That having General *Monk* for his Auditor in his own Church, a little after the Reſtauration, on a Sacrament-Day, he had Occaſion to ſpeak of *filthy Lucre*; "And why, ſaid he, is it "call'd *filthy*, but becauſe it makes Men do baſe and "*filthy* things? Some Men, ſaid he, will betray Three "Kingdoms for *filthy Lucre's* ſake". Saying which, he threw his Handerchief, which he uſually wav'd up and down while he was preaching towards the General's Pew. He was very Active in order to an Accommodation; but in vain. He generally had the Chair among the City Miniſters in their Meetings, and was much eſteem'd for his Prudence and Conduct. He was one of the *Cornhill* Lecturers: He refus'd a Biſhoprick, becauſe he could not have it upon the Terms of the King's Declaration; but kept his Temper and Moderation after he was ejected. I have been credibly inform'd, that Bp. *Wilkins* had ſuch an Opinion of his Inſight into the Controverſy about Church Government, that he heartily wiſh'd he could have conform'd, that he might have confronted the bold and confident Aſſertors of the *Jus Divinum* of Epiſcopacy in the Convocation, in which he was not allow'd to ſit, tho' he was choſen one of the Clerks for the City. And yet the Author of the *Modern Pleas for Comprehenſion*, &c. *conſider'd*, ſays p. 12. *I have been credibly inform'd, (not to ſay that I am able to make it good) That Mr.* Calamy, *did before his Majeſty and divers Lords of the Counſel, profeſs, that there was not any thing in the Conſtitution of the Church, to which he could not Conform, were it not for the ſcandalizing of others.* But Mr. *Baxter* (in his Apology for *Non-conformity*, p. 152.) anſwers, we muſt teſtify, ſome of us that were in his Company from firſt to laſt, we heard him over and over proteſt, That he took ſeveral things in Conformity to be intolerable Sins. And (ſays he) he wrote the Preface to our Reply; he may be judg'd of by that. He was Impriſon'd *in terrorem*, for Preaching Occaſionally after *Bartholomew* Day; but ſoon releas'd, when it was ſeen what a Reſort of Perſons of all Qualities there was to him in *Newgate*, and how generally the Severity was reſented. Our late Hiſtorian

Historian † represents his Preaching at that time as *Seditious*. But it was purely occasion'd by a Disappointment, as to the Preacher expected; and the Discourse (as I have been inform'd by those that very well knew it to be true) was unpremeditated. That hard Word therefore might have been spar'd. As Circumstances then were, there might well be a Concern stirring for Serious Religion, which was in no small Danger. And had this Author wav'd that Reflection, his Work would not have lost any of its Beauty.

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† *The Compleat Hist. of England in Fol. Vol.* 3. p. 243.

He liv'd to see *London* in Ashes, the sight of which broke his Heart: He was driven thro' the Ruins in a Coach, and seeing the desolate Condition of so flourishing a City, for which he had so great an Affection, his tender Spirit receiv'd such Impressions, as he could never wear off; he went Home, and never came out of his Chamber more; but dy'd within a Month. He hath not left much in Print. He was one of the Authors of *Smectymnuus*, which was a Celebrated Book before the Civil War. He had a Hand in drawing up the *Vindication of the Presbyterial Government and Ministry*, Printed *An.* 1650. and the *Jus Divinum Ministerii Evangelici, & Anglicani*, Printed *An.* 1654. He hath several Sermons in Print, which he Preach'd before the two Houses of Lords and Commons, and the Magistrates of the City; and at the Funerals of Dr. *Sam. Bolton*, the Earl of *Warwick*, Mr. *Sim. Ash*, &c. Besides which, he publish'd nothing but a Vindication of himself from the Calumnies of Mr. *Burton*; and a small Tract call'd *The Godly Man's Ark, or City of Refuge, in the Day of his Distress*. And since his Death there was *a Treatise of Meditation*, printed in a Clandestine way; not by his Son, or from his Manuscript, but from some imperfect Notes taken by an Auditor.

From St. *Magnus*, Mr. *Joseph Caryl*. He was Educated in *Exeter* College *Oxon*, where *Wood*, who seldom speaks truth of such Men, confesses, he was a Noted Disputant. When he came to *London*, he was Preacher to the Honourable Society of *Lincolns-Inn*, where he continued several Years with Good-liking and Applause. He was a Member of the Assembly of Divines: And in 1653, he was appointed one of the *Triers* for the Ap-

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probation of Miniſters; and had univerſally the Character of a *Learned Man*. Beſides his Faſt and Thankſgiving Sermons before the Parliament, he alſo publiſh'd an *Expoſition with Practical Obſervations on the Book of* Job, in 11 Vol. in 4*to*. (ſince put into two *Folios*) ſome have very unworthily repreſented this Work of his, as a Commentary on *Pineda*; or a Tranſlation of it: But he that will but be at the pains to compare them a little together, by reading a Dozen Leaves in Each, will find this a groſs Miſtake. He had alſo an hand in a Book entitul'd, *An Engliſh Greek Lexicon, containing the Derivations and various Significations of all the Words in the New Teſtament*, &c, *Oct.* 1661. And after his Death, was publiſh'd *The Nature and Principles of Love as the End of the Commandment*; being ſome of his laſt Sermons. *October* 1674. He dy'd in *February* 1672.

From St. *Sepulchres*, Mr. *Thomas Gouge*. He was Son to the Eminent Dr. *Gouge* of *Black-Fryars*. He was a Wonder of Charity, Humility, Sincerity and Moderation. Mr. *Baxter* ſays, *That he never heard any one Perſon, of what Rank, Sort, or Sect ſoever, ſpeak one Word to his Diſhonour, or name any Fault that they charg'd on his Life or Doctrine; no not the higheſt Prelatiſts themſelves, ſave only that he conform'd not to their Impoſitions.* God bleſſed him with a good Eſtate, and he liberally us'd it in Works of Charity, which he made indeed the Great Buſineſs of his Life. When he had loſt much by the Fire, and had ſettled his Children, and had his Wife taken from him by Death, he had but 150 *l.* a Year left, and he gave a Hundred of it to Charitable Uſes. It was his daily Work to do all the Good he could, with as great Diligence and Conſtancy as other Men labour at their Trades. He viſited the Poor, and ſtirr'd up the Rich, in whom he had any Intereſt, to devote at leaſt the 10th Part of their Eſtates to Works of Charity. When he was between 60 and 70 Years old, he us'd to Travel into *Wales*, and diſperſe what Money he could ſpare himſelf, or collect from others, among the poor labouring perſecuted Miniſters there. He ſettled in the chief Towns of *Wales* a great many Schools, to the number of 3 or 400, for Women to teach Children to read, having himſelf undertaken to pay them for many hundred Children.

Children. He preach'd himself in *Wales* 'till they drove him from Place to Place by Persecution. He went constantly to the Parish Churches, and sometimes Communicated with them, and was authoriz'd by an Old University License to Preach Occasionally, and yet for so doing was Excommunicated even in *Wales*, and that while he was doing all this Good. He procur'd a very fair Impression of the Bible in the *Welch* Tongue, to the number of 8000; 1000 of which were freely given to the Poor, and the rest sent to the Principal Cities and Towns in *Wales*, to be sold to the Rich at Reasonable Rates, *viz.* at 4 Shillings a Piece well Bound and Clasp'd. He was us'd to say often with Pleasure, *That he had two* Livings, *which he would not exchange for two of the Greatest in* England, *meaning* Wales, *where he us'd to Travel every Year to Spread Knowledge, Piety, and Charity; and* Christ's Hospital, *where he us'd freely to Catechize the Poor Children, in order to the well-laying the Foundations of Religion in them, in their tender Years.* Vol. II.

A late *Author* insinuates as if his Charities in *Wales*, were only *to serve a Party*, and that the visible Effect of them is, *the Increase of the Dissenters in that Country.* This Reflection on his Memory is as false as it is invidious. For he was so far from that narrowness of Spirit or Bigotry to the Interest of the Dissenters, that he procur'd *the Church Catechism*, with a Practical Exposition of it, and *the Common-Prayer*, to be printed in *Welch*, and freely given to the poorer sort, with the *Welch* Bible, *The whole Duty of Man*, *The Practice of Piety*, and other Practical Books. I shall here subjoin an Account of his Charities in *Wales*, for one Year, by which some Judgment may be made, as to the rest. It was in the Year 1674, before his excellent Impression of the *British* Bible; it was Printed about that time in a single Sheet, which is apt to be lost: Whereas tis Pity but it should be preserv'd to Posterity. It was in these Words; *An Account of what hath been done in* Wales, *this last Year, from* Midsummer 1674, *to* Lady-Day 1675, *in pursuance of the abovesaid Trust, upon the Encouragement of divers worthy Persons, to this Pious and Charitable Design.* *Mr.* Wynnes *Edit. of Dr. Powels Hist. of* Wales, *vers. fin.*

1. In

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1. In 51 of the chief Towns of *Wales*, 812 Poor Children have been and are put to School, to learn *Engliſh*, over and above the 500 put to School the laſt Year, by the Charity of others before this Truſt began.

2. There have been bought and Diſtributed in ſeveral Families, 32 *Welch* Bibles, which were all that could be had in *Wales* or *London*.

3. 240 *New Teſtaments* in *Welch*, to be given away to Poor People that can read *Welch*.

4. 500 *Whole Duty's of Man* in *Welch*, to be Diſtributed in like manner.

Which Pious and Charitable undertaking hath already provok'd divers of the better Sort of the *Welch*, to put above 500 of the pooreſt *Welch* Children to School, upon their account. So that about 1850 in all, are already put to School to learn to read *Engliſh*. Atteſted by us,

John Tillotſon.	*William Durham.*	*Thomas Gouge.*
Benja. Whitchcot.	*Edward Stillingfleet*	*Matthew Pool.*
Simon Ford.	*John Meriton.*	*Thomas Firmin.*

It's eaſier to traduce than imitate ſo Divine a Charity, whoſe Tendency is to make good Chriſtians, and uſefull Members of the Common-Wealth. Mr. *Gouge* gave to the Poor *Welch*, ſeveral other good Books which he procur'd to be Tranſlated and Printed in *Welch*, of which there is not one that perſuades People to *Nonconformity*, but they contain ſuch Practical Duties as all good Chriſtians are and muſt be agreed in.

If the Growth of Diſſenters in *Wales* be an effect of the Increaſe of Knowledge there, we can't help that. They whoſe Conſciences are enlighten'd and mov'd by the Word of GOD, will be always diſpos'd to pay a greater Veneration to Divine Truths and Ordinances than to ſuch Ways and Uſages as are meerly humane; and will be naturally apt to ſcruple thoſe things that want the ſacred Impreſs of Divine Authority. And if this Gentleman thinks the beſt Expedient to prevent this, is to keep the People in the ſame State of Ignorance they were in, during the *Period*, of which his Hiſtory treats, he has the *Papiſts* on his ſide, but I hope none that underſtand Proteſtant Principles. He Dy'd ſuddenly

ſuddenly in the 77th Year of his Age, without any Sickneſs or Pain, or Fear of Death; he was heard to give a Groan in his Sleep, and he was gone. Mr. *Baxter* ſays, *He never ſaw him Sad, but Chearful.* His Funeral Sermon was preach'd by Dr. *Tillotſon*, afterwards Arch Biſhop of *Canterbury*, to whoſe Account of him the Reader is referr'd. In giving his Character, he hath theſe Words among others;——*So that all things conſider'd, there have not ſince the Primitive Times of Chriſtianity, bin many among the Sons of Men, to whom that Glorious Character of the Son of God might be better apply'd, that* He went about doing Good. And he aſcribes to him the firſt Foundation of that Charitable Deſign of Employing the Poor at Work, which Mr. *Thomas Firmin* afterwards improv'd, and which met with ſuch General Applauſe. He hath not left much behind him. His Book ſtil'd the *Principles of Religion explain'd* is as valuable as moſt of the kind.----He hath publiſh'd alſo, *A Word to Sinners*; and *A Sermon of Good-Works*; both in 8*vo*, together with Chriſtian Directions to walk with God. 1661. 4*to*. and the ſureſt and ſafeſt way of thriving *viz*. by Charity to the Poor. 1673. 4*to*. *The Young Man's Guide*. 8*vo*. and ſome Sermons exciting *England* to Gratitude, for the Diſcovery of the *Popiſh* Plot 12*s*. Vol. II.

From *Bennet Fink*, Mr *Samuel Clark*. * He had bin an uſeful Preacher many Years in the Country, in *Cheſhire* and *Warwickſhire*, where he had met with Trouble on the Account of the *Etcætera Oath*, &c. before he came to *London*; but here he liv'd Comfortably and Uſefully, 'till the *Uniformity Act* ſtop'd his Mouth. He was one of the Commiſſioners at the Treaty at the *Savoy*. A Man of great Plainheartedneſs and Sincerity. The Words were but few, (but ſpoken from his Heart, and expreſſive of the Senſe of many) which he us'd to His Majeſty when he preſented the Addreſs to him, in the Name of the Miniſters, *Novemb.* 16. 1660.---*Your Majeſty's Loyal Subjects* (ſaith he) *the Miniſters in and about the City of* London, *have commanded us humbly to preſent this their Gratulatory Acknowledgment to Your Royal Majeſty, for Your Gracious Condeſcentions in your Majeſty's late Declaration concerning Eccleſiaſtical Affairs.* For he was abundantly

* *See his own Account of himſelf before his laſt Vol. of Lives.*

Vol. II. abundantly ſenſible, with many others, that that Declaration would have made the Nation Happy. And tho' he was not ſatisfy'd afterwards to Conform to the Terms requir'd by Law for the Exerciſe of his Miniſtry, he yet frequented the Church both as an Hearer and Communicant. He Dy'd *Dec.* 25. 1682. His Works † that he hath left behind him are many, of which a Liſt is here added: And tho' it muſt be own'd they are not calculated for the Nice and Curious, yet this cannot be deny'd, that they have bin very uſeful to Perſons of a Middle Rank; who by the Help of his Induſtrious Pains, have got much Profitable Knowledge, they could not otherwiſe have had an Opportunity of Gaining.

† *His Works are theſe, A Martyrology with the Lives of 22 Divines. Fol.* 165. *The Lives of ſundry Eminent Perſons in this latter Age. Fol.* 683. *The Marrow of Eccleſiaſtical Hiſtory: With Cuts. Fol. The Marrow of Divinity; containing ſundry Caſes of Conſcience.* Fol. 1659. *His Examples.* Fol *The Life of our Bleſſed Saviour.* —— *A Diſcourſe againſt Toleration* —— *A Sheet in Defence of Tythes.* —— *Some Sermons preach'd on Particular Occaſions.* —— *A Deſcription of* Germany. *The Hiſtory of* Hungary. *A Deſcription of the* 17 *Provinces of the* Netherlands. —— *Lives of our Engliſh Warriours.* —— *The Duty of every one that intends to be Sav'd.* — *An Engliſh Dictionary.* — *A Preſident for Princes.* — *A Book of Apophthegms*, &c.

Mr. *Thomas Caſe* * Son of Mr. *George Caſe*, Miniſter of *Boxley* in *Kent*. He was of *Chriſt-Church Oxon.* His firſt paſtoral Charge was at *Erpingham* in *Norfolk*, out of which Place he was forc'd by Biſhop *Wren*'s Severity. He was ſummon'd to the high Commiſſion Court; and bail'd: But before Anſwer could be given to the Articles prefer'd againſt him, the Court was taken away

* *His Works are:*
Several Sermons preach'd before the Lords and Commons.—*Several Sermons at* Milkſtreet *about God's waiting to be Gracious to his People,*—*Sermons on the Covenant.*——*And ſome other Sermons on Particular Occaſions,*—*Imitation of the Saints open'd in Practical Meditations.* Qu. 1666. *Mount* Piſgah: *Or, A Proſpect of Heaven.*—*Correction, Inſtruction, Or, A Treatiſe of Afflictions.*—*The firſt and laſt Sermon in the Morning Exerciſe at St.* Giles's, 1659: *And another Sermon on the Sanctification of the Sabbath, in the Supplement to the Morning Exerciſe at* Cripplegate; *and a Funeral Sermon for Mr.* Gualter Roſewell *Miniſter of the Goſpel at* Chatham *in* Kent, *Intituled* Elijah's *abatement, or Corruption in the Saints.*

by Act of Parliament. He afterwards ſettled in the City at St. *Mary Magdalen Milkſtreet*, and was very laborious and faithful there in his Miniſterial Work. He firſt ſet up the *Morning-Exerciſe*, which (to the Benefit of Multitudes) hath been kept up in this City from Place to Place, ever ſince, except when the Rigour of the Times prevented it. He was one of the Aſſembly of Divines. He was turn'd out of *Milkſtreet*, for refuſing the Engagement: He was afterwards Lecturer at *Aldermanbury*, and St. *Giles Cripplegate*. He was Impriſon'd 6 Months in the Tower, for his Concern with Mr. *Love*, together with Mr. *Jenkyn*, Dr. *Drake*, Mr. *Watſon* and others. When they who were then in Power, had taken away Mr. *Love*'s Life, and had had that large Confeſſion from Mr. *Jenkyn*, which gave them ſatisfaction, they became more ſupple to the reſt, acquieſcing in leſſer Submiſſions from them. Dr. *Drake* was call'd in next, who ſubmitted to the Mercy of the Court, and ſo did the reſt. And it had been a Weakneſs in them to have done otherwiſe, ſince had they come to a Tryal, Overt-Acts would have been as fully prov'd upon them, as upon Mr. *Love*. Heretupon, they were all releas'd, and reſtor'd to their Miniſtry, and moſt of them to their own Places. Mr. *Caſe* made the beſt Uſe he could of his Impriſonment, falling then into the Meditation which he afterwards Preach'd and Printed, under the Title of *Correction, Inſtruction*. He was afterwards Rector of St. *Giles in the Fields*. In 1660, he was one of the Miniſters deputed to wait upon the King at the *Hague*, to Congratulate his Reſtauration: And in 1661, one of the Commiſſioners at the *Savoy*. When his Publick Miniſtry was at an end, he ceas'd not in Private to be doing all the Good he could. He was one of a quick and warm Spirit; an open plain Hearted Man; a hearty Lover of GOD, Goodneſs, and all Good Men; He was a Scripture Preacher; a Great Man in Prayer, and one that brought home many Souls to GOD. He dy'd *May* 30. 1682. Aged 84 Years. His Funeral Sermon was preach'd by Dr. *Thomas Jacomb*, in which his Character may be ſeen at large. Vol. II.

From *Black Fryars*, Mr. *John Gibbons*, Sometime Fellow of *Emanuel* College, and Proctor of the Univerſi-

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ty of *Cambridge*: A very Learned and Judicious Man; but withal of great Modeſty, who dy'd of a Conſumption not long after his being Silenc'd and put out. I know not that he hath left any thing behind him as a Specimen of his Abilities, except a Sermon upon the *Nature of Juſtification*, in the *Morning Exerciſe* at St. *Giles*: (Which is ſince Printed by itſelf.) And another about *Checking the firſt Riſings of Sin*, in the *Morning Exerciſe* at *Cripplegate*. But he that peruſes theſe, will hardly forbear Regret, that no more of his Works ſhould be publiſh'd.

From St. *Michaels Quern*, Mr. *Matthew Pool**. M. A. Son of *Francis Pool* Eſq; born in the City of *York*. *Richard* the Grandfather of this *Matthew Pool*, was deſcended of the Ancient Family of the *Pools* of *Sprinkhill* in *Derbyſhire*; and being driven thence upon occaſion of his Inclination to the Reformation, he liv'd at *Sike-Houſe*, and afterwards at *Drax Abbey* in *Yorkſhire*, near which place Mr. *Matthew Pool* had 100 *l. per An.* left him by his Father, who marry'd Alderman *Toppins* Daughter of *York*. This was the Providential Occaſion of Mr. *Matthew Pool*'s Birth in *York*. He had his Education in *Emanuel*-College, under Dr. *Worthington*, Univerſally acknowledg'd a very Learned Man. He was very facetious in his Converſation, very true to his Friend, very ſtrict in his Piety, and univerſal in his Charity. He ſet on foot a good and great Project for maintaining Youths of great Parts, Studiouſneſs and Piety, and hopeful Proficience, at the Univerſities. He had the Approbation of the Heads of Houſes in both of them, and nominated ſuch Excellent Perſons for Truſtees, and ſollicited ſo earneſtly, that in a little Time, about 900 *l. per An.* was procur'd for that purpoſe. He that prov'd afterwards the Great *Sherlock*, Dean of St. *Paul*'s I am inform'd was one of them. But this Deſign was quaſh'd by the Reſtauration. He with 10 Years indefatigable Study, finiſh'd his *Synopſis Criticorum*. He dy'd at *Amſterdam* in *Holland*, in *October* 1679; leaving behind him (ſays *Wood*, the *Oxford* Critick, without any Cavil, at which we may well wonder) the Character of *Clariſſimus Criticus & Caſuiſta*; a Celebrated Critick and Caſuiſt. It was generally ſuſpected that he was poyſon'd.

* *He compil'd the* Synopſis Criticorum Bibliorum, *in five Volumes in* Folio: *which ſowre Mr.* Wood (*who can hardly ever ſee any thing Tolerable where a deſpicable* Nonconformiſt *had any hand*) *owns to be Admirable and Uſeful Books: For which we are bound to Con him Thanks. He having condeſcended to ſpeak Favourably, we may*

From

well enough be ſecure as to other Cenſurers.—He hath alſo publiſh'd, *The Blaſphemer ſlain with the Sword of the Spirit: Proving the Deity of the Holy Ghoſt, againſt* Biddle, a Tract in 12^mo. *A Model for the maintaining of Students of choice Abilities in the Univerſity, and principally in order to the Miniſtry.* Qu. 1658. *A Letter to the Lord* Charles Fleetwood. Qu. 1659. Quo Warranto: Or, *a Moderate Debate about the Preaching of Unordain'd Perſons,* &c. *in Vindication of the* Jus Divinum Miniſterii. *Written by the Appointment of the Provincial Aſſembly at* London. *Evangelical Worſhip: A Sermon before the Lord Mayor,* Aug. 26. 1660. Vox Clamantis in Deſerto. *A* Latin *Piece with reſpect to the Ejection of the Miniſters at* Bartholomew-Day. *The Nullity of the* Romiſh *Faith*: Oxon. 1666. Octavo. *Dialogues between a Popiſh Prieſt and an* Engliſh *Proteſtant: Wherein the principal Points and Arguments of both Religions are truly Propos'd, and fully Examin'd*: Oct. Lond. 1667. And ſeveral times after in *Twelves. A Seaſonable Apology for Religion,* on *Matth.* 11. 19. Lond. 1673. Qu. &c. There are alſo ſome Sermons of his in the Volumes of the *Morning-Exerciſe*: One upon *The Satisfaction of* CHRIST, in that at St. *Giles's.* Another *about the* Right Method of Application to the Sick, for their Good, on the Part both of Miniſters and people; *in that at* Cripplegate. *Another* upon *Detraction,* in the *Supplement to the Morning Exerciſe at* Cripplegate. And another *Againſt an External Infallible Judge in the Church of God,* in that againſt *Popery.* He alſo wrote a Volume of *Engliſh Annotations on the Holy Scripture*; intending to have gone thro' it, if GOD had ſpar'd his Life: But he went no farther than the 58th Chapter of *Iſaiah. Others undertook to compleat his Work. But the* Oxford *Collectour hath miſtaken their Names. For he mentions Dr.* Bates, *Dr.* Jacomb, *Mr.* Clarkſon, *and Mr.* Alſop, *as Perſons concern'd in it, without any Ground in the World. He ſays, He did not doubt but Dr.* Owen *alſo had his Share in the Work. But they who are to be influenc'd by his Poſſitive Aſſertions, and much more by his Doubts, are in fair Danger of being bewilder'd. In oppoſition to his Doubtful one, I'll here add a true Liſt of the Compleaters of that Uſeful Work. The* 59th *and* 60th *Chapters of* Iſaiah, *were done by Mr.* Jackſon *of* Moulſey. *The Notes on the reſt of* Iſaiah, *and on* Jeremiah, *and* Lamentations, *were drawn up by Dr.* Collins. Ezekiel *by Mr.* Hurſt. Daniel *by Mr.* Cooper. *The* Minor Prophets *by Mr.* Hurſt. *The* 4 Evangeliſts *by Dr.* Collins. *The* Acts *by Mr.* Vinke. *The Epiſtle to the* Romans *by Mr.* Mayo. *The two Epiſtles to the* Corinthians, *and that to the* Galatians, *by Dr.* Collins. *That to the* Epheſians *by Mr.* Veal. *The Epiſtles to the* Philippians *and* Coloſſians, *by Mr.* Adams. *The two Epiſtles to the* Theſſalonians, *by Mr.* Barker. *The Epiſtles to* Timothy, Titus, *and* Philemon, *by Dr.* Collins. *That to the* Hebrews, *by Mr.* Obadiah Hughes. *The Epiſtle of* James, *two Epiſtles of St.* Peter, *and the Epiſtle of St.* Jude, *by Mr.* Veal. *The three Epiſtles of St.* John, *by Mr.* Howe. *And the Book of the* Revelation, *by Dr.* Collins.

From

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From St. *Mary Stayning*, Dr. *Nathanael Holmes*. A Man well skill'd in the Tongues, particularly the *Hebrew*. His Works are many; the moſt noted are, *The Reſurrection reveal'd*, *Fol.* 1654. in which Book, tho' the Author ſhows himſelf a *Millenarian*, yet he doth not contend for a carnal, ſenſual, groſs and worldly Liberty to be enjoy'd by the Saints before the General Reſurrection, but for a ſpiritual, purified and refin'd Freedom from Sin and Corruption. He afterwards publiſh'd *Ten Exercitations* in another *Folio*, in Vindication of this Book. And another *Folio*, containing 16 Treatiſes, with the Title of *His Works*; with ſeveral other Tracts. He Dy'd *An.* 1678.

From *Alhallows Breadſtreet*, Dr. *Lazarus Seaman*. He was born in *Leiceſter*, and bred in *Emanuel* Colledge in *Cambridge*, but as he came in mean Circumſtances to the College, ſo he was forc'd ſoon to leave it; and to teach School for a Lively-hood: ſo that his Learning Sprang from himſelf; and yet even the envious *Wood*, owns him to have bin a Learned Man. A Sermon accidentally preach'd at *Martyn's Ludgate*, procur'd him that Lecture; and his Reputation there, brought him into *Alhallows Breadſtreet*, and the Aſſembly, where he appear'd very active, and very skilful in managing Controverſies in Divinity. He was a great Divine, thoroughly ſtudy'd in the Original Languages; always carrying about with him a ſmall *Plantin* Bible, without Points, for his Ordinary uſe. He was well ſtudy'd in the Controverſy of Church-Government, which was the Occaſion of his being ſent by the Parliament with their Commiſſioners, when they treated with King *Charles* I. in the Iſle of *Wight*; where his Majeſty took particular Notice of the Doctor's ſingular Ability in the Debates about Church-Government, which were afterwards Printed in the Collection of his Majeſty's Works. Upon the Invitation of an Honourable Lady, who was the Head of a Noble Family, and was often ſollicited by Romiſh Prieſts to change her Religion, he engag'd two of the moſt able Prieſts they could pick out in a Diſpute, in the preſence of the Lord and Lady for their Satisfaction: And by ſilencing them upon the Head of *Tranſubſtantiation*, was inſtrumental to preſerve that whole Family from a Revolt,

volt, and keep them ſtedfaſt in the Proteſtant Religion. Vol. II.
While he was Maſter of *Peter-houſe* in *Cambridge*, he acquitted himſelf with abundant Honour. He was admirable for his Patience under great Pains. He was an excellent Caſuiſt, a dextrous Expoſitor, and both a judicious and moving Preacher. In his latter Days he much ſtudy'd the Prophetick part of Scripture. He wrote ſome Notes on the *Revelations*; which he preſented to my Lord *Wharton*; but they were never Printed. He dy'd *September* 1657. Mr. *Jenkyn* preach'd his Funeral Sermon, in which the Reader may ſee his Character at large. He left a very valuable Library, which was the firſt that was ſold in *England* by way of Auction, and yielded Seven hundred Pounds. He hath extant a few Sermons which he preach'd before the Long Parliament, A Sermon before the Lord Mayor, *April* the 7th 1650. againſt Diviſions. And *A Vindication of the Judgment of the Reformed Churches, Concerning Ordination, and laying on of Hands*, &c. 4*to*. 1647. This was in Anſwer to Mr. *Sydrach Simpſon*'s Diatribe, concerning Unordain'd Perſons Preaching.

From *Chriſt-Church*; Mr. *William Jenkin*. M. A. His Grandfather was a Gentleman of a Conſiderable Eſtate, at *Folkſtone* in *Kent*. He ſent his Eldeſt Son (the Father of this Mr. *Jenkin*) to *Cambridge*, deſigning him for ſome Eminent Church-Preferment: Falling there under Mr. *Perkins*'s Miniſtry, he was brought to great Seriouſneſs, and embark'd with the *Puritans*. His Father diſcovering this upon his return, and diſliking that ſort of People, was pleas'd to Diſinherit his Son of the main Body of his Eſtate, but ſettled on him a ſmall part of his Subſiſtence. Finding his Company diſagreeable to his Father, he remov'd from his Houſe to Mr. *Richard Rogers*'s of *Wethersfield*, an old *Puritan* Miniſter, and there diligently proſecuted his Studies, till being ordain'd he was fix'd Miniſter of *Sudbury* in *Suffolk*, where he was ſignally uſeful to many, by Preaching and Catechiſing, and adorn'd all by a holy Converſation. Here he marry'd the Grandaughter of Mr. *John Rogers* the Proto-martyr in the *Marian* Days; by whom his eldeſt Child was this Mr. *William Jenkin*, born at *Sudbury*, *An.* 1612.

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His Father Dy'd when he was very Young. The Grandfather before-mention'd, ſtill alive at *Folkſtone*, ſeem'd extreamly ſoftned upon his Son's Death, and ſent for his Grandſon, promiſing to take care of his Education. He liv'd with him much belov'd till Nine Years Old, when his Mother fearing he ſhould want a Religious Education there, recall'd him Home to the great Diſpleaſure of the Old Gentleman. She and a ſecond Husband ſhe marry'd, were very careful to train him up in ſerious Piety: And he made ſuch quick Advances in School-Learning, that he was ſent to *Cambridge* in the Fourteenth Year of his Age, to St. *John*'s Colle ge, and plac'd under the Tuition of Mr. *Anthony Burgeſs*, afterwards the Rector of *Sutton-Coldfield*. He purſu'd the Courſe of his Studies with great Succeſs, and his Progreſs in Piety was as Eminent as in Learning. His Company was earneſtly courted by ſome Young Wits of the Univerſity, for his ſprightly Genius; but perceiving their Looſeneſs, he abſolutely wav'd an Intimacy with them. He took his Degrees with great Applauſe, and began not to Preach of a conſiderable time after he had commenc'd *Maſter of Arts*.

Soon after he appear'd in Publick, he was choſen Lecturer of St. *Nicholas Acons*, *London*: And call'd thence to *Hithe* near *Colcheſter* in *Eſſex*, where he Firſt marry'd. The Aguiſhneſs of that Place, and the Solicitation of his *London* Friends, brought him back to this City, about the Year 1641. where he was choſen Miniſter of *Chriſt-Church*, and ſome Months after, Lecturer of St. *Anne Black-friers*. He continu'd to fill up this double Station with great Diligence and Acceptance, till upon the Deſtruction of the Monarchy, he, with others of his Brethren, refus'd to obſerve the publick Thankſgivings appointed by the Parliament. For this, he was ſuſpended from his Miniſtry, and had his Beneſice of *Chriſt-Church* ſequeſtred. This induc'd him to retire to *Billerica* in *Eſſex*. Upon his return to *London* at about ſix Months end, he was ſent to the *Tower* for that which is commonly call'd *Love's Plot*. Some have cenſur'd him for the Petition he preſented on that Occaſion for his Life to the Powers then in being, wherein he acknowledg'd them under all the Titles they aſſum'd to themſelves, as if he deſerted the Cauſe and betray'd Mr. *Love*. For the latter, he ſolemnly aſſur'd an intimate

timate Friend of his Mr. *Quick*, (from whoſe *Memoirs* all this Account is extracted,) That he us'd his Endeavours as much for ſaving Mr. *Love*'s Life as his own. And as to the Petition, he long ſcrupled ſuch an Acknowledgment of that Government, till he was ſatisfy'd to ſubmit to it by Dr. *Lazarus Seaman*, and *Dr. Arthur*, Miniſter of *Clapham*. It was Dr. *Arthur* that drew up the Petition for him, and with great difficulty prevail'd on him to ſign it. He was blam'd by his Brethren that he had not conceiv'd it in more general Terms, as others had done. However, upon that Petition, the Parliament voted him a Pardon, and an immediate diſcharge from Priſon and his Sequeſtration. The like was done by other *Presbyterian* Miniſters upon their ſeveral Peritions. Mr. *Feak*, the noted *Fifth-Monarchy* Man, was then poſſeſs'd of *Chriſt-Church*, being put in by the Government upon Mr. *Jenkyn's* Sequeſtration. He forbore therefore to eject him, for fear of giving new offence. But his Pariſhioners being earneſt to enjoy his Labours, ſet up a Lecture for him on *Lord's-Day* Mornings at Seven a Clock, and rais'd him a conſiderable Subſcription for it. In this and his Lecture at *Black-friars* (out of which he had not been ejected) he continu'd till Dr. *Gouge*'s Death, when he was choſen Paſtor of that Church. But a variety of Diſtempers coming upon him there, which were imputed to the unhealthineſs of the Parſonage-houſe, he gladly embrac'd an Opportunity of returning to *Chriſt-Church*. Mr. *Feak* becoming obnoxious to the Government was remov'd, and two others ſucceſſively not fixing there, upon a Vacancy, the Governors of St. *Bartholomew*'s Hoſpital, (in whoſe Gift *Chriſt-Church* then was) preſented Mr. *Jenkyn* to it afreſh: Which he readily accepted. Here he exercis'd his Miniſtry Morning and Afternoon to a crouded Congregation, with eminent Succeſs upon many, and particularly upon ſeveral that drop'd in occaſionally. He was very cautious of touching upon any thing that might give umbrage to the Government, when he knew ſo many Eyes were upon him; but wholly apply'd himſelf to *Preach Chriſt, and him crucified*. In this Courſe, he was ſome Years upon the Names given to CHRIST in Scripture, and preach'd over the *Epiſtle of Jude*, which he afterwards printed. Thus he remain'd till he was caſt out with his Brethren in 166*2*. Voll. II.

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He could not be ſatisfy'd to deſiſt from the Exerciſe of his Miniſtry upon the *Act* of *Uniformity*; but ſtill preach'd in private as he had Opportunity. Upon the *Oxford Act* (not being free to take the Oath preſcrib'd in it) he retir'd to his own Houſe at *Langley* in *Hertfordſhire*, and preach'd there every *Lord's-Day*, to ſuch as were willing to hear him; where thro' the good Providence of GOD, he met with little diſturbance.

Upon the *Indulgence* 1671. he return'd to *London*, where he had a new Meeting-place erected for him in *Jewen-ſtreet*. Tho' the *Plague* had ſwept off many of his old Congregation, and many had fix'd themſelves under other Miniſters; yet he ſoon rais'd a numerous Auditory. He was choſen by the Merchants to their Lecture at *Pinner's-Hall*. And after revoking that *Indulgence*, there was ſo far a connivance, that his Exerciſes on *Lord's-Days* continu'd undiſturb'd, till that terrible Storm broke out againſt the *Nonconformiſts* in 1682. Then he continu'd to preach from place to place, where they could meet moſt ſecretly, and out of the reach of the vile Informers. But at length, on *Sept.* 2. 1684, being with Three other Miniſters, Mr. *Reynolds*, Mr. *John Flavel* and Mr. *Keeling*, ſpending the Day in Prayer with many of his Friends, in a place where they thought themſelves out of danger; the Soldiers broke in upon them in the midſt of the Exerciſe. All the Miniſters made their eſcape except Mr. *Jenkin*, who was carry'd before two Aldermen, Sir *James Edwards* and Sir *James Smith*, who treated him very rudely, well knowing it would be acceptable above. Upon his refuſing the *Oxford Oath*, they committed him to *Newgate*, refuſing his offer of 40 *l.* Fine, which the Law impower'd them to take, tho' it was urg'd that the Air of *Newgate* would infallibly ſuffocate him. He petition'd the King for a Releaſe, which was back'd by an Aſſurance from his Phyſicians, That *his Life was in danger from his cloſe Impriſonment*. But no other Anſwer could be obtain'd but this: Jenkin *ſhall be a Priſoner as long as he lives*. The Keepers were order'd not to let him pray with any Viſitants; even when his Daughter came to ask his Bleſſing, he was not allow'd to pray with her.

He

He ſoon began upon his Confinement to decline in his Bodily Health; but continu'd all along in the utmoſt Joy and Comfort of Soul. He ſaid to one of his Friends, *What a vaſt difference is there between this and my firſt Impriſonment! Then I was full of Doubts and Fears, of Grief and Anguiſh: And well I might for going out of God's Way and my Calling, to meddle with Things that did not belong to me. But now when I was found in the Way of my Duty, in my Maſter's Buſineſs; tho' I ſuffer even to Bonds, yet I am comforted beyond meaſure. The* LORD *ſheds abroad his Love ſenſibly in my Heart; I feel it, I have aſſurance of it.* And he turn'd to ſome that were weeping by him, *Why weep ye for me,* (ſays he) *CHRIST lives, He is my Friend, a Friend born for Adverſity, a Friend that never dies: Weep not for me; but weep for yourſelves and for your Children,* He departed this Life in *Newgate,* Jan. 19. 168⅓, when he had been a Priſoner four Months and one Week. He was bury'd by his Friends with great Honour; many eminent Perſons, and ſome Scores of Mourning-Coaches attending his Funeral. A little before his Death, he ſaid, *A Man might be as effectually murder'd in* Newgate *as at* Tyburn. He has written *An Expoſition of the Epiſtle of* Jude. *The Buſy Biſhop: Or The Viſitor Viſited; in Anſwer to* John Goodwin's *Sion College Viſited,* 4to, 1684. *And a Vindication of it from his Reply.* Publiſhing his Funeral Sermon for Dr *Seaman,* upon occaſion of ſome Reflections in it, there were great Heats. One wrote an Animadverſion on that Sermon, intituled, *A Vindication of the Conforming Clergy, from the Unjuſt Aſperſions of Hereſy,* &c. *in a Letter to a Friend.* In Anſwer to which, he wrote his *Celeuſma, ſeu Clamor ad Theologos Hierarchiæ Anglicanæ*: 4to. 1679. Which being anſwer'd in *Latin* by Dr. *Grove*, he wrote a Reply in the ſame Tongue, *An.* 1681. He hath alſo a Sermon printed in the *Supplement to the Morning Exerciſe at* Cripplegate, upon *Improving the preſent Seaſon of Grace.* And another in the *Continuation of the Morning Exerciſe*; about *Bewailing the Sins of the Places where we live.* And a 3d about *Venial Sins,* in the *Morning Exerciſe* againſt *Popery.*

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From St. *Olave Southwark*, Mr. *William Cooper.* The firſt Place where I can trace any thing of him, is at *Ringmire* in *Suſſex*, where he fix'd, upon this or ſome

Vol. II. ſuch like Occaſion. His firſt Wife was Daughter to a conſiderable *Dutch* Limner, who having in ſomething or other given good Content to Archbiſhop *Laud*, begg'd the Favour of ſome Preſentation for his Son-in-law. Hereupon, *Ringmire* being then vacant, and in the Archbiſhop's Gift, was conferr'd on him. Mr. *Cooper* very happily diſappointed the Expectation both of his Patron and Pariſh; proving a *Puritan*: Which yet was much to the ſatisfaction of the more Sober and Religious. He was a Critical Linguiſt, no mean Philoſopher, a quick Diſputant, and well vers'd in Controverſies; a Learned Expoſitor, a Celebrated Hiſtorian, and a Fine Poet, eſpecially in *Latin*. He was Chaplain to the Queen of *Bohemia*, (Mother to the Princeſs *Sophia* of *Hannover*, on whom the Succeſſion to the Crown of *England* is ſettled by Act of Parliament) for ſeveral Years: He continu'd in her Family at the *Hague* from 1644 to 1648. He was greatly reſpected by that Vertuous Princeſs, and by the Sober part of her Court; had free Converſation (in clean *Latin*) with the Foreign Envoys that then reſorted to her; and became ſo well vers'd in the Affairs of *Europe*, as to be reckon'd no ſmall Politician. He underſtood Men as well as Books, and was generally valu'd and reſpected by ſuch as knew him: And moſt, by them that knew him beſt *.

* *I know not that he hath Printed any thing, except a Thankſgiving Sermon before the Parliament, on* Zach. 12. 2, 3, 4. *Some Sermons in the* Morning Exerciſes: *One in that of St.* Giles's, *on* The Covenant of Works. *Another in that at* Cripplegate *about* Giving Thanks in all Things. *And a 3d in the* Continuation of the Morning Exerciſe Queſtions, *on that Queſtion,* What muſt we do to keep ourſelves in the Love of GOD? *A Funeral Sermon for Mr.* Chriſtopher Fowler; *and ſome Papers of* Latin *Verſes; together with* Annotations *upon* Daniel, *in the Continuation of* Pool.

At the ſame Place was Silenc'd Mr. *Ralph Venning*, M. A. who was Lecturer, and Mr. *Samuel Smith* M. A. Aſſiſtant. Mr. *Venning* was ſome time of *Emanuel* College in *Cambridge*. He was a popular Preacher, and much follow'd †. He was a moſt importunate and prevalent Pleader for the Poor, who were very numerous in that Pariſh. He Yearly got ſome Hundreds of Pounds for them; having ſuch a way of recommending

† *He hath left 9 Treatiſes behind him:* 1. A Warning to Backſliders. 2.

ing Charity, as has prevail'd with ſeveral to give, who have gone to Church with Reſolutions to the contrary. He dy'd *March* the 10th 1673. His Funeral Sermon was preach'd by Mr. *Robert Bragg*. Vol. II.

Mr. *Samuel Smith* had before been caſt out of the Sequeſtred Living of *Bodenham* in *Herefordſhire*, but was Silenc'd here. He hath ſince ſettled at *Windſor*, where he is yet living.

The Way to Happineſs. 3. Mercy's Memorial. 4. *Canaan's* Flowings: *Or*, Milk and Honey. 5. *His* 43 *Orthodox and Miſcellaneous Paradoxes*. 6. The New Command renew'd: *Or*, Love one another. 7. Myſteries and Revelations. 8. Things worth thinking on: *Or*, Helps to Piety. 9. Sin the Plague of Plagues: *Or*, Sinful Sin the worſt of Evils.

From St, *Buttolphs Aldgate*, Mr. *Zachary Crofton*. A quick and warm, but upright Man. He was turn'd out from *Wrenbury* in *Cheſhire* for refuſing the Ingagement, and appearing very zealous to diſſuade others from taking it. He not long after King *Charles's* Return had a hot Conteſt with Bp. *Gauden* about the Obligation of the National Vow, call'd the *Solemn League and Covenant*. The Biſhop was for Cancelling it intirely. Mr. *Crofton* did not plead for it as binding any Man to Rebellion, or to any thing Unlawful; but as obliging every one that took it, in his Place and Calling to endeavour Reformation; to be againſt Schiſm, Popery, Prelacy and Profaneneſs, and to defend the King. Many Writings paſs'd on both ſides; But at length they who had the upper-hand, (as hath bin uſual in the like Caſe) back'd their Arguments with Force, to make them unanſwerable. Mr. *Crofton* was ſent Priſoner to the *Tower*; where when he had continu'd long, at a vaſt Expence and Charge, he ſought to get an *Habeas Corpus*: But his Life being threaten'd, he was glad to let the Motion fall, and at laſt to petition for his Liberty, which with ſome difficulty he obtain'd. But going into his own Country of *Cheſhire*, he was there again caſt into Priſon; And when he procur'd his Liberty, he was forc'd to ſet up a Grocer's Shop to get a Maintenance for his Family. While he was in the *Tower*, he went to the Chappel Service and Sermon; his Judgment being againſt ſeparating from the Pariſh Churches, notwithſtanding their Conformity, if he were not put himſelf to uſe the Common-Prayer

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as a Miniſter, or the Ceremonies. And this occaſion'd ſome that tho't his Courſe unlawful, to write againſt it: To which he reply'd with Sharpneſs; and ſo divers Writings were publiſh'd an both Sides, about ſuch Communion. He afterwards took a Farm at *Little Barford* in *Bedfordſhire*; where he ended his Life. There is extant of his, a Book of the *Vertue and Value of Baptiſm*, 12°. 1658. againſt *Simſon*. And *Altar-worſhip*: Or, *bowing to the Communion-Table, conſider'd*, in 12°. 1661.

From St. *Margaret Moſes* in *Friday-ſtreet*, Mr. *Benjamin Needler*: A worthy Divine of St. *John's College* in *Oxford*. After he was Ejected, he liv'd and preach'd privately at *North-Warnborough* in *Hampſhire*, where he dy'd in 1682 *.

* *He hath left behind him*, Expoſitory Notes, with Practical Obſervations towards the opening the five firſt Chapters of the Book of *Geneſis*: *Deliver'd by way of Expoſition in ſeveral* Lord's-Day *Exerciſes*, Oct. *And there are ſeveral Sermons of his in the* Morning Exerciſes. *One in that of St.* Giles's, *upon the* Trinity. *Another in that at* Cripplegate, *about* Diſcovering and Mortifying beloved Luſts. *And a 3d in that againſt* Popery, of the Uſe of Images.

† *Beſides his* Child's Delight, *with an* Engliſh Gram-mar, *and a* Spelling-Book; *together with* The Grounds of the Engliſh Tongue, *in Verſe, intermix'd with* Moral Precepts; *and his* Explanation of the Aſſembly's ſhorter Catechiſm; *he hath ſome Sermons in Print in the* Morning Exerciſes. *One in that at St.* Giles's, *on the* Union of Believers with CHRIST. *Another in that at* Cripplegate, *about* Living by Faith on Divine Providence. *A 3d in the* Supplement, *on the* Managing of Catechizing by Spiritual Rules. *A 4th in that againſt* Popery. *on* Works of Superogation. *And a 5th in the* Continuation, *on that Queſtion*, What may Gracious Parents beſt do for the Converſion of thoſe Children, whoſe Wickedneſs is occaſion'd by their ſinful Severity or Indulgence. *He alſo publiſh'd a Sermon which he Preach'd at the Funeral of Mrs.* Eliz. Nicole, *in* 1660.

From *Alhallows Lumbard-ſtreet*, Mr. *Thomas Lye*. M. A. One who was eminently Uſeful by his excellent Art of Catechizing Young Ones, whom he by many Artifices entic'd to delight in the getting Knowledge in the beſt Things. Many in and about this City, to this Day recount with Pleaſure his unuſual Method of inſtructing them in the firſt Principles of Religion, where-

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in he had a marvellous Dexterity: And I have heard of several that owe their first serious Impressions to his Pains in a Catechetical Way; in which he was not satisfy'd with conveying a little Notional Knowledge, without doing his utmost to set things home upon the Heart, according to the Capacity of his Young Auditory, to whom he always discover'd a most tender Affection. He dy'd *June* the 7th 1684. Vol. II.

From St. *Saviours Southwark*, Mr. *Crodacott* and Mr. *Watkins*. They were joynt Pastors here and spread the Gospel very amicably and successfully. The former hath a Sermon in Print, preach'd before the Lord Mayor, &c. at the *Spittle*, April 17. 1655, concerning *The Preferableness of Heavenly to Earthly Treasures*. The latter hath a Sermon in the *Morning Exercise* at St. *Giles*'s, on *The Misery of Man's Estate by Nature*. Mr. *Crodacott*, was also a Lecturer at St. *Sepulchres* on the *Lord's-Day* in the Afternoon, and on *Thursdays*, many Years; and much honour'd for his Work's sake.

From St. *Antholins*, Mr. *Elias Pledger*. He Preaching at his Meeting in *Lothbury*, dy'd suddenly, *An.* 1676. He hath a Sermon in the *Morning Exercise* at *Cripplegate*, on the Question, *Of the Cause of inward Trouble; and how a Christian should behave himself, when Inward and Outward Troubles meet?*

From St. *Peters Cheap*, Dr. *Roger Drake* *. Mr. *Baxter* says, *He was a Wonder of Humility and Sincerity*. He was one of the Commissioners at the *Savoy*. He always laid by a tenth part of his worldly Incomes for the Poor, before he us'd any himself. There is a Sermon of his in the *Morning Exercise* at St. *Giles*'s, on the *Believer's Dignity and Duty*. His last Words were these; *Jesus take me, I am ready*. He wrote *A Boundary to the Holy Mount*, against Mr. *Humphreys*'s *Free Admission to the Lord's-Supper*, Oct. 1653. And, *The Bar fixed*, in Answer to Mr. *Humphreys*'s Rejoynder, Oct. 1655.

* *See Dr.* Annesley's *Preface to his Funeral Sermon, for Mr.* Whitaker.

From St. *Mary Magdalen Bermondsey* in *Southwark*, Mr. *William Whitaker* and Mr. *Torey*. The former was the Son of the famous Mr. *Jeremy Whitaker*: And was a Man of great Calmness, Moderation and

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and Peaceableneſs; *ſound* in Doctrine, and *exemplary* in Life. While he was at the Univerſity, his Piety, Learning, Sweetneſs of Diſpoſition, Candour and Ingenuity were ſo Eminent, that he was Lov'd and Honour'd of all that knew him. He was particularly noted for his Great Skill in the Oriental Languages, and *Hebrew* and *Greek* Tongues. And when he launched out into the World, he was a Peace Preacher and a Peace Maker, where-ever he came. At *Horn-Church* where he was for ſome time Miniſter, He ended a Difficult Controverſy of many Years ſtanding, about which the Parties concern'd had expended above a Thouſand Pounds. He hath a Sermon in the *Morning Exerciſe at St.* Giles's deſcribing the *Mediator of the Covenant of Grace.* And another in that at *Cripplegate*, about *being Compleat in Chriſt.* He Dy'd in 1673. And Dr. *Anneſley*, who was his Particular Friend, preach'd his Funeral Sermon, in which his Character may be ſeen at large. † As for the latter, Mr. *Torey*, he after his Silencing croſs'd the Seas, and became Paſtour of the *Engliſh* Church at *Middleburgh* in *Zealand*, where he liv'd and Dy'd in great Reſpect.

† *There are 18 Sermons that were taken after him in Short-hand publiſh'd by his Widow ſince his Death, An.* 1672: *with an Epiſtle by Dr* Jacomb, *giving ſome Account of the Author.*

From *Lawrence Poultney*, Mr. *Thomas Wadſworth.* * Some time Fellow of *Chriſt-Church* in *Cambridge*. He was Lecturer of St. *John Baptiſt's*. He was an able Judicious Man, devoted wholly to GOD and to do Good. He was at the time of the Reſtauration in the Sequeſtred Living of *Newington-Butts*, where before he was caſt out, he Preach'd conſtantly; and zealouſly taught all his People alſo Houſe by Houſe. He gave Bibles to the Poor of his Pariſh, and expended not only his Time, but his Eſtate, in *Works of Charity.* When he was turn'd out there, the Lamentation of the People would have melted a Heart that had any Compaſſion. He afterwards remov'd into the City; and when by the *Bartholomew Act* he was Ejected there

* *He hath left ſeveral Treatiſes behind him a diſcourſe of the* Immortality of the Soul. A ſerious Exhortation to an Holy Life. Seperation no Schiſm, *&c. And after his Death were publiſh'd* His Remains. Oct. 1680. *He hath alſo ſome Sermons in the Morning Exerciſes. One in the* Supplement to the Morning Exerciſe at *Cripplegate upon the* Indiſpenſableneſs of the Duty of receiving the Lord's Supper. *And another in the* Morning Exerciſe againſt Popery; *againſt the* Maſs as a Sacrifice, *&c.* His Life was Printed in *Octavo*, 1680.

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alſo, he for ſome time (thro' the Peoples Deſire and Neceſſity) Preach'd privately to one Congregation at *Newington*, and another at *Theobalds*, by turns; without taking any Maintenance from either: And afterwards he had a fix'd Congregation in *Southwark*, where he dy'd of the Stone, *October* the 29th 1676. His Diary (which is printed in his Life) ſhews him to have been an excellent Chriſtian. Vol. II.

From St. *Mary Magdalen Fiſh-ſtreet*, Mr. *Thomas Brooks*. He was a very Affecting Preacher, and Uſeful to many. And tho' he us'd many homely Phraſes, and ſometimes too familiar Reſemblances, which to Nice Criticks appear Ridiculous; yet he did more good to Souls than many of the exacteſt Compoſers: And let the Wits of the Age paſs what Cenſures they pleaſe, *He that winneth Souls is Wiſe*. He publiſh'd many Books; that of *Holineſs* is the moſt conſiderable.

From St. *Martins in the Fields*, Mr. *Gabriel Sangar*, M. A. Turn'd out alſo from *Steple Aſhton*, in *Wiltſhire*. He was the Son of Mr. *Thomas Sangar*, Miniſter of *Sutton Mandevil* in *Wiltſhire*, where he was Born in *May*, 1608. He was bred in *Maudlin* Hall in *Oxon*. His Father having bought the Advowſon of *Sutton*, was after his Death ſucceded there by his Son, who was ordain'd by Biſhop *Davenant*. Refuſing to read the Book of *Sports*, he was Impriſon'd at *Salisbury*. After a ſhort Confinement, he return'd to his Family and People, and continu'd there 'till 1645, when he was neceſſitated to remove, having been frequently Plunder'd by Parties of the Kings Soldiers, and once carried away to *Saliſbury* and put into Priſon. Having recover'd his Liberty, he went to *Havant* in *Hampſhire*; but the Air of that place not agreeing with the Health of his Family, he return'd back again into *Wiltſhire*, about 1647, and ſettled at *Chilmark*, a Place not many Miles from *Sutton*. Here he met with a great deal of trouble from ſome of his Pariſhioners that refus'd to pay their *Tithes*. When he had in vain tried all other Methods, he had recourſe to the Law, which occaſion'd his coming up to *London*. As ſoon as the Law-Suit was at an end he return'd to *Chilmark*; where he had not been many Weeks before he was ſurpriz'd with an Invitation from

the

Vol. II. the People of St. *Martins* in the Fields, to be their Miniſter, he having preach'd once among them while he was at *London*. He was ſo far from ſeeking or making any Intereſt to obtain that place, that he had not the leaſt knowledge or thought of it, before he receiv'd an account that the Pariſh had made choice of him. The Quarrelſome Temper of the People of *Chilmark* was not the leaſt weighty conſideration to determine him to accept of that place; where he continued 12 Years. Soon after the Reſtauration of King *Charles*, the Lord Chancellor who had been his School fellow at *Gillingham* School in *Wiltſhire*, ſent to Mr. *Sangar* and profeſſing a peculiar Kindneſs to him on the account of their being Countrey Men, and well known to one another in their younger Years, endeavour'd to reconcile him to Conformity but in vain; tho' he ſent for him ſeveral times, and Diſcourſed thoſe Matters with him, ſometimes with great Calmneſs, and at other times with more Heat. At length he told Mr. *Sangar* plainly, that if he would not Conform, he muſt leave St. *Martins*, and remove further from the Court. When 'twas known he muſt leave St. *Martins*, he had ſeveral places offer'd him, but his Love to his Natural Country made him accept of *Steeple Aſhton*, whither he remov'd with his Family in 1661, and whence he was Ejected by the *Act* of *Uniformity* in the Year following. After he was turn'd out of his Living, he at the intreaty of his Friends in St. *Martins*, who deſired to have him nearer them, remov'd and came to *Brompton*. Here he very narrowly eſcaped being Seiz'd and Impriſon'd; for in the latter end of 1665 there came ſome Troopers to the Houſe to apprehend him: And ſome of them alighting and going in to ſearch for him, as they were running eagerly up Stairs, the Servant of a Gentleman that was ſick in the Houſe, met the firſt of them and deſir'd they would not make ſuch a Noiſe, and give ſuch Diſturbance, becauſe one of the Family was viſited with ſickneſs. Upon hearing that, they immediately ran down, and got out of the Houſe, and mounted their Horſes and rode away with all ſpeed, apprehending that the ſick Gentleman had the Plague. Soon after this the *Oxford Act* drove him to *Eling*, and he went from thence to *Brentford*, where he continued till the King's Declaration gave him Liberty to Preach; then

then at the Intreaty of several of his old Hearers at St. *Martins*, he return'd into that Parish, and Preach'd to them as he had opportunity. He was a Grave Peaceable Divine, of great Moderation. He thought it his Duty, after he was Silenc'd, to abide in the Parish with those of his Ancient Flock who desired him, and to Visit them, especially in the time of Sickness: At which Time and Season many thought the Help of the Poor Nonconformists needful enough, who were not very fond of their Preaching while they were Well. Once going to visit a good Woman who sent for him, Dr. *Lamplugh* (who succeeded him in the Parish, and was afterwards Bishop of *Exeter*) coming after him, ask'd him with some fierceness, *What Business he had there?* And bid him leave the Room, notwithstanding that he was told, *That he came not without being sent for.* So impossible is it to please some People; who, whatever is pretended, could they have their Will, would not give a jot more Liberty in Private than in Publick. Upon the very same Day that he was 70 Years Old he fell sick, and after a few Days Illness Dy'd in *May* 1678. He was a Person of Great Calmness of Temper. He was the Father of 10 Children, 7 Sons and 3 Daughters: But tho' he had a numerous Family, he was given to Hospitality. He published a little Book in 12v°. entituled the *Work of Faith*; containing a Sermon of his own, and Heads of all the Sermons that were preached in the Month that the *Morning Exercise* was at St. *Martins*. He has also publish'd a short Catechism with respect to the *Lord's Supper*.

From *Bartholomew Exchange*, Mr. *Philip Nye*.* He M. A. had his Education in *Oxon*, where he was a very hard Student. He was in Orders, and Officiated (tho' 'tis uncertain in what Capacity) at St. *Michaels Cornhill*, *An.* 1630. In the Year 1633. he cross'd the Seas into *Holland*, that he might be free from Impositions, with which he was dissatisfy'd. He return'd at the beginning of the *Long Parliament*, and by the Earl of *Manchester's* Favour, became Minister of *Kimbolton* in *Huntingdonshire*. In 1643, he was one of the Assembly of Divines, sitting in which he succeeded Dr. *Reave*, in the Rectory of *Acton*. He was one of the Dissenting Brethren in that Assembly; the Principal Man in the

* *He hath written a letter from England, to his Brethren in* Scotland *concerning the Success of Affairs there*; 4to. 1643. *An Exortation to the taking of the*

Man-

managing the Meeting of the Congregational Churches at the *Savoy* by the *Protector*'s Order, where the Declaration of the Faith and Order and Practice in the Congregational Churches in *England* was agreed upon and conſented unto, by their Elders and Meſſengers. The Meeting was *Oct.* 12. 1658. and it was Printed 1659. in 4*to*. This Declaration was in the Year following Tranſlated into *Latin*, by Profeſſor *Hornbeck*, and publiſh'd at the end of his *Epiſtola ad Duræm de Independentiſmo*. In 53, he was made one of the *Tryers of Miniſters*. After his Nonconformity, he liv'd privately. He was a Man of uncommon Depth; and ſeldom, if ever, out-reach'd. He Dyed in *September* 1672. He had a Compleat Hiſtory of the Old *Puritan* Diſſenters in Manuſcript, which was Burnt at Alderman *Clark*ſons in the Fire of *London*.

Solemn League and Covenant; 1643. *The Excellency and Lawfulneſs of the ſolemn League and Covenant in a Speech to the Houſe of Commons* 1643. *An Epiſtolary Diſcourſe about Toleration*; 1644. *The Keys of the Kingdom of Heaven, and Power thereof, according to the Word of God*, &c. 1644. *Mr.* Anthony Sadler *examin'd*: Or, *A Diſcovery of his Notorious Falſhoods, in his Dealing with the Tryers of Miniſters*, &c. 1654. *The Principles of Faith, preſented to the Committee of Parliament for Religion*; 4*to*. 1654. *Beams of former Light diſcovering how Evil it is to impoſe Doubtful and Diſputable Forms for Practiſes upon Miniſters, eſpecially under the Penalty of Ejection for Nonconformity to the ſame*: 1660. 4*to*. *Caſe of great and preſent Uſe*, &c. 8*vo*. 1677. *The lawfulneſs of the Oath of Supremacy, and Power of the King in Eccleſiaſtical Affairs, with* Q. Elizabeth's *admonition*, &c. 1683. 4*to*. *It was then reprinted, and in* 1687 *being printed again, it was dedicated by Mr.* Henry Nye, *the Author's Son, to K.* James *the* II. *A Vindication of the Diſſenters, Proving, that their Particular Congregations are not inconſiſtent with the King's Supremacy in Eccleſiaſtical Affairs*, 1683. 4*to*. *Some Account of the Nature, Conſtitution and Power of Eccleſiaſtical Courts: printed with the former. The Lawfulneſs of hearing the Publick Miniſters of the Church of* England, 4*to*. 1683. *He hath alſo a Sermon extant, preach'd before the Citizens of* London, An. 1659.

Mr. *Lowder* was Ejected from the ſame Place. He was a Valuable, Worthy Man.

From St. *John Evangeliſt*, Mr. *Robert Tatnal*. He was bred in *Weſtminſter*-School, and *Trinity*-College *Cambridge*, where he was alſo Fellow. He made a ſtart out of the College to *Coventry* for a Year, where he was entertain'd for Expounding the Scripture in Dr. *Grew*'s Church, and Teaching the Free-School under Mr. *Franckland*; in both which Employs, he quit-

ted

ted himſelf admirably well, and had not remov'd thence, had they afforded a ſuitable Encouragement. He was not long after choſen to this Pariſh, as a Succeſſor to Mr. *Walker*. Being ejected thence, he took ſhelter in a School, taking great and profitable Pains in inſtructing Youth, whilſt he cou'd not teach Men. For the grace of his Profeſſion, he by his Friends obtain'd his Majeſty's Mandate, for the Degree of Dr. in Divinity, to the Univerſity of *Cambridge*, hoping hereby he might be excus'd from the uſual Subſcriptions, which his Conſcience could not admit of; for he had obſerv'd that ſuch as took Degrees, as an Honorary to Foreign Princes, or Ambaſſadors, or ſome of them that had the King's Letters, were not preſs'd to ſuch things. But ſome peeviſh Men had their Eyes upon him: After the Grace was paſt, they call'd for the Book of Subſcriptions, and not finding his Name there, they ſtop'd his Admiſſion, and fruſtrated his Expectation; and he was forc'd to return *reinfecta*; not the worſe Man, but upon a new Tryal the more firm to his Principles. He liv'd ſome while after this, tho' *ſine titulo aut Phaleris*, to be uſeful in his School, *&c.* He publiſh'd a Diſcourſe in *4to.* about the *Fear of Death*; Or, *the ſinful Palpitation of the Heart.* He was a Man of great Skill in Vocal and Artificial Muſick, which rendred him acceptable to many of the Gentry in and about the City. Vol. II.

From St. *Brides*, Mr. *Thomas White*. He was Lecturer there. One of great Humility and Sincerity; and an excellent Practical, Uſeful Preacher. * He was a general Scholar, and Mr. *Chillingworth*'s Amanuenſis: Much eſteem'd, and protected at the Chappel at *Ludgate* by Bp. *Sheldon*, and often very kindly treated by him.

* *He hath Printed* A Method and Inſtructions for the Art of Divine Meditation, *In Twelves, Which is one of the beſt Books we have upon that uſeful Subject.* Obſervations on the 5th and 6th and 7th Chapters of St. *Matthew*. *Oct.* 1658. A Treatiſe of the Power of Godlineſs *Oct.* 1658. A Manual for Parents, wherein is ſet down very particular Directions, in reference to Baptizing, Correcting, *&c.* A *Directory to Chriſtian Perfection*, firſt publiſh'd in *4to.* 1650. and then in 12° under the Title of *The Practice of Chriſtian Perfection*, Dedicated to the Univerſities. 1656. *He hath alſo a Sermon in the* Morning Exerciſe *at* Cripplegate, *about the* Faith that is neceſſary in an acceptable Prayer.

From

From St. *Mary Magdalen Milk-ſtreet*, Mr. *Thomas Vincent*. * He was a Worthy, Humble, eminently Pious Man, of ſober Principles, and great Zeal and Diligence. He had the whole *New Teſtament* and *Pſalms* by Heart. He took that Pains, as not knowing but they (as he has often ſaid) who took from him his Pulpit and his Cuſhion, might in time demand his Bible alſo. He continu'd in the City the whole time of the Plague in 1665. The Awfulneſs of that Deſolating Judgment, and the numerous ſudden Inſtances of Mortality, then every where obvious, gave a peculiar Edge to the Spirit of the Preacher and his Auditors: So that labouring conſtantly, and with great fervour, to ſet in with Divine Providence, he was an Inſtrument of Good to very many. Mr. *Wood* ſays, *He was always held in great Eſteem for his Piety, by thoſe of his Perſuaſion.* Which is more than can be ſaid of many, by Perſons of any Perſuaſion: However, as for Mr. *Vincent*, he hath a good Report univerſally, and carry'd an unſtain'd Reputation to his Grave: His eminent Piety and Uſefulneſs being own'd, not only by ſome of a particular Party, but by all ſober Perſons, who had the Happineſs of being acquainted with him. And 'tis out of the power of ſuch *Niblers* to do any diſſervice to his Name or Memory. He dy'd at *Hoxton*, in *October* 1671. His Funeral Sermon was preach'd by Mr. *Slater*.

* *He hath written*, A Spiritual Antidote for a Dying Soul 8o. 1665. God's Terrible Voice in the City by Plague and Fire *Oct.* 1667. *A Tract of* Chriſt's certain and ſudden Appearance to Judgment. *Oct.* 1667. An Anſwer to the Sandy Foundation of *Will. Pen.* the Quaker. A Defence of the Trinity, Satisfaction by Chriſt, and the Juſtification of Sinners: in 12v°. 1667. Wells of Salvation open'd: *Or*, Words whereby we may be ſav'd; with Advice to Young Men, *Oct.* 1669. An Explanation of the Aſſemblies ſhorter Catechiſm, *Oct.* 73. The true Chriſtians Love of the unſeen Chriſt, *Oct.* 1677. *And ſeveral Sermons. One in the* Supplement to the Morning Exerciſe at *Cripplegate, on the* Bleſſedneſs of Forgiveneſs. *Another in that againſt* Popery, *on the* Wickedneſs of the Doctrine of the Church of *Rome*, which forbids to Marry. *And ſome other Sermons printed in Octavo*, &c.

From St. *Mary White-Chappel*, Mr. *Walley*. A very Pious and Peaceable Man, who afterwards went over to *New England*; where he liv'd much deſir'd, and dy'd greatly lamented, on *March* 24. 167$\frac{8}{9}$. He printed a Diſcourſe intitul'd, *Balm in* Gilead *to heal* Sion's *Wounds*: Being a Sermon preach'd before the Colony at *New Plimouth*, Jan. 1. being the Day of Election

there

there. See *Cotton Mather*'s Hist. of *New England*, Lib. III. Ch. vi. p. 222. Vol. II.

From St. *John Zachary*, Mr. *Ralph Strethill.*

From St. *Olave Silver-street*, Mr. *Thomas Douglass.* He fell under some Scandals; and afterwards travell'd, and took the Degree of Dr. of *Physick* in *Padua*; return'd to *London*, and practis'd *Physick*, and ran in Debt. He afterwards went into *Ireland*, and dy'd obscurely. He wrote a Book call'd *Zerubbaal.*

From *Bride-well*, Mr. *George Fowler.* A good Man; and much esteem'd and lov'd in this City. He dy'd at his hir'd House in *Islington.*

From *Alhallows on the Wall*, Mr. *Dyer.* He was M. A. of *Peter-House* in *Cambridge.*

From the Lectureship at St. *Antholins*, Mr *Tobias Conyer.* A very Learned and Extraordinary Person.

From the Lectureship at St. *Magnus*, Mr. *Loaves.*

From St. *Mary le Bow*, Mr. *Rutten.* A Man of Excellent Parts and Learning; of which we have a Specimen in his Sermon on Eternal Judgment, Preach'd before the Lord Mayor and Aldermen.

From the *Savoy*, Mr. *William Hook.* * † A very worthy useful Man. He came to be the Protector's Chaplain from New *England*, He dy'd in *March* 1677. Aged Seventy-seven.

From *Trinity* Parish, Mr. *Matthew Haviland.* A Man mighty in Prayer, and a Savoury Preacher.

From *Wapping*, Mr. *Johnson* An excellent useful Preacher; and of good Learning.

From St. *Bennet Pauls-Warf*; Mr. *John Jackson.* Son

* *See Mr.* Cotton Mathers *Hist.* of NewEngland. *lib.* 3. p. 214.

† *He hath left behind him a Tract styld*, The Privileges of the Saints on Earth, above those in Heaven, 12*s.* *And a Sermon in the* Supplement to the Morning Exercise at *Cripplegate, upon* Preparation for the Coming of Christ by Death and Judgment.

Vol. II. to Mr. *Arthur Jackſon*. He was noted for an *Orator* and *Philoſopher*, when at *Queen's College* in *Cambridge*, and Moderator in the Schools. He was a Profitable Preacher, a pious Liver, and a ſincere and uſeful Friend. He never refus'd any Employment in his Miniſterial Service. He hath a Sermon in the *Morning Exerciſe* at *Cripplegate*, by way of Direction to *Foreign Merchants*, about *keeping up the Life of Religion Abroad*.

From St. *Michael Woodſtreet*, Mr. *Thomas Parſons*. He was ſome time Fellow of *Pembrook-Hall* in *Cambridge*. He was much reſpected among the City Miniſters. After his being Silenc'd, he took a great deal of pains in fitting *Gouldman's* Dictionary for the Preſs, I mean the firſt Edition of it. The Excellent Epiſtle before it is his, and the *Index* of Authors was drawn up by him, and he ſearch'd and conſulted them, tho' his Name is not mention'd. He hath a Sermon in the *Morning Exerciſe* at St. *Giles's*, upon *Saving Faith*.

From St. *Andrew Hubbard* in little *Eaſtcheap*, Mr. *William Wiggans*. He was bury'd in his own Pariſh in a good Old Age. He was an excellant *Hebrician* and *Grecian*, and never us'd any other Bible in his Cloſet or Pulpit, but the Originals.

From St. *Katherine's Tower*, Mr. *Samuel Slater*, and Mr. *Richard Kentiſh*. Both very worthy Men. The former of the two hath a Treatiſe publiſh'd, *Of Growth in Grace*, in ſeveral Sermons. 8*vo*. 1671.

From St. *Hellens*, Mr. *Arthur Barham*.

Lecturer at St. *Sepulchres*, Mr. *William Adderley*. Mention'd alſo in *Kent*, p. 286, in the former Edition: but whether there or here when the *Act* took place I am uncertain.

Aſſiſtants and Lecturers at St. *Giles's Cripplegate*, Mr. *Arnold*, and Mr. *Statham*.

From St. *Anne Alderſgate*, Mr. *Daniel Batchelour*.

From St. *Bennets Sheer-hog*, Mr. *Nehemiah Ben-*

ton. He was M. A. of St. *John's* College in *Cambridge.* Vol. II.

From St. *Peter's Cornhill.* Mr. *William Blackmore.* He was Impriſon'd in the *Tower* upon *Love's* Plot, was Scribe to the Provincial Aſſembly of *London* and a conſiderable Man.

From St. *Albans Woodſtreet,* Mr. *Haſtefoot Bridges,* or *Haſael Bridge.* He was a reſerv'd, but admir'd and Learned Gentleman and Scholar. He liv'd at *Enfield,* till about 1680. He had but one Daughter who was badly Married; after whoſe Death, if ſhe dy'd Childleſs, (as ſhe did in 1695) he gave his Eſtate to Charitable Uſes: Principally to St. *John's* College where he was Educated; and to this Pariſh where he was Miniſter.

Mr. *Fiſher,* his Aſſiſtant there.

From St. *Thomas Southwark,* Mr. *Cob,* and Mr. *Beerman,* Lecturer there. The latter was a very Pious and Sober Perſon, and a Good Preacher; he liv'd many Years afterwards in *Hoxton Square,* preaching only Occaſionally.

From St. *George's Southwark,* Mr. *John Biſcoe,* and Mr. *Henry Jeſſey.* The former hath publiſh'd ſome ſmall Tracts: As *The Glorious Myſtery of God's Mercy,* An. 1647. *The Grand Tryal of True Converſion*: Or, *Sanctifying Grace appearing and acting firſt and chiefly in the Thoughts*; being ſome Sermons on 2 Cor. 10. 4, 5. Printed, *An.* 1655. *The Myſtery of Free-Grace in the Goſpel, and of the Goſpel in the Law.* He dy'd *An.* 1679.

From *Pancras Soper-Lane,* Mr. *George Cockayn.* He was afterwards Paſtor of a Congregational Church in this City.

From *Queenhith,* Mr. *Thomas Dawkes.* A very Melancholy Divine.

From *Greys-Inn,* Mr. *Caley.* Turn'd out before from *Rawley* in *Eſſex.* He wrote the *Glimpſe of Eternity.* 8vo.

Vol. II.

Which is a Book great in Value, tho' ſmall in Bulk and Price.

From the Lectureſhip at *Aldermanbury*, Mr. *Loe*.

Lecturer at St. *John Zachary*; Mr. *Humphreys*.

From St. *Michael Crooked-Lane*; Mr. *Carter*, and Mr. *Mallory*, (mention'd alſo at *Deptford*, *p.* 286. in the former Edition,) Lecturer there. The latter of whom hath a Sermon in the *Morning Exerciſe at* Cripplegate, on *The Conceptions we ſhould form of God in Duty*.

From *Ironmonger-Lane*; Mr. *John Fuller*. A moſt Pious Man and Practical Preacher: He had Three Sons that were Scholars and Miniſters of Note. Two of them Conform'd; but his Son Mr. *Francis Fuller*, dy'd a Nonconformiſt in *London*.

From *Biſhopſgate*, Mr. *Samuel Lee*, M. A. A Man of very conſiderable Learning; as will be own'd by all that will be at the Pains to read his *Latin* Tract on the *Revelation*, *De Excidio Antichriſti*, and his Account of the Temple of *Solomon*, Printed in *Folio*, 1659. He was Fellow of *Wadham* Colledge, and a Proctor of the Univerſity, *An.* 1651. In the latter end of the Reign of K. *Charles* II. his Fears of the Return of Popery drove him into *New-England*, where he was Paſtor of the Church at *Briſtol*: But returning from thence towards *England*, after the Happy Revolution which rais'd King *William* to the Throne, he was taken Priſoner by the *French*, and carry'd into St. *Malo*, where he exchanged this for a beter Life. He hath a Sermon in the *Morning Exerciſe* at *Cripplegate*, on *The Means to be us'd towards the Converſion of Carnal Relations*. And another in the *Supplement* to it, about *ſecret Prayer*: And another in that againſt *Popery*, about *Chriſt's being the Preſerver of the viſible Church*: And he hath alſo in Print, *The Triumph of Mercy in the Chariot of Praiſe*; *A Diſcourſe of Mortality*. *The Joy of Faith*; and a *Diſcourſe concerning the Ten Tribes*. All in *Octavo*. He hath alſo a Sermon of Judgment. in 12*s*.

From

Vol. II.

From St. *Bennet's Sheerhogg*, and *Pancras Soper-Lane*; Mr. *Nicholas Lockyer* *. He had been the Protector's Chaplain; And quickly after King *Charles*'s Restauration, he was depriv'd of his Provostship of *Eaton-College*, in which he succeeded Mr. *Francis Rouse*. He continu'd Preaching Occasionally 'till he dy'd; which was in 1685.

* *He hath several Sermons extant, which he preach'd before the Lords and Commons; and more privately upon other Occasions; Some Sermons of Sincerity*, 8vo. *Balm for Bleeding* England *and* Ireland, *in* 20 *Sermons*, 8vo. 1643. *Christ's Communion with his Church Militant. Spiritual Inspection*: Or, *A Review of the Heart. A Memorial of God's Judgments Spiritual and Temporal*, &c:

From St. *Stephens Walbrook*; Mr. *Thomas Watson* †. He was of *Emanuel College* in *Cambridge*, where he was noted for being a hard Student. One so well known in the City for his Piety and Usefulness, that tho' he was singled out by the *Friendly Debate*, he yet carry'd a general Respect from all sober Persons along with him to his Grave. A memorable Passage, which I have from good Hands, must not be pass'd by. When Mr. *Watson* was in the Pulpit on a Lecture-Day, before the *Bartholomew Act* took place, among other Hearers, there came in that Reverend and Learned Prelate Bishop *Richardson*; who was so pleas'd with his Sermon, but especially with his Prayer after it, that he followed him home to give him Thanks, and earnestly desir'd a Copy of his Prayer. *Alas*, said Mr. *W. That is what I cannot give, for I do not use to Pen my Prayers; it was no Study'd thing, but utter'd as God enabled me, from the abundance of my Heart and Affections*, pro re nata. Upon which the good Bishop went away, wondering that any Man could Pray in that manner *ex tempore*. After his Ejectment, he continued the Exercise of his Ministry in the City as Providence gave Opportunity, for many Years: But his Strength wearing away, he retired into *Essex*, and there dy'd suddenly in his Closet at Prayer.

† *He hath publish'd a Discourse on the Beatitudes*; 4to. 1660. *The Mischief of Sin; the Privilege of such as Love God; the Art of Divine Contentment; and the Saints Delight*: *And some other* 8vo's. *And since his death hath been publish'd his Body of Divinity*: Or, *Course of Sermons on the whole Assembly's Catechism, in* Fol.

From St. *Margaret Westminster*; Mr. *Edward Pearse*. He was a most Affectionate and Useful Preacher; but dy'd at about 40 Years of Age. He lay for some

time declining in a Conſumption; and finding himſelf going off the Stage, when he had done little comparatively of that Service which his heart was ſo warmly inclin'd to, he made it the matter of his Hearty Prayer to God, *That ſomething of his might be Uſeful after his Deceaſe*; which Prayer was remarkably anſwer'd in the ſignal Succeſs of his little Book, which he ſtyl'd, *The Great Concern, or Preparation for Death*; which Book hath been Printed one and Twenty times. He hath alſo another Tract extant, ſtiled, *The beſt Match*: Or, *The Souls Eſpouſal to Chriſt*, in 12*s*. And a 3d ſtyled, *Beams of Divine Glory*: Or, *God's Unchangeableneſs*, in 12*s*.

From *Alhallows Honey-Lane*, Mr. *John After*. By the ſpecial Favour of the Court of Aldermen, he liv'd and dy'd Ordinary of *Wood-ſtreet* Compter.

From St. *Katherine Coleman*, Mr. *Joſeph Church*. A Worthy Man, of good Subſtance, till the Fire of *London* conſum'd it: Afterwards indeed he was in Straits, and had many Children, and very little to ſubſiſt on, and had conſiderable Offers if he would have Conform'd; but rather choſe to remain a Poor Nonconformiſt, than hazard the Peace of his Conſcience.

From St. *Swithins*, Mr. *John Sheffield*. He was Educated in *Peter-Houſe*, *Cambridge*: And from his Youth up was addicted to Piety and Seriouſneſs. He ſpar'd no pains in Preaching and Praying, or Diſcourſe that might Edify others, whilſt the Times allow'd the publick Exerciſe of his Miniſtry. He made Conſcience of Time, in Diſcourſing and Dealing with others. His Life was an Example of his Book of Conſcience; and how much he pick'd up from his Converſation with Men, to warn and adviſe them againſt ſinful Excuſes for Sin, his facetious Book on that Subject doth teſtify. He was one that form'd his Sermons not from Monaſtick Contemplations in his Cell, but took for a Groundwork ſuch Things as did occurr, by ſelf Reflection, and Obſervation from among Men. He was alſo well ſkilled in Books, had a Genius for Witty and Divine Poetry, and many other Curious parts of Learning. After his Expulſion from *London*, he retir'd to *Enfield*, where he

he continu'd his Miniſtry as Opportunity offer'd. He dy'd in a good Old Age, having many youthful and vivid Parts, tho' alſo many Grey Hairs. There is a Briskneſs appears in all his Writings; and in none more, than in his *Diſcourſe of Excuſes*, Printed 1672, which was drawn up in his Old Age. He hath written ſome practical Treatiſes; as, *A good Conſcience the ſtrongeſt Hold. The Sun of righteouſneſs ſhining upon the Sons of Unrighteouſneſs*, &c. And a Sermon at St. *Giles's Morning Exerciſe*, on the *Nature and Neceſſity of Holineſs*. And another in that at *Cripplegate*, on the *Conſiſtency and Inconſiſtency of Relapſes, with Grace*. Vol. II.

From his Lectureſhip at *Buttolph Biſhopſgate*, or *Aldgate*, Mr. *John Sympſon*. A Great Antinomian.

From St. *Stephens Coleman-ſtreet*; Mr. *William Taylor* *. He ſucceeded Mr. *John Goodwin*. He is ſtyled in *Oxon* the Loyal Presbyterian.

* *He hath a Sermon in the Morning Exerciſe at St.* Giles's, *on Chriſt's Exaltation.*

From St. *Olaves Jewry*, Mr. *John Wells*, ſome time Student of St. *Johns, Oxon*. He wrote *The Practical Sabbatarian, or Sabbath Holineſs crown'd with Happineſs* †; 4*to*. 1668. and *a Proſpect of Eternity*. He dy'd in *June* 1676. His Funeral Sermon was Preach'd by Mr. *Watſon*,

† *He hath alſo a Sermon in the Morning Exerciſe at St.* Giles's, *on the Fall of Man*; *and another in the Supplement to the Morning Exerciſe at* Cripplegate, *on Singing of Pſalms.*

From St. *Leonards Eaſtcheap*, Mr. *Seth Wood*; who had before been caſt out of *Weſtminſter-Abbey*. He was an Ingenious Schollar, and an awakening Preacher: He was call'd from *Chriſt-church* in *London*, to joyn with Mr. *John Rowe* of *Weſtminſter-Abbey*.

Mr. *John Rowe*. M. A. He was the Son of that Excellent and Worthy Perſon Mr. *John Rowe* of *Crediton*, whoſe Life is publiſh'd, and affords great *Memorandums* of Chriſtian Piety, Induſtry, Conſtancy and Courage. His Father ſent him to *New-Inn-Hall* in *Oxford* for Education, where he continu'd 'till the Univerſity became a Garriſon, and then was tranſplanted to

Vol. II. *Cambridge*, but return'd afterwards to *Oxford*, when things were ſettled, and was prefer'd to a Fellowſhip in *Corpus Chriſti College*. His firſt Publick Employment in the Goſpel was at *Witney* in *Oxfordſhire*, where he Preach'd a Lecture with great Advantage to the Souls of his Hearers, and good Acceptance. Here there fell out a remarkable Providence, which he mightily improv'd for the Conviction of many. Some Diſſolute Perſons (who could not then have the Liberty of a fixed Stage) came to the Town to Act a Play, and had an upper Room for their purpoſe in a Private Houſe; where they were Acting before as many Spectators as the Place would bear, on a Market-Day. The Room being overcharg'd, firſt gave a terrible Crack, and then fell down; 4 or 5 Children and younger People were kill'd out-right. 10 or 12 had their Arms or Legs broken; and about 50 more were Bruiſed or Wounded. Mr. *Rowe*, upon this Occaſion, Preach'd, and afterwards Printed, 3 Sermons, in order to the Improvement of ſo Teaching a Providence; which was ſo much the more Remarkable, becauſe ſome of the Actors in their Speeches, had even Dar'd and Defy'd *Death*; and in that, the *God of Life and Death*. *Wood*, that leaves a Blot upon the Names of moſt Good Men, could not let this Worthy Perſon eſcape. He charges him with *taking great Liberty in ſpeaking againſt Plays in theſe Sermons*. And had he not Reaſon for it? When God's Judgments are abroad, ought he not to endeavour to Teach Men to learn Righteouſneſs? Are Plays, which Dare *Almighty God* and *Death*, as this did, ſuch Innocent Things that they mayn't be touch'd? He afterwards carps at him for preaching the Funeral Sermon of the Lord-Preſident *Bradſhaw*, and for ſpeaking much in his Praiſe. But did he Praiſe him for his Speech, or Judgment againſt the King? That he durſt not ſay. And had Pref. *Bradſhaw* nothing worth Commendation? Yes certainly; and ſome of his Chaplains, Dr. —— and others could aver it. We read of deſerved Praiſes given to *Julian* the Apoſtate; yea, *Nero* had an excellent and Memorable *Quinquennium*: And they that will take the pains to read in A. a *Wood*, what he writes in Commendation of many a Bloody and Traiterous Papiſt, will ſay, according to the homely Proverb, *That he knew how to give the Devil his due*.

For

Vol. II.

For some time Mr. *Rowe* was a Preacher in his Native Soyl at *Tiverton*, where he was not without Honour, tho' in his own Country. From thence, upon the Death of Mr. *Strong*, *An.* 1654. he became Preacher in the Abbey at *Westminster*, and Pastor of the Congregation which Mr. *Strong* had there gather'd, who were many of them Parliament Men, and Persons of Quality residing in *Westminster*; Persons of better Judgment than to choose a Novice, or a Man of Noise and Words, for their Pastor. He was indeed a Man of great gravity in Conversation, of strict Piety, of diligent Researches into the Mysteries of Religion: Not contenting himself with superficial Notices of Religion, but chiefly commending such as tended to Practise. After the Return of the Ejected Choristers to the Organs and Abbey, there was no farther Place for him there. Yet after that, and the Silencing *Bartholomew Act*, he continu'd Fast and Faithful to the Church, Preaching to them often in *Bartholomew-Close*, or where else the Rigour of the Times would allow them to meet with any Safety. The Expressions with which he clos'd the last Sermon he ever Preach'd, are Remarkable. *We should not*, said he, *desire to continue longer in this World than to glorify God, and finish our Work; and be ready to say, Farewell Time, welcome Blessed Eternity. Even so come Lord Jesus.* He dy'd *An.* 1677 *.

* *His Works are these,* 1. *Mans Duty in Magnifying God's Works; A Fast Sermon before the Parliament.*

2. *The Saint's Temptations, and Fence*, 8vo. 1674. 3. *Immanuel: or, Christs Love explain'd and apply'd, in his Incarnation and Satisfaction.* 1680. 4. *Heavenly-mindedness and Earthly-mindedness*, 12vo. 1673. 5. *The Life and Death of his Father.* 6. *The Love of Christ in his Intercession.* 7. *A Discourse concerning the Office of the Holy Spirit.* 8. *A Discourse of the Holy Trinity.* 9. *Sermons on part of the first Chapter of St.* John's *Gospel, and upon the whole* 15*th Chapter. But some of these latter have not yet been Printed.*

From St. *Matthews Friday-street*, Mr. *Henry Hurst*. He was noted for a quick, smart, and dextrous Disputant, while he was in *Merton College* in *Oxford*. He was generally accepted and respected as a Preacher in this City; he after his Nonconformity became Domestick Chaplain to the Earl of *Anglesea*, with whom he liv'd several Years. Even Mr. *Wood* himself (O strange!) gives him the Character of, *A Learned and Religious*

† *He hath Publiſh'd ſeveral*

Religious Nonconformiſt. † He Dy'd of an Apoplexy' *April* the 14th 1690.

Sermons concerning the Inability of the higheſt improv'd Natural Man to attain a ſufficient and right Knowledge of indwelling Sin: Oxon. 1659. 8vo. *The Revival of Grace in the Vigour and Fragrancy of it,* 8vo. 1678. *And ſome Sermons in the Volumes of the* Morning Exerciſe. *One in that at* Cripplegate, *concerning* Religious Vows. *Another in that againſt* Popery, *on the Exemption of Princes from Subjection to the Pope, and the Non-Exemption of the Clergy from Subjection to Temporal Princes. A Third in the Continuation of the* Morning Exerciſe 4to. *Againſt the Love of being flatter'd. And another in the Fourth Volume, on* Acts 17. 21.

* *Beſides ſome Sermons of his before the Parliament, and upon other Publick Occaſions, we have Extant of his own Publiſhing, a Practical Commentary or Expoſition on the Epiſtle of St.* James. 4to. 1651. *An Expoſition of the Epiſtle of St.* Jude. 4to. 1652. Smectimnuus Redivivus, *being an Anſwer to a Book Entituled,* An Humble Remonſtrance, 1653. The Saints Triumph over Death: *Being a Funeral Sermon on Mr.* Chr. Love, 1651. *And ſeveral Sermons in the Volumes of the* Morning Exerciſes. *One in that at St.* Giles's, *on Man's Impotency to help himſelf out of the Miſery which he is in by Nature. Another in that at* Cripplegate, *about Diſtractions in Holy Duties. A Third in the Supplement; about Improving our Baptiſm. A Fourth in that againſt* Popery, *about the Sufficiency of the Scriptures. After his Death, there have been ſeveral Volumes of his Works Publiſhed by others. Twenty Sermons on the* Pſalms, Acts, *&c.* 1678. 4to. *Eighteen Sermons on the 2d Chapter of the Second Epiſtle to the* Theſſalonians; *containing the Deſcription, Growth, and Fall of Antichriſt,* 8vo. 1679. *A Practical Expoſition on the Lord's Prayer,* 8vo. 1684. *Several Diſcourſes tending to promote Holineſs,* 8vo 1684. *And ſeveral Volumes of Sermons in Fol. The Firſt Volume contains Sermons on the whole* 119th Pſalm. *The Second Volume, contains* 27 *Sermons on Mat.* 25. 45 *Sermons on the* 17th *of St.* John; 24 *on* Rom. 6. 45 *on* Rom. 8. *and* 40 *on* 2 Cor. 5. *The Third Volume contains* 66 *Sermons on* Heb. 11. *A Treatiſe of the Life of Faith: A Treatiſe of Self-Denial, with ſeveral Sermons on the Sacrament of the Lord's Supper,* &c. *The Fourth Volume, contains Select Sermons on ſeveral Texts: And ſo alſo doth the Fifth.*

From *Covent-Garden,* Dr. *Thomas Manton.* * He was born in 1620. at *Lawrence Lydiard,* in the County of *Somerſet.* Both his Father and Grandfather were Miniſters. He went to *Oxon* at 15 Years of Age. He was firſt Miniſter of *Culliton* in *Devon*; and afterwards of *Stoke-Newington* in *Middleſex,* before he came to *Covent-Garden*; where he ſucceeded Mr. *Sedgwick.* He was in great Reputation at the time of King *Charles*'s Return;

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one of the *Savoy* Commiſſioners; and very earneſt in his Endeavours to get the Declaration for Eccleſiaſtical Affairs paſs'd into a Law: And had it been compaſs'd would have accepted the Deanry that was offer'd him. He was a Man of great Learning, Judgment and Integrity; and an excellent unwearied Preacher: One of great Temper and Moderation, and reſpected by all that knew him, whoſe Spirits were not uncurably canker'd. Doctor *Bates*, in his Sermon at his Funeral, gives this Account of him. *A clear Judgment, rich Fancy, ſtrong Memory, and happy Elocution met in him, and were excellently improv'd by his diligent Study.* In Preaching he was of that Conſpicuous Eminence, that none could detract from him, but from Ignorance or Envy. He abounded in the Work of the Lord; and tho' a very frequent Preacher, yet was always Superiour to others and Equal to himſelf. Archbiſhop *Uſher* was wont to ſay of him, *That he was a Voluminous Preacher*: Not as if he was tedious for length, but becauſe he had the Art of reducing the Subſtance of Volumes of Divinity into a narrow Compaſs. And Mr. *Charnock* oft repreſented him as the beſt Collector of Senſe of the Age. He was no Fomenter of Faction, but Studious of the Publick Tranquility. His Generous Conſtancy of Mind in reſiſting the Current of Popular Humour, declar'd his Loyalty to his Divine Maſter, *&c.* He was Impriſon'd for his Nonconformity, and many ways a Sufferer; and yet kept up a Conſiderable Intereſt at Court, and with Men of Note and Figure. The Noble Earl (afterwards Duke) of *Bedford*, who had for ſome time been his Pariſhioner at *Covent-Garden*, was his Cordial Friend unto his Death; and ſo alſo was my Lord *Wharton*, and many other Perſons of Conſiderable Quality. He generally had the Chair in the Meetings of the Diſſenting Miniſters of the City; who found the want of his Prudence, Activity and Intereſt joyn'd together, when he was taken from them. He dy'd *October* the 18th 1677, leaving behind him the General Reputation of as excellent a Preacher, as this City or Nation hath produc'd. Vol. II.

Mr. *Pinchback* was his Aſſiſtant and was alſo ejected with him. He was a Man very zealous againſt the Ceremonies.

From

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From St. *Brides*, Mr. *Herring*.

From the *Tower*, Mr. *Hodges*. A very grave and uſeful Man.

From St. *John Baptiſt*, Mr. *Peter Witham*.

From St. *Andrew Underſhaft*, Mr. *Woodcock*, and Mr. *Thomas Underwood*. As for Mr. *Woodcock*, † he had the Univerſal Reputation of a Learned Man. He was a ſmart Diſputant, and one of great Ability and Readineſs in Academical Exerciſes. He had been long Fellow of *Jeſus* College, and Proctor of the *Univerſity* of *Cambridge*; In his College gave Education to more Gentlemen Commoners than all *Jeſus* College Fellows beſides; and rendred it a great and flouriſhing Society. After his Ejectment he and Dr. *Tuckney* liv'd for ſome time together in the Country: But for the ſake of his Sons he afterwards went to *Leyden*, and continu'd there a while. Returning into *England*, he ſettled at *Hackney*; and at firſt Preach'd in his own Houſe, and afterwards with Dr. *Bates*, but always *Gratis*, having a good Eſtate of his own. He dy'd of a Feaver in 1695.

† *He hath a Sermon on* Heaven *in the* Morning Exerciſe *at St.* Giles's. *Another in the Continuation of Morning Exerciſe Queſtions, concerning the ſaying* Amen *in Publick Worſhip; And another in the 4th Volume, on* Rom. 14. 1.

From *Abchurch*, Mr. *Kitchin*.

From St. *Mildreds Breadſtreet*, Mr. *Richard Adams* *. One of an Excellent Spirit; whoſe Even and Peaceful Courſe was eminent for Devotedneſs to GOD, and Benignity towards Man. He was generally reſpected and belov'd of all that knew him, while he was Fellow of *Brazen-Noſe College* in *Oxford*; and when he ſet-

* *He hath left behind him ſome few Sermons: One in the Morning Exerciſe at St.* Giles's, *concerning* Hell. *Another in the Supplement to the* Morning Exerciſe, *on the Duties of Parents and Children. A Third in the Continuation of the* Morning Exerciſe, *for the Encouragement and Support of Child-bearing Women. And a Fourth in the Fourth Volume of the* Morning Exerciſe *on the Succeſsfulneſs of the Means of Grace: And alſo a Sermon at the Funeral of Mr.* Henry Hurſt. *He alſo wrote the Expoſitions of the Epiſtles to the* Philippians *and the* Coloſſians, *in the Supplement to Mr.* Pool's *Engliſh Annotations.*

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tled in *London*, was a very useful Preacher, and an Ornament to his Function. His Humility and Self-Denial were remarkable, in that after he was Ejected for Nonconformity, he took upon him the Care of a Poor and Small People, and continu'd with them many Years, to the damage of his own Estate, tho' he had considerable Proposals made to him to tempt him to a Removal. He Dy'd *Febr.* 7. 1698. Mr. *How* preach'd his Funeral Sermon; in which the Reader will meet with his Character at large.

From St. *Leonard Eastcheap*, Mr. *Matthew Barker*. † One of considerable Learning, great Piety, and universal Candour and Moderation. No Lover of Controversies, but an hearty Promoter of Practical Godliness, without laying stress on little Things; in which He was very sensible others were as much at Liberty to differ from him, as he from them. And this Apprehension discernably govern'd his Practice. One Thing I must mention to his Honour, that he discover'd a peculiar Pleasure in conversing with Younger Ministers that were entring upon Work; would chearfully hearten and encourage them; use great Freedom with them, without Reserve, and without Regard to any different Sentiments in smaller Matters; and rejoyc'd in the Prospect of their serviceableness, when his own Parts visibly declin'd thro' Age.

† *He hath Printed a Book stil'd, Natural Theology, or the Knowledge of God, &c. And a Discourse on Family Prayer. He hath a Sermon in the Supplement to the Morning Exercise at* Cripplegate, *on a* Religious Fast. *Another in the Continuation, upon uninterrupted Communion with God. And a Third in Volume the Fourth, on* Mat. 11. 24. *He hath also a Sermon or Two in Print, which he Preach'd upon Publick Occasions.*

From St. *Martins Ludgate*, Dr. *Thomas Jacomb*. He was born at —— near *Melton Mowbray* in *Leicestershire*, An. 1622. After he had been train'd up in Grammar Learning at the Country Schools, he was sent to *Magdalen-Hall* in *Oxon*, of which Dr. *Wilkinson*, the elder, was then Principal. When he had taken the Degree of Batchelour of Arts, he remov'd to *Cambridge*, and was of *Emmanuel* College. He was for some time Fellow of *Trinity*, and much esteem'd in that flourishing Society. He came to *London* in 1647. and being receiv'd

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ceiv'd into the Family of that Excellent, Pious, and Devout Lady, the Counteſs *Dowager* of *Exeter* as her Chaplain, he had the Opportunity of Preaching in the City; and was ſoon fix'd in *Ludgate* Pariſh, where his Miniſtry was both acceptable and uſeful. After his Settlement in *London*, his Miniſtry was both acceptable and uſeful. His Sermons were Clear, Solid, and Affectionate; and they were alſo Printed in a fair and lively Character in his Converſation. He was of a ſtaid Mind, and temperate Paſſions, and moderate in Counſels. In the managing Affairs of Concernment, he was not vehement and confident, not impoſing and over-bearing, but receptive of Advice and yielding to Reaſon. He was full of Compaſſion, Charity, and Beneficence. He was a Nonconformiſt upon Moderate Principles, much rather deſiring to have been comprehended in the National Church, than to have ſeparated from it.* He met with Trouble after his Ejection, but the Divine Providence ſecur'd him of a Screen, by diſpoſing of him into the Family of that Right Honourable, and eminently Pious Lady, the Counteſs Dowager of *Exeter*, Daughter to the Earl of *Bridgewater*: To whoſe Memory this Acknowledgment is but a due Debt, That when the Stream ran ſo ſtrong againſt many Suffering, Excellent, Faithful Miniſters and People, as it did in the Time of King *Charles* the II. This Honourable Lady to the utmoſt of her Power was a Comfort and Support to them. Her Reſpects for the Doctor were Peculiar, and her Favours conferr'd upon him were Extraordinary; for which he made the beſt Return, by his conſtant Care to promote

* *He hath left behind him, a Commentary or Sermons on the four firſt verſes of the 8th Chapter of the Epiſtle to the* Romans *4to. A Treatiſe of Holy Dedication, both Perſonal and Domeſtick, written after the Fire of* London, *and recommended to the Citizens after their Return to their Rebuilt Habitations. A Funeral Sermon for Mr.* Vines, *with an Account of his Life and Death. The Life of Mr.* William Whitaker. *A Funeral Sermon for Mr.* Matth. Martin. *A Sermon at Paul's,* Oct. 26. 1656. *And another before the Lord Mayor, &c. at the* Spittle, 1657. *And Two Sermons in the Volumes of the* Morning Exerciſe. *One in that at* St. Giles's, *on the Covenant of Redemption. Another in the Supplement to the Morning Exerciſe at* Cripplegate, *On Chriſtian Contentedneſs in every State. Mr.* Wood *the* Oxonian *adds. That there's no doubt but he did his Share in the Continuation of* Pool's *Annotations; with a Confidence that is uſual with him.*

Religion

Religion in her Family. In his laſt Sickneſs, his Pains were very ſevere, proceeding from a Cancerous Humour, that ſpread it ſelf in his Joints, and prey'd upon the tendereſt Membranes, the moſt ſenſible Parts: But ſo ſignal was his Patience, that he never ſpake the leaſt repining Word; glorifying GOD in his Death as well as in his Life; by his reſign'd Submiſſion to GOD, and admirable Patience even to the laſt. He dy'd at the Counteſs of *Exeter*'s, March 27. 1687; leaving behind him an Incomparable Library of the moſt valuable Books, in all parts of Learning; which was afterwards ſold by Auction, for Thirteen Hundred Pounds. Vol. II.

From St. *Giles*'s *Cripplegate*, Dr. *Samuel Anneſley*. A moſt Sincere, Godly, Humble Man: An *Iſraelite indeed*. One that may be ſaid to be ſanctify'd from the Womb; inaſmuch as he was ſo early under Serious Impreſſions, that he oft declar'd, *He never knew the Time he was not Converted*. A little after his firſt Entrance on the Miniſtry, he was fix'd at *Cliff* in *Kent*, in the room of an Ejected Miniſter, whoſe Life and Converſation was notoriouſly Scandalous: The Rude and Ignorant People were upon this Account extreamly fond of him, and prejudic'd againſt his Succeſſour, whom they aſſaulted not long after his firſt coming among them, with Spits, Forks, and Stones; threatning him with Death: But GOD ſteel'd him with ſuch Courage, that he told them, *Let them uſe him how they would, he was reſolv'd to continue with them, till God had fitted them by his Miniſtry to entertain a better, who ſhould ſucceed him; but yet ſolemnly declar'd, that when they became ſo prepar'd, he would leave the Place*. In a few Years the People were greatly Reform'd, and his Labours had marvellous Succeſs, and to keep his Word he left them; leaſt any ſeeming Lightneſs of his might prove a Scandal to his Young Converts. And the 400 *l. per Annum*, which he had there coming in, was no Temptation to him. When he came to the City, he had Two of the largeſt Auditories to Preach to; whichwere St. *Paul*'s where he was Lecturer, and *Cripplegate* where he was Rector. He had a large Soul, and a flaming Zeal, and his Uſefulneſs was very Extenſive. He had the Care of all the Churches upon him;

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him; and was the Chief (oft the ſole) Inſtrument in the Education and Subſiſtence of ſeveral Miniſters, whoſe uſeful Labours the Church had otherwiſe wanted. He was the main Support of the *Morning Lecture*, for which ſo many have Cauſe to be thankful to GOD; and after the Death of Old Mr. *Caſe*, he took the Care of it upon himſelf. Of all Gifts, Salary and Incomes he always laid aſide the Tenths for Charity, even before any Part was ſpent; and by this means had a Fund always at Hand, for charitable Uſes; beſides, what others furniſh'd him with for the ſame Purpoſes, to whom he was a faithful Almoner. His Nonconformity created him Troubles; but no inward Uneaſineſs. GOD often remarkably appear'd for him, One dy'd ſigning a Warrant to apprehend him. He never fear'd any of his Enemies, or their utmoſt Malice; and nothing that he met with from Men, abated his Chearfulneſs. He had uninterrupted Peace in his Spirit, and Aſſurance of GOD's Covenant Love, for the laſt Thirty Years of his Life *. For ſeveral Years indeed before that, he walked in Darkneſs, and was Diſconſolate; which is no unuſual Thing with ſuch as are Converted in their Childhood, whoſe Change being not ſo remarkable as that of many others, is therefore the more liable to be queſtion'd: But in his laſt Sickneſs he was full of Comfort. *Bleſſed be God* (ſaid he then) *I have been faithful in the Work of the Miniſtry above* 55 *Years.* And in 17 Weeks Pain, (which might well

* *He hath not left much in Print. He Publiſh'd a Sermon before the Houſe of Commons in* 1648. *Two Sermons he Preach'd at* Paul's *about Communion with God, in* 1655. *A Sermon at* Laurence Jury *to the Gentlemen Natives of* Wiltſhire. *Nov.* 9. 1654. *He hath a Sermon in the* Morning Exerciſe *at St.* Giles's *on the Covenant of Grace. He Publiſh'd the* Morning Exerciſe *at* Cripplegate, *in* 1661. *And hath a Sermon there which begins the whole, upon being univerſally and exactly Conſcientious. He alſo Publiſh'd and Prefac'd the Supplement to the* Morning Exerciſe *at* Cripplegate. *Anno* 1674. *And begins it with a Sermon upon Loving God, with all our Hearts, and Souls, and Minds. He hath alſo a Sermon in the Morning Exerciſe againſt* Popery, *againſt* Popiſh *Pardons and Indulgences. He afterwards Publiſh'd and Prefac'd the Continuation of Morning Exerciſe Queſtions, in* 1683. *And begins it with a Sermon, ſhewing how the inherent Vanity of every Condition, is moſt effectually abated by Serious Godlineſs: And in* 1690, *He Publiſh'd and Prefac'd the Fourth Volume of Caſuiſtical* Morning Exerciſes; *which he begins with a Sermon, ſhewing How we may give Chriſt a Satisfactory Account, why we attend upon the Miniſtry of the Word.*

well be ſuppos'd peculiarly troubleſome to one, that had had ſuch an uninterrupted Courſe of Health and Eaſe, throughout his whole Life) he never diſcover'd the leaſt Diſcontent. At length he chearfully reſign'd his Soul to GOD, *December* the 31ſt. 1696. In the 77th Year of his Age. His Funeral Sermon was Preach'd by Dr. *Daniel Williams*, who hath added an Account of his Life and Character. Vol. II.

From St. *Dunſtans* in the *Weſt*, Dr. *William Bates*. He was generally reputed one of the beſt Orators of the Age. Was well vers'd in the Politer Parts of Learning, which ſo ſeaſon'd his Converſation, as to render it highly entertaining to the more ſenſible Part of Mankind. His Apprehenſion was quick and clear; his Reaſoning Faculty, Acute, Prompt and Expert; ſo as readily and aptly to produce, and urge cloſely, the ſtronger and more pregnant Arguments when he was to uſe them; and ſoon to diſcern the Strength of Arguments, if he was to Anſwer them. His Judgment penetrating and ſolid, ſtable and firm. His Wit never vain or light, but moſt facetious and pleaſant, by the Miniſtry of a Fancy, both very vigorous and lively; and moſt obedient to his Reaſon; always remote both from Meanneſs and Enormity. His Memory was admirable, and never fail'd that any one could obſerve, nor was impair'd to the Laſt at the Age of 74. His Language was always neat and fine, but unaffected; free from Starch, Luſciouſneſs, or Intricacy. His method in all his Diſcourſes might be expos'd to the moſt Critical Cenſurer, His Stile was inimitably Polite, and yet Eaſie, and his very Voice was Charming. His Converſation was much covered by Perſons of all Qualities, and that even when thoſe of his Character were proſecuted with the utmoſt Rigours. The Lord Chancellour *Finch*, and his Son the Right Honourable the Earl of *Nottingham*, had a Particular Reſpect for Him. The Late Arch-Biſhop *Tillotſon* highly valu'd him, and would often even after his Advancement to that High Station, converſe Privately with him, with great Freedom and Openneſs. Our Late Bleſſed Queen often entertain'd Herſelf in her Cloſet with his Writings. And tho' one King made ſhew of a great Reſpect to him to ſerve his own

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Purpoſes, yet he liv'd to ſee the Nation Happy under another King, who knew how to value Men according to their real Worth; to whom he was highly acceptable. If Intereſt would have induc'd him to Conformity, he could not have wanted a Temptation; for there was none, no not the higheſt Preferment in the Church, but he might have expected it, either if Merits were regarded, or thro' the Strength of his Intereſt. He might have been a Dean at King *Charles* his Return, but refus'd. And might afterwards have had any Biſhoprick in the Kingdom, would he have deſerted his Cauſe and Principles. And yet he was not engag'd in the Intereſt of any Party as ſuch: For He had a Catholick Spirit, and was for an entire Union of all viſible Chriſtians, upon moderate Principles and Practices. He was not for farther Impoſitions than the Nature of Things requir'd; nor for having the Church leſs free than CHRIST had left it. And yet for Peace and Union's ſake, he would have yielded to any Thing but Sin. He was for free Communion of all viſible Chriſtians, of whatſoever Perſwaſion in Extra-Eſſential Matters if they pleas'd. He vigorouſly purſu'd the Deſign of Peace and Union, and an hearty Comprehenſion, as long as there was any Hope: But at laſt ſaw there was no Hope, till God ſhould give a more ſuitable Spirit to all concern'd: For that when Principles on all Hands were ſo eaſily accommodable, and yet there was found in too many, a remaining inſuperable Reluctancy to the Thing itſelf, GOD muſt work the Cure and not Man. But his Moderation was great to the laſt; being exceedingly cheriſh'd by this Apprehenſion, which had been deeply inwrought into the Temper of his Mind; that the Things wherein only it could be poſſible for truly good Men to differ, muſt be but Trifles, in compariſon of the much greater Things, wherein it was impoſſible for them not to agree. His Piety was very Conſpicuous, and his private Converſation was ſo inſtructive, ſo quickning, in reference to what lay within the Confines of Religion and Godlineſs, that no Man of ordinary Capacity could hear his uſual, and moſt familiar Diſcourſes, but either with great Negligence, or great Advantage. In his common Diſcourſe with his Friends, tho' he was far from excluding things of common Human Concernment, he yet ſtill diſcover'd

ver'd a temper of Mind moſt intent upon Divine Things. He did not look with a ſlight or careleſs Eye upon the Affairs of the Publick, but did conſider and ſpeak of them as a Man of Proſpect and large Thought, with much Prudence and Temper, both as lying under the Conduct of Divine Providence, and as relating to the Intereſt of Religion. For the latter Part of his Life his Reſidence was at *Hackney*, where alſo he exercis'd his Miniſtry with great Succeſs. And he there left this for a better Life, *Anno* 1699. His Works have ſince his Death been Printed all together in a large *Folio*; and he publiſh'd nothing but what is there Collected, except it be the Lives of ſeveral Eminent Perſons in *Latin*; which being valuable, and yet ſcarce and difficult to come by, he put them together in one Volume, which is Entituled, *Bateſii Vitæ Selectæ*. There hath alſo been a Poſthumous Piece of his publiſh'd ſince his Death, in 8*vo*, being ſome Sermons on the Saints Everlaſting Reſt. His Funeral Sermon was Preach'd by Mr. *Howe*, who hath given his Character at Large. Vol. II.

From the *Charter-Houſe*, and a Week-Day Lecture at St. *Bartholomew Exchange*, Mr. *George Griffyth*. He was much follow'd in his Younger Years, and reckoned a Man of great Invention and Devotion in Prayer: But when he grew Old, his Congregation declined. His uſual Place of Meeting towards the cloſe of his Life, was at *Girdlers-Hall* in *Baſinghall-ſtreet*. He was very Converſible, and much a Gentleman.

From *Alhallows the Great*, Mr. *Robert Bragg* *. His Father was a Captain in the Parliament's Army. When *Oxford* was ſurrendred he went thither, and was admitted of *Wadham* College, where Dr. *Wilkins* was Warden. As ſoon as he was capable, he was choſen Fellow. Coming afterwards to *London* he ſettled in this Pariſh, and gathered a Church, of which he continu'd Paſtor to the day of his Death. A Man of great Humility, and Sincerity, and a very peaceable Temper.

* *I know not that he hath Printed any thing, beſides his Funeral Sermon for Mr.* Venning.

From St. *Michaels Cornhil*; Mr. *Peter Vink*, B. D. He was long Fellow of *Pembroke* Hall in *Cambridge*. A very good Scholar; of Grave Behaviour, and Moderate Principles. He ſpent the latter part of his Life at

* *He hath Darlſton* in *Hackney**, where he dy'd, *Sept.* 6. 1702. His Funeral Sermon was Preach'd by Mr. *Howe.*

ſome Sermons in the Volumes of the Morning Exerciſe. *One in that of St* Giles's *upon* Original Sin. *Another upon the Grounds of the Separation of the* Proteſtants *from the Church of* Rome, *in that againſt* Popery. *Another upon the Worth of the Soul, in the Continuation of Morning Exerciſe Queſtions. And another upon Goſpel Grace as the beſt Motive to Holineſs, in the Fourth Volume. A Sermon Intituled,* The Reaſon of Faith, *from* Hebr. xi. 1. *Preach'd at* Paul's, *before the Lord Mayor,* An. 1658. *And he alſo wrote on the* Acts, *in the Continuation of Mr.* Pool's Annotations.

From the *New Chappel* in *Weſtminſter*, Mr. *Oneſiphoras Rood.* He liv'd Privately in the latter part of his Life.

From St. *Alphage*, Mr. *Thomas Doolittle* M. A. † He was ſent to the Univerſity by Mr. *Baxter.* He was a Serious, Uſeful, Awakening Preacher; and continu'd the Exerciſe of his Miniſtry, at a Meeting-houſe he had erected in *Mugwel-ſtreet*, near *Cripplegate*, to the day of his Death, on *June* 1. 1707. His Funeral Sermon was preach'd by Dr. *Daniel Williams.*

† *He hath ſeveral Tracts Extant. One upon the Sacrament of the Lords Laſt Supper.* A Diſcourſe upon the Sufferings of CHRIST. The Young Man's Inſtructor, and the Old Man's Remembrancer. Liberty to Captives. The Spiritual Antidote. The Mourner's Directory. A Diſcourſe about Earthquakes; and a Call to Delaying Sinners. An Explication of the Aſſemblies Catechiſm, &c. *He hath alſo ſome Sermons in the Volumes of the* Morning Exerciſe. *One in that at* Cripplegate, *by way of Direction to ſuch as are not able to diſcern their own Spiritual Condition. Another in the Supplement concerning the management of the Duty of Family Prayer. A Third in that againſt* Popery, *upon the Novelty of the* Romiſh *Religion; which is the Laſt that Volume. And a Fourth in the Continuation of the Morning Exerciſe Queſtions, upon eying Eternity, ſo as that it may have its due Influence upon us in all that we do.*

There were ſome of the *London* Miniſters, who at firſt left their Livings, but Conform'd afterwards; ſuch as Mr. *Thomas Wills* of St. *Buttolph Biſhopſgate*; and Mr. *Samuel Smith* of *Gracechurch*; the latter of whom dy'd Ordinary of *Newgate.* And Mr. *Hutchinſon* Lecturer of St. *Michael Royal.*

There were ſeveral Miniſters in and about the City, who preach'd only Occaſionally, having no ſettl'd Place, who were made Incapable of any Settlement by

by the Act for Uniformity, for want of Conforming: Such as Mr. *Joſeph Yeates*, Mr. *Brumhal*, (who hath a Sermon in the *Morning Exerciſe* at *Cripplegate*, on the *Diſcovery and Cure of Hypocriſie*) Mr. *Bruce*, Mr. *Diſney*, Mr. *Forſter*, Mr. *May*, Mr. *Moor*, Mr. *Palmer*, Mr. *Symons*, Mr. *Thomas*, Mr. *Watts*, Mr. *Yawe*, Mr. *Goſnald*, Mr. *King*, Mr. *Spinnage*, Mr. *Stern*, and Mr. *Job Royſe*. To theſe we may add Mr. *John Goodwin*, who having been turn'd out by the Parliament, had a Private Meeting in *Coleman-ſtreet* Pariſh, at the time of King *Charles*'s Reſtauration, and not being ſatisfy'd with the Terms of the Uniformity Act, liv'd and dy'd a Nonconformiſt. He was a Man by himſelf; was againſt every Man, and had every Man almoſt againſt him. He was very warm and eager whatſoever he engag'd in. He had a clear Head, a fluent Tongue, a penetrating Spirit, and a marvellous Faculty in Deſcanting on Scripture; and with all his Faults muſt be own'd to have been a conſiderable Man, by thoſe who will take the Pains to peruſe his Writings *.

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* *The Principal of them are theſe*, Redemption redeem'd; *Fol.* The Divine Authority of the Scriptures; *4to. Imputatio Fidei*: Or, A Treatiſe of Juſtification, *4to*. An Expoſition on the 9th Chapter of the Epiſtle of *Paul* to the *Romans*, *4to*. Of being fill'd with the Spirit, *4to*. The Pagan's Debt and Dowry. *His* Catechiſm, or principal Heads of the Chriſtian Religion. The Saint's Intereſt in God, *open'd in ſeveral Sermons*. His return of Mercies, or Saints Advantage by Loſſes. Catabaptiſm: Or, New Baptiſm waxing Old, and ready to Vaniſh, *&c. Beſides which, he publiſh'd many other controverſial Tracts and Pamphlets, upon matters diſputed in thoſe Days.*

There were alſo ſeveral others, who came to the City from ſeveral Parts, who not being Ejected out of any particular place at *Bartholomew-Day*, would be wholly paſs'd by, if not mention'd here. The Principal of theſe was Dr. *John Owen*, a Great Man, and generally reſpected as a Scholar, a Gentleman, and a Divine. He was caſt out of his Deanry of *Chriſt-Church* in *Oxford*, in 1659, not long after *Richard*'s being made Protector; and liv'd privately afterwards at *Stadham* 'till he came to *London*. Mr. *Wood*, the *Oxonian*, after ſome Reflections that are as Black as the Vapours of the Infernal Cell, where they were forg'd, thinks fit to own, *That the Doctor was a Perſon well ſkill'd in the Tongues, Rabbinical Learning, and Jewiſh*

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Rites and Cuſtoms; That he had a great Command of his Engliſh Pen, and was one of the moſt Genteel and Faireſt Writers, that appear'd againſt the Church of England. But even this was more than poor *Sam. Parker* would allow him; who notwithſtanding the Difference in Age, Standing and Reputation, whether with more Petulance or ſeeming Gravity may well be queſtion'd, aſſaults him with the *Ferula* in his *Eccleſiaſtical Policy*, and its Continuation; and treats him with that Contempt and Scorn that would be nauſeated in a *Regent Maſter* towards a *Puny Freſh-man*. But ſuch as were not blinded with Prejudice, have freely own'd the Eminency of the Doctor's Learning and Abilities. He was a Man of Univerſal Reading; and he had digeſted it. He was eſpecially Converſant in thoſe Sciences that are Aſſiſtant to Divinity; and Maſter of them in an Unuſual Degree. He was reckon'd the Brighteſt Ornament of the Univerſity of *Oxford*, and for ſeveral Years ſucceſſively was Vice-Chancellour there. When laid aſide here, he had thoughts of going into *New-England*, where he was invited to the Government of their Univerſity; but he was ſtop'd by particular Orders from King *Charles*. He was alſo invited to be a Profeſſor of Divinity in the United Provinces, but refus'd. He liv'd the latter part of his Life in great Reputation, in and about the City of *London*; where he had a Conſiderable Congregation, and was much reſpected by many Perſons of Note and Eminence *. He dy'd on St. *Bartholomew-Day* 1683. *Wood* ſays he did very unwillingly lay down his Head and Die: Which he reports as confidently as if he had been with him in his laſt Hours. But the beſt of it is, no One that knew the Man will take his Word. He that can part with

* *His Works are theſe In Folio.* An Expoſition on the Epiſtle to the *Hebrews*, *in* 4 *Vol.* Diſcourſes of the Work of the Spirit, &c. *which Book was Anſwered by Dr.* Claget, *in a Treatiſe which he ſtyl'd,* A Diſcourſe concerning the Operations of the Holy Spirit, *&c.* The Doctrine of the Saints Perſeverance, explain'd and confirm'd againſt *John Goodwin's* Redemption redeem'd. — *In* 4to. 1. The Doctrine of Juſtification by Faith, *&c. in which there are ſome Animadverſions, in a Poſtcript of Mr.* Tho. Horchkins, *to his Diſcourſe concerning* Imputed Righteouſneſs. 2. The Glorious Myſtery of the Perſon of Chriſt, God and Man. 3. The Grace and Duty of being Spiritually-minded. 4. A Diſplay of the Errors of the *Arminians*. 5. Death of Deaths in the Death of Chriſt. *Vindiciæ Evangelicæ*: Or, The Myſtery of this

this Life with as cheerful a Hope of a better as the Doctor did, will receive no Damage from any ſuch *Revilers*. He hath left behind him a great many Valuable Writings; ſpel Vindicated and *Socinianiſm* explain'd, *&c* in Anſwer to *John Biddle*. 7. Theologoumena, ſive de Natura Ortu, progreſſu, & Studio veræ Theologiæ Libri 6. *a very Learned Book, much valu'd in Foreign Parts: Reprinted at* Bremen *in* Germany. 8. An Expoſition of the 130th *Pſalm*: *Wherein there is as good an Exemplification of the Doctrine of Repentance, as is any where to be met with.* 9. An Enquiry into the true Nature, Power and Communion of Evangelical Churches; with the true Nature of a Goſpel Church, and its Government: *In* 2 *Parts*. 10 The Duty of Paſtor and People. 11. The Church of *Rome* no ſafe Guide. 12. A Vindication of the Nonconformiſts from the Charge of Schiſm, in Anſwer to *Stillingfleet*. —8vos. 1. Of Commmunion with God, Father, Son and Spirit: *Which was written againſt by Dr.* Sherlock. 2. Meditations and Diſcourſes on the Glory of Chriſt in his Perſon and Office: With the difference between Faith and Sight. 3. Of the Work of the Holy Spirit in Prayer. 4. Of Evangelical Love, Church Peace, and Unity. 5. Of the Dominion of Sin and Grace. 6. A Brief Inſtruction in the Worſhip of God. 7. Evidences of the Faith of God's Elect, *&c*. 8. The Nature of Apoſtacy from the Profeſſion of the Goſpel. 9. The Principles of the Doctrine of Chriſt unfolded. 10. Animadverſions on *Fiat Lux*: *Which Book was written by* John Vincent Lane, *a Franciſcan Fryar* 11. A Vindication of thoſe Animadverſions. 12. A Diſcovery of the true Nature of Schiſm. 13. A Review of the true Nature of Schiſm, with a Vindication of Congregational Churches. 14. A Defence of *Cotton* againſt *Cawdry*. 15. The true Nature and Power of Temptations. 16. *Diatrebe de Juſtitia Divina*. 17. Of the Mortification of Sin in Believers. 18. Of the Sabbath, and the Divine Inſtitution of the Lord's Day. 19. A brief Vindication of the Doctrine of the Trinity; and of the Perſon and Satisfaction of Chriſt. 20. Of the Divine Original of the Scriptures. 21. The Reaſon of Faith. 22. The Ways, Cauſe and Means of unſterſtanding the Mind of God in the Scriptures. 23. The Nature of Indwelling Sin. 24. Truth and Innocence vindicated; in a Survey of a diſcourſe concerning Eccleſiaſtical Policy. 25. A Vindication of his Treatiſe of Communion with God, from the Exceptions of Dr. *Sherlock*. 26. Diſcourſes of the Holy Spirit, *by way of addition to his Folio*. 27. A Teſtimony to the Goodneſs and Severity of God in his dealing with ſinful Churches and Nations. 28. A Guide to Church Fellowſhip and Order, according to the Goſpel Inſtitution. 29. *Eſhcol*: Or Rules of Direction for the walking of the Saints in the Fellowſhip, according to the Order of the Goſpel. 30. A Primmer for Children, *&c*. *Beſides all which, he publiſh'd ſeveral Sermons, which he preach'd upon Publick Occaſions*, An. 46, 48, 49, 50, 51, 52. 56, 58. *And he hath alſo a Ser-*

mon about receiving Reproof, in the Supplement to the Writings; and his Name will be precious when *the Memory of the Wicked ſhall rot.* See his *Epitaph* in *Cotton Mather's* Hiſt. of *New-England.* Book 3. p. 168, &c. Morning Exerciſe *at* Cripplegate: *And another in that againſt Popery, upon the Teſtimony of the Church; as evidencing the Scripture to be the Word of God. And another in the Cont. of the Morn. Exc.* 4to. *upon the practical Love of Truth, as the beſt Preſervation againſt Popery.*

Mr. *Stephen Charnock*, B. D. firſt of *Emanuel College* in *Cambridge*, and afterwards Fellow of *New-College* in *Oxford.* He was Senior Proctor of the Univerſity in 1652, and manag'd that Office with great Honour and Reputation; and was much Applauded for his Exerciſes at the Act. From thence he went into *Ireland*, where he liv'd in the Family of *Harry Cromwel*, and that with abundant Reſpect; at which time he was us'd to preach on Lord's-Days, in the Afternoon, in the City of *Dublin*; and had all the Gentry and Perſons of Quality in the City for his Auditors. This continu'd 'till King *Charles's* Reſtauration; a little after which, he return'd into *England*, and ſpent 15 Years in and about *London*, following his Studies without any fixed ſettled Employment; taking now and then a turn beyond the Seas, into *France* or *Holland.* At length he became Paſtor of a Congregation in *London*, and was much admired as a Preacher by the more Judicious part of Mankind; but not Popular or much follow'd, becauſe of his Diſadvantagious Way of Reading with the help of a Glaſs. He was a very conſiderable Scholar and an Eminent Divine. His Natural Parts were Excellent; for he had a ſtrong Reaſon, a great Judgment, and a curious Fancy (which rarely meet) joyn'd together. His Improvements, by Diligence and Induſtry, were unuſual. There was no part of Learning of any moment, which he had not a good Inſight into. And his Love was as large as his Knowledge; for his Benevolence was Univerſal, and his Love took in whatſoever Perſon or Thing had any thing lovely in it.

He publiſh'd nothing whilſt he liv'd, but a Sermon of *The Sinfulneſs and Cure of Thoughts*, in the Supplement to the *Morning Exercise* at *Cripplegate*; But various things of his were Printed after his Death, in 2 Vol. in *Folio*; which are valu'd by all that are Judges of good

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good Senſe or Divinity. They are indeed no other than his ordinary Performances, his uſual Sermons in his Common Courſe; and they were tranſcrib'd from his Notes; and cannot therefore but want that Perfection and Beauty, they would have had if he had himſelf ſent them to the Preſs. And yet (to ſpeak modeſtly) they are not equall'd by many, but exceeded by few if any. * His Preaching was moſtly Practical, yet Rational and Argumentative, to his Hearers Underſtandings as well as Affections; and where Controverſies came in his way, he ſhew'd great Acuteneſs and Judgment in diſcuſſing and determining them, and no leſs Skill in applying them to Practiſe. There is alſo beſides the Two *Folio's* an *Octavo*, publiſh'd by the ſame Perſons, containing ſome of his Sermons, *On our Natural Enmity againſt God*, &c. which are of a piece with the others. He dy'd *July* the 27th 1680, Aged 52. His Funeral Sermon was preach'd by Mr. *John Johnſon*, who had been his Fellow Collegiate at *Oxford*.

* *See the Character and Account of him, given by Mr.* Adams *and Mr.* Veal, *in their Preface to his Diſcourſe of Divine Providence*

Mr. *Edward Veal*. He was firſt of *Chriſt-Church* in *Oxford*, and afterwards Fellow of *Trinity-College* near *Dublin*. Coming into *England*, he became a Chaplain to Sir *William Waller*, in *Middleſex*; and afterwards ſettled as a Nonconformiſt in *Wapping*, where he liv'd to Old Age. He hath ſome Sermons extant in the Volumes of the *Morning Exerciſe*. One in the *Supplement* to the *Morning Exerciſe* at *Cripplegate*, on the *Spiritual knowledge that ought to be ſought for by thoſe who deſire to be ſav'd*: Another in that againſt Popery, againſt the *Meritoriouſneſs of the good Works of Believers*. A 3d in the *Continuation of the Morning Exerciſe*, 4to, on the *Experieneing it in our ſelves, and Evidencing it to others, That ſerious Godlineſs is more than a Fancy*. And a 4th in the 4th Vol, on *The danger of a Death-Bed Repentance*.

To theſe we may add Mr. *Griſmes*, who came from *Ireland*, and ſometimes went by the Name of *Chambers*, who was well known in the City.

Mr. *Jeremiah White*. Who was Fellow of *Trinity College* in *Cambridge*; and afterwards, Preacher to the Council of State, and Houſhold Chaplain to *Oliver Cromwel*.

Vol. II. *Cromwel.* He liv'd privately after the Reſtauration; preaching occaſionally, without ever undertaking any Paſtoral Charge. His Converſation was very Facetious, and much valu'd by ſome Perſons of Rank and Figure. He dy'd *An.* 1707. *Ætat.* 78. I don't know of any thing of his that was Printed in his Life-time, but a Funeral Sermon for Mr. *Francis Fuller*, on 2 *Theſſ.* 4. 14. And ſince his Death a Treatiſe of his has been publiſh'd in 8*vo.* Intituled, *A Perſuaſive to Moderation and Forbearance in Love, among the divided Forms of Chriſtians.* More of his Works are there promis'd.

Mr. *Wavel.* Who was turn'd out (as I am inform'd) ſomewhere in *Hampſhire*; but not knowing where, I chooſe to mention him here, he being well known in this City in the latter part of his Life. He was a very Worthy Man, of Congregational Principles, but an extenſive Charity. He preach'd to a Society that met in *Pinners-Hall.* He dy'd in a good Old Age, being generally reſpected. --- And I might add ſeveral others, of whom I ſhall ſay ſomething at the latter end of my Account of the Ejected.

N. B. I have in this Account of the City Miniſters, omitted Mr. *Edward Weſt*, becauſe I ſhall menrion him in *Berkſhire*, where he was Ejected. I have alſo omitted Mr. *Cave* and ſome others who were mention'd before, becauſe I ſince underſtand they Conform'd.

In the Univerſity of Oxford.

Joſhua Croſs, LL. D. Fellow of *Mgdalen-Colledge*, and Natural Philoſophy Reader of the Univerſity. He was turn'd out by the Commiſſioners appointed by King *Charles*, for the Regulation of the Univerſity, quickly after his Reſtauration: And afterwards liv'd privately in *Oxford*, where he dy'd *May* 9th 1676. He was a Gentleman much Honour'd for his becoming Converſation.

Daniel Greenwood, D. D. He was Principal of *Brazen-Noſe-College*, and had been Vice-Chancellor of the Univerſity. He alſo was turn'd out by the King's Com-

Commiſſioners: and the *Uniformity Act* coming out quickly after, he liv'd privately 'till his Death, which was on *Jan.* 29. 1673. He was a profound Scholar and Divine, and a circumſpect Governor. Vol. II.

Henry Langley, D. D. Maſter of *Pembroke-College*. Being Ejected by the Viſitors at the Reſtauration, he retir'd and liv'd Privately. After the *Act for Uniformity*, he had ſeveral in his Houſe, whom he inſtructed in Academical Learning; and often preach'd in private Meetings in *Abingdon* in *Berkſhire*, living at *Tubney*, a Place not far from that Town. He dy'd *Sept.* 10th 1679. He was a judicious ſolid Divine; not valu'd in the Univerſity according to his Worth.

Mr. *Francis Howell*, M. A. He was Moral Philoſophy Reader to the Univerſity, and Principal of *Jeſus College*; but turn'd out by King *Charles*'s Commiſſioners. He afterwards liv'd in or near *London*, and was Fellow-Labourer with Mr. *Collins*, and preach'd one part of the Lord's-Day with him, with great Acceptation. He dy'd at *Bethnal-Green*, in *March* 1679.

Mr. *Thankful Owen*, M. A. Preſident of St. *John's College*. Ejected by the Commiſſioners in 1660. He was a Man of Genteel Learning, and an excellent Temper. Admir'd for an uncommon fluency, and eaſineſs, and ſweetneſs in all his Compoſures. After he was Ejected, he retired to *London*, where he Preach'd privately, and was much reſpected. He Dy'd at his Houſe in *Hatton Garden*, *April* the 1ſt 1681. He was preparing for the Preſs, and had almoſt finiſh'd, a Book entituled *Imago Imaginis*; The Deſign of which was to ſhew, That *Rome* Papal was an Image of *Rome* Pagan.

Mr. *Francis Johnſon*, Maſter of *Univerſity College*. He was one of *Oliver*'s Chaplains. but had no very good Elocution. He took no Charge upon him after he was Ejected, but liv'd many Years in *Grays-Inn Lane* in *London*, and Dy'd a Nonconformiſt in one of his Houſes there, *October* 9. 1677; and his Funeral Sermon was Printed by Mr. *Parkhurſt* in 1678, and was Preach'd by one Mr. *Lloyd*.

Mr. *Ralph*

Mr. *Ralph Button*, B. D. Canon of *Chriſt-Church*, and Orator to the Univerſity. He was an excellent Scholar; a moſt humble Man, of a plain ſincere Heart. He was a great Sufferer for Nonconformity. Beſides a great Loſs in his Eſtate, he was about 6 Months in Goal, for teaching Privately 2 Knights Sons, near *Brentford*, who perſuaded him to it. He dy'd at *Iſlington* (where he was a Tutor to Young Men in his own Houſe) in *October*, 1689.

Thomas Goodwin, D. D. * He was born at *Rolſeby* in *Norfolk*, *Oct.* 5, 1600, and was firſt of *Chriſt* College and then of *Katherine* Hall in *Cambridge*. He was in the *Univerſity* a frequent Hearer of Dr. *Preſton*, and Dr. *Hill*, and afterwards himſelf a celebrated Preacher there. and an Inſtrument in turning many to the Love and Practiſe of ſerious Religion. In 1628. he was choſen to Preach the Lecture to the Town of *Cambridge* at *Trinity Church*, and he held it, till 1634, when he left the *Univerſity* and his Preferments, through Diſſatisfaction with the Terms of Conformity. In 1639, he went over into *Holland*, and became Paſtor of a Church in the City of *Arnheim*. He return'd thence into *England*, again at the beginning of the Long-Parliament, and became Paſtor of a Church in *London*, and one of the Aſſembly of Divines. He took a brief Account of Tranſactions there, in 14 or 15 Volumes in 8*vo*, that are yet preſerv'd. He was one of the Favourites of *Oliver Cromwel*, who made him Preſident of *Magdalen* College in *Oxon*, and one of the Triers of Miniſters. In the Common Regiſter of the *Univerſity*, he is ſaid to be *in Scriptis in re Theologicâ quamplurimis orbi notus*. He was remov'd from his Preſidentſhip quickly after the King's return in 1660, and afterwards retir'd to *London*, where he continu'd the Exerciſe of his Miniſtry as long as he liv'd. He was a very conſiderable Scholar, and an eminent Divine; and had a very happy Faculty in Deſcanting upon Scripture, ſo as to bring

* *Beſidee ſeveral Occaſional Sermons, He in his Life-time Publiſh'd ſeveral Tracts: As,* The Child of Light walking in Darkneſs. Return of Prayers. The Trial of a Chriſtian's Growth. The Vanity of Tho'ts. The Aggravations of Sin. Chriſt ſet forth. The Heart of Chriſt in Heaven towards Sinners on Earth. Patience and its perfect Work under ſudden and ſore Trials. *After his Death*, Mr. Th. Owen, *and Mr.* Barron, *Publiſh'd a Treatiſe of his, concerning the Puniſhment of* Sin in Hell. *Which was the Fore-runner of* 5 Folio's *of his Works, that have ſince appear'd in the World.*

bring forth ſurprizing Remarks, which yet generally tended to Illuſtration. He dy'd *Febr.* 23d. 1679. Aged 80 Years. He that would ſee his Character at large, may conſult the Preface to the firſt Volume of his Works in *Folio*; Written by Mr. *Thankful Owen*, and Mr. *Barron*. And his Life that is prefix'd to the fifth Volume of his Works.

Mr. *Thomas Cole*, M. A. He was bred at *Weſtminſter* School, and thence elected Student of *Chriſt Church* in *Oxford*. In Fifty Six, he became Principal of St. *Mary's* Hall, but was Ejected thence by the King's Commiſſioners in 1660. He afterwards inſtructed Youth in his Houſe near *Nettlebed* in *Oxfordſhire*, and from thence came to *London*, and took the Charge of a Congregation in the City. He was a Man of good Learning, and of a Genteel Spirit. He Printed a Diſcourſe of Regeneration, Faith and Repentance, Preach'd at the Merchant's Lecture in *Broad-ſtreet*, 8*vo*. 1689. A Sermon at the Funeral of Mr. *Edw. Weſt*, &c. And hath ſome Sermons in the Volumes of the Morning Exerciſe; one in the Supplement to that at *Cripplegate*, ſhewing how we may Steer an even Courſe between Preſumption and Deſpair. Another, in the Continuation of the Morning Exerciſe Queſtions, ſhewing How the well Diſcharge of our preſent Duty may give us Aſſurance of help from GOD, for the well Diſcharge of all future Duties. And a Third in the Fourth Volume, ſhewing how difficult a Thing 'tis to Believe, *&c.*

Henry Wilkinſon, Sen. D. D. † He was a Noted Preacher in *Oxford*, in the Year 1638. He was one of the Aſſembly of Divines, and while they were ſitting, Rector of St. *Dunſtans* in the *Eaſt*: Going afterwards to *Oxford* with the Parliamentary Viſitors, he was made Canon of *Chriſt-Church*, Senior Fellow of *Magdalen* College, and *Margaret's* Profeſſour of the Univerſity. He was Ejected by King *Charles's* Commiſſioners,

† *He hath ſeveral Sermons in Print, which he Preach'd before the Long Parliament, and upon other Publick Occaſions. He hath alſo a Sermon in the* Morning Exerciſe *at* Cripplegate, *concerning our Danger in things lawful. Another in the Supplement to it, about doing all things in the Name of Chriſt And a Third in that againſt* Popery; *Proving the Pope to be Antichriſt, or the Man of Sin.*

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miſſioners, and then retir'd to the City of *London*, in *Alhallows Lumbardſtreet*. He liv'd in the latter part of his Life at *Clapham*, where he kept an open Meeting after King *Charles's* Indulgence in 1671. He dy'd there in the Month of *June*, 1675. Even Mr. *Wood* owns him to have been a good Scholar, a cloſe Student, and an excellent Preacher; and it appears to have been ſo much againſt the Grain, when conſpicuous Merit forc'd from him any ſuch Acknowledgment concerning a Poor Nonconformiſt, that I think in ſuch a Caſe any Man may take his Word.

Henry Wilkinſon Junior *, D. D. commonly call'd *Dean Harry*, to diſtinguiſh him from the former. A celebrated Tutor in *Magdalen* Hall, of which he was afterwards Principal, till he was caſt out by the *Bartholomew* Act in 1662. Upon which leaving *Oxford* he Preach'd in private, firſt at *Buckminſter* in *Leiceſter-ſhire*, then at *Goſfield* in *Eſſex*, next at *Sybil Henningham*, in the ſame County; and laſtly at *Great Connard* near *Sudbury* in *Suffolk*; where he Dy'd, *May* 13. 1690. Mr. *Wood* gives him this Character: *That he was Courteous in Speech and Carriage, Communicative of his Knowledge, Generous and Charitable to the Poor; and ſo Publick Spirited* (a rare Thing in a *Presbyterian*) *that he always minded the common Good, more than his own Concerns.* And this is a *rare thing* indeed among all Parties; the more's the Pity. Had they to whom King *Charles* left the Direction of Eccleſiaſtical Matters been of that Mind, the *Savoy* Conference had not been ſo fruitleſs; nor had ſo many Hundreds of Wor-

* *He Publiſh'd* Conciones tres apud Academicos Oxonii nuper habitæ. *Oxon.* 1654. 8*vo*. Brevis Tractatus de Jure Divino Diei Dominici, Ib. 1654. 8*vo*. ConcionesSex ad Academicos *Oxonien. ſes.*

Ib. 1658. 8*vo*. De Impotentiâ Liberi Arbitrii ad bonum Spirituale. Epiſtolarum Decas. Oratio habita in Schola Moralis Philoſophiæ *Oxon.* 1658. 8*vo*. Conciones 2æ apud *Oxon.* Nuper habitæ 1659. Concio de Brevitate Opportuni Temporis *Oxon.* habita ad Bac. die Cinerum. 7. Mar. 1659.

Several Engliſh *Sermons. One at the Funeral of Mrs.* Margaret Corbet. *Three Decads of Sermons lately Preach'd to the Univerſity in St.* Mary's *Church in* Oxon. 1660. *Several Sermons concernsng God's Allſufficiency and Chriſt's Precioufneſs*, London, 1681. 8*vo*. Catalogus Librorum in Bibl. Aul. Magd. *Oxon.* 1661. 8*vo*. *The Doctrine of Contentment briefly explain'd and practically Apply'd in a Treatiſe on* 1 Tim. 6. 8. London, 1671. 8*vo*. Characters of a ſincere Heart, 1674, 8*vo*;

thy

thy Men been driven out of the Church, who were willing to do any Thing their Conſciences could comply with, to have continu'd in a Capacity of Publick Service: And they who will look over the Account given by Mr. *Baxter*, of the forwardneſs of the Miniſters to make conſiderable Advances, upon any Propoſals for a Comprehenſion; and the backwardneſs that hath ſtill appear'd on the other ſide, will be led to apprehend, that there are *others* in the World beſides the *Presbyterians*, among whom it is a *rare Thing* to find the *Common Good* preferr'd above their own *Concerns*. A baſer Reflection can't well be made on any one, than *Wood* drops on this Worthy Perſon. *He was* (ſays he) *a zealous Man in the way he profeſs'd, but overſway'd more by the Principles of Education than Reaſon.* Had he met with any ſuch Aſperſion on a *Laudenſian* Prelate, he would not have fail'd to have repreſented it as horridly Cenſorious. For that Man who takes a Courſe that doth not appear to himſelf to have Reaſon for it, is a Brute; and he that will expoſe himſelf to Suffering, when without any Damage to his Conſcience he might have eſcap'd it, and been at eaſe, is a Fool. And therefore any Man would have thought he might have ſpar'd that Cenſure upon the Dr. when he in the ſame Breath tells the World, *That he ſuffer'd for his Nonconformity by Impriſonments, Mulcts, and Loſs of his Goods and Books.* For theſe are not ſuch deſireable Things as that any Man of Senſe could be fond of them, or run the hazard of them, if he doth not ſeem to himſelf to have *Reaſon* to juſtifie his Practice.

Vol. II. *His* Prælectiones Morales *which he read in the Moral Philoſophy School, while he was publick Reader of that Lecture, are yet preſerv'd, in* Magdalen *Hall Library.*

Chriſtopher Rogers, D. D. Principal of *New-Inn* Hall. He was a plain Man, and a Lover of all good People. He was alſo Canon of *Chriſt-Church*. After his Ejectment, he liv'd privately.

Edmund Stanton, D. D. Son of Sir *Francis Stanton*. He was Miniſter of *Kingſton* upon *Thames* in *Surrey*, and one of the Aſſembly of Divines. In 1648. He was made Preſident of *Corpus Chriſti* College in *Oxford*, whence he was Ejected by the Commiſſioners in 1660. after which he retir'd into *Hertfordſhire*, where he (without any Cure of Souls) Preach'd occaſionally

* *See Mr.* Richard Majo's *Account of his Life and Death Printed in* Octavo. 1673.

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caſionally at *Rickmanſworth*, till the Uniformity Act diſabled him: After which he retir'd to a little Village in that County call'd *Bovingden*, where he liv'd retir'dly, but Preach'd conſtantly; being afraid that his Lord ſhould come and find him Idle. Often would he ride to St. *Albans* where he was uſeful to many; and once or twice a Year to *London* and *Kingſton*, and ſeeing he could not Preach in a Church to many, he would Preach in a Chamber to a few. In his laſt Sickneſs, when he found his End drew near, he thus expreſs'd himſelf to a Friend who ſtood by him: *I neither fear Death, nor deſire Life, but am willing to be at God's Diſpoſal.* * He dy'd *July* the 14th. 1671. Mr. *Mayo* in his Printed Life, among other Paſſages, tells this remarkable Story of him: That Preaching once at *Warborough* not far from *Oxford*, one in the Congreation was ſo affected with his firſt Prayer, that he ran to his Houſe (which was near) and told his Wife that ſhe ſhould make her ready and come to Church, for there was one in the Pulpit that Pray'd like an Angel, ſo as he never heard the like. The Woman haſten'd away with her Husband; and GOD ſo order'd it, that that Sermon prov'd a means of her Converſion, and ſhe prov'd afterwards a ſerious and eminent Chriſtian.

* *He publiſh'd ſeveral Sermons before the Lords and Commons: A Sermon at the Funeral of Mrs.* Elizabeth Wilkinſon, *&c. And after his Death came out, his Dialogue between a Miniſter and a Stranger; and a Treatiſe of* Chriſtian Conference; *which are both bound up with Mr.* Mayo's *Account of his Life and Death.*

Mr. *Theophilus Gale* *, M. A. His Father was Dr. *Theoph. Gale*, Prebendary of *Exceſter*. He was Fellow of *Magdalen College* in *Oxford*, and a frequent Preacher in the Univerſity. At King *Charles*'s Reſtauration, he was caſt out of his Place at *Wincheſter*, where he was a ſtated Preacher; and alſo out of his Fellowſhip, and afterwards Travell'd into Foreign Parts, as Tutor to the Sons of *Philip* Lord *Wharton*. Returning into *England*, he ſettled at *London*, and was Aſſiſtant to Mr. *John Rowe*. Even Mr. *VVood* owns him to have been a Man of great Reading, an exact Philologiſt, and Philoſopher; a Learned and Induſtrious Perſon: No Man, I ſuppoſe, will offer to gainſay it, when he hath been ſo free as to grant it. He dy'd

Dy'd in his Prime *An.* 1678, Aged about 49. Vol. II.

* He left all his Real and Perſonal Eſtate for the Education and Benefit of poor Young Scholars, to be manag'd by his Nonconforming Brethren for their Uſe. He left his Library to the College in *New-England*, except the Philoſophical Part of it; which he reſerv'd for the Uſe of Young Students here at home. I have this remarkable Paſſage concerning him, from one who had it from himſelf: Going to Travel with the Lord *Wharton*'s Sons, he left his Common Place Books lock'd up in a Writing Desk, with a Friend in *London*, who ſet the Desk by in his Counting Houſe. When he return'd back into *England*, and drew near *London*, he ſaw the City in Flames, and was told by ſuch as he met with upon the Road, that the Street in which his Friend dwelt, with whom he had left his Desk, was Burnt to the Ground. This put him to a ſtand: For it could not but cauſe ſome concern, to think that he ſhould looſe on a ſudden the Fruit of 20 Years hard labour. But at length recollecting himſelf, he determin'd to ſubmit to the Providence of GOD, and ſo rode on. After ſome ſome time he met with his Friend, who Congratulated him upon his ſafe return, and acquainted

* *He hath written* The Court of the Gentiles, *in* 4 *Parts*: Or, *a Diſcourſe touching the Original of Humane Literature, both of Philology and Philoſophy from the Jewiſh Church.* Of the Vanity of Pagan Philoſophy; *and* of Reform'd Philoſophy: *In* 2 Vol *in* 4to an Elaborate Work. *There is a Laudable Account of the* 2 *firſt Parts of it in the Philoſophical Tranſactions, Num.* 74. *p.* 2231. An. 1671. *And ill-natur'd Mr* Wood *ſticks not to paſs this favourable Cenſure*; That this Work ſhews the Author to have been well read in, and Converſant with, the Writings of the Fathers, the Old Philoſophers, and thoſe that have given any Account of them, or their Works: As alſo to have been a Good Metaphyſician and School Divine.

The true Idea of Janſeniſm, both Hiſtorick and Dogmatick, 8° *with a large Preface of Dr.* Owen's. Theophilie: Or, *A Diſcourſe of the Saints Amity with God in Chriſt*, 8. *The Anatomy of Infidelity*: Or, *An Explication of the Nature, Cauſes, Aggravations and Puniſhment of Unbelief*, 8vo. *A Diſcourſe of the coming of Chriſt, and the Influence of the Expectation of it*, 8vo. Idea Theologiæ tam Contemplativæ quam Activæ ad formam S. Scripturæ delineata; London. 1673. *in* 12ſ. Philoſophia Generalis in duas Partes diſterminata; una de Ortu & Progreſſu Philoſophiæ, &c. Altera, 1. De Minorum Gentium Philoſophiâ 2. De 9 Habitibus Intellectualibus. 3. De Philoſophiæ Objecto; *London.* 1676. 8vo. *A Summary of the two Covenants: prefix'd to Mr.* Strong's *Diſcourſe on the ſame Subject. He hath alſo a Sermon in the* Supplement *to the* Morning Exerciſe *at* Cripplegate, *on the* Inconſiſtency of the Love of the World with the Love of God.

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quainted him, that in removing his Goods to preſerve them from the Flames, the laſt Cart not being full, he look'd about him in a hurry, and ſeeing his Desk, caſt it in, to help make up a Load; which he was not a little pleas'd to hear. Had the Papers that were in the Desk been there conſum'd, his *Court of the Gentiles* had never come to light.

Mr. *John Milward*, M. A. Fellow of *Corpus Chriſti College*. He was alſo turn'd out of the pleaſant Living of *Darfield* in the *Weſt* Riding of *Yorkſhire*, which is reckon'd worth 300 *l. per Annum*. There is a Sermon of his in the *Supplement* to the *Morning-Exerciſe* at *Cripplegate*, on *Loving our Neighbour as our ſelves*. He dy'd at *Iſlington*.

Mr. *Thomas Riſley*, M. A. Fellow of *Pembroke-College*. There is ſome Account of him in a Preface prefix'd by Mr. *Howe*, to a Treatiſe of his, intituled, *the Curſed Family*, 8*vo*. 1700. In the Univerſity he paſs'd his time as a Recluſe; and after his Ejectment, he liv'd as obſcurely in the Country, as he did before in *Oxon*. He rather aim'd at acquiring ſolid uſeful Knowledge, and Learning, than Fame: and was contented rather to ſhine to himſelf, than the World. His little Book of the *Curſe* belonging to Prayerleſs Families, ſhews him to have been a valuable Man.

Mr. *Robert Wood*, Fellow of *Lincoln-College*: Who was afterwards Teacher of the Children in the Blew-Coat Hoſpital of *Chriſt Church* in *London*, in the Art of Mathematicks and Navigation.

Mr. *Thomas Adams*, M. A. Fellow of *Brazen-Noſe College*. He perform'd all his Exerciſes with Applauſe; and being generally belov'd for his Learning, Piety, Good Humour, and Diligence, he paſs'd through all Offices which one of his ſtanding could be capable of. As Lecturer-Dean, *&c.* and he had a competent number of Pupils under his Conduct. Upon his Ejection, he ſettled with Sir *Samuel Jones*, then near *Salop* in *Shropſhire*, but who afterwards liv'd near *Northampton*, and in *Oxfordſhire*; and was very uſeful in the Family. He was afterwards Chaplain to the Right Honourable the Counteſs *Dowager* of *Clare*, which Station he the rather

rather choſe, that he might the more eaſily converſe with his two Brothers who liv'd in *London*, of which Mr. *Richard Adams* (mention'd before as Ejected in that City) was one. † His Labours in that Honourable Family, by his Catechizing and weekly Preaching were very acceptable. He Dy'd on *Dec.* 11. 1670. Vol. II.

† *He hath written:* Proteſtant Union: Or, Principles of Religion, *to which* Engliſh *Proteſtants agree, in* 2 *Sheets. And the Main Principles of Chriſtian Religion in* 107 *ſhort Articles or Aphoriſms; confirm'd by the Conſonant Doctrine recorded in the Articles and Homilies of the Church of* England; Lond. 1675. 8*vo*. *A very Uſeful Work.*

Mr. *John Johnſon*, M. A. Fellow of *New-College*: Who Preach'd and Publiſh'd a Funeral Sermon for Mr. *Stephen Charnock*. Some call'd him *Ben Johnſon* for his Poetical Fancy. He was a good Philologiſt, and ſtudied much the *Egyptian Hierogliphicks*. He dy'd in or near the City of *London*, where he affected to live retir'd.

Mr. *Henry Corniſh*, B. D. Who might have been created Doctor of Divinity, but refus'd. As freely as *Wood* reflects upon him for a *Puling Preacher* at *Oxford* there were many Scholars who were very Thankful to GOD and him for his publick Sermons there, both before the War, and after that that City was ſurrendred to the Parliament. He was *Canon* of *Chriſt Church* but diſplac'd by King *Charles*'s Commiſſioners. He afterwards liv'd with that Pious Knight Sir *Philip Harcourt*, of *Stanton-Harcourt* in *Oxfordſhire*, Preaching Occaſionally about the Country and in the City of *Oxford*. In 1690, He ſettled at *Biceſter*, a Market Town in the ſame County. *Wood* ſuits his Venom very freely ſaying, *Such was the Poor Spirit of the Perſon, that being about* 80 *Years Old, he Preach'd there in a Barn for Profit ſake, to ſilly Women, and other obſtinate People.* But I, who had the Happineſs of being at that time well acquainted with him, can atteſt, *That he was a Man of a very Generous and Publick Spirit.* I never yet met with more Sincerity, more Eminent Piety, more Cordial Love to GOD and Man, than was diſcernible in him. It was the *Good of Souls*, and the *Service of his Maſter* he aim'd at. As for Profit, he was above it: He had

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an Eſtate of his own. Neither was his Income from his People great. And as for them, I found them as Intelligent, Well-temper'd, Judicious and Loving a People as a Miniſter need deſire to live amongſt. The Good Old Gentleman was as tender of them as their Common Father, and they carry'd it with the Reſpect and Tenderneſs of Children to him: And Vital Religion exceedingly flouriſh'd amongſt them. He left this for a Better Life *Dec.* 18. 1698. in the Eighty Ninth Year of his Age. His Funeral Sermon was Preach'd by a Worthy Conforming Clergy-man Mr. *John Olyffe* Rector of *Dunton* in the County of *Bucks*. In which he declares he had always obſerv'd in him, *A great Kindneſs and Benignity of Diſpoſition, joyn'd with an undiſſembled Integrity and Uprightneſs, whereby he plainly diſcover'd that he wiſh'd well to all Men, and rejoyc'd in all Mens Welfare and Happineſs, and was glad when he could any ways promote it. He had a great Calmneſs in his own Temper, but was forward and fervent in Spirit in the Service of his God. And his long and continu'd Labour in it, even to Extream Old Age, is a great Inſtance of his Delight in it, of his Pious Zeal for the promoting of Religion, and his Earneſt Deſire of the Eternal Welfare of Men. He was one of eminent Piety, of exact Walking, of an Healing Spirit, and full of Love to God and good Men of Different Denominations. He was not for a Wrangling or Diſputative Divinity, which tends to Gender Strife, but for plain Practical Godlineſs in its Life and Power*, &c. This Worthy Man's Candour occaſion'd the Publiſhing of a Pamphlet, full of Angry Reflections, when yet the Truth of his Character was frankly own'd, and could not be deny'd. Mr. *Olyffe* made a very Handſome and Ingenuous Reply, in a Preface to his Sermon, which had it not been for thoſe Reflections, had not ſeen the Light. However both the Sermon and Reflections on it contain a full Vindication of the Memory of Mr. *Corniſh*, from the Ill-natur'd Inſinuations of *Ant. a Wood*.

Mr. *John Troughton*, B. A. Fellow of St. *John's College*. After his Ejection he retir'd to *Biceſter*, where he privately taught Academical Learning: And after the Indulgence in 1671, he us'd often to Preach in *Oxford*; and yet *Wood* has a good Word for him, at which we

we may well be ſurpriz'd. * He ſays, *That tho' he had been Blind, which was occaſion'd by the Small-Pox when he was Four Years Old*; yet he was a good School Divine and Metaphyſician, and was much commended while in the Univerſity for his Diſputations: And that he was reſpected by, and maintain'd an Amicable Correſpondence with, ſome of the Conformable Clergy, becauſe of his great Knowledge and Moderation. He dy'd at *Oxford Aug.* 20. 1681, Aged 44.

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* *He hath written and publiſh'd*, Lutherus Redivivus: *Or*, The Proteſtant Doctrine of Juſtification by Faith only vindicated, *&c. in two Parts*, 2 *Vol.* 8vo. A Letter to a Friend touching God's Providence about Sinful Actions; *in Anſwer to a Letter, intituled*, The Reconcileableneſs of God's Preſcience, *&c. Lond.* 1678. Popery the Grand Apoſtacy: *Being the ſubſtance of ſome Sermons on* 2 Theſſ. 2. *from ver.* 1. *to* 12. An Apology for the Nonconformiſts, ſhewing their Reaſons both for their not Conforming, and for their Preaching publickly, tho' forbidden by Law. *With an Anſwer to Dr.* Stillingfleet's *Sermon, and his Defence of it*, 4to. 1681.

Mr. *Humphry Gunter*, M. A. Caſt out from his Fellowſhip in *Magdalen College*. He was one of conſiderable Learning, and particularly well skill'd in the Eaſtern Languages. He had a peculiar Talent in expounding Scripture. He never ceas'd to preach twice every Lord's Day; no not in times of the greateſt danger. He was for ſome years very uſeful as a Tutor, to ſome young Gentlemen in private Families in *Berkſhire*, and *Oxfordſhire*; particularly to —— *Dunch* of *Puſey*, Eſq; He was a Man of great Wiſdom: One who not only order'd his own Family Affairs with Diſcretion, but who was alſo very ſucceſsful in preventing or making up Breaches in the Neighbourhood where he liv'd; and he was much ſought to and valu'd upon that Account. His Preaching was Solid and Judicious, and yet had a juſt mixture of the Affectionate part. He was one of moderate Principles, and an Healing Spirit in Eccleſiaſtical Matters. He dy'd *Aug.* 23d 1691.

Mr. *Henry Hickman*, B. D. Fellow of *Magdalen-College*, and a Celebrated Preacher in *Oxford*. A Smart Diſputant, and a man of excellent General Learning. After he was Ejected, he liv'd for ſome time privately in *Worceſterſhire*, Preaching only now and then; and

was afterwards Miniſter of the *Engliſh* Congregation at *Leyden* in *Holland*, where he was generally much eſteem'd and reſpected. * He liv'd to a Good Old Age, and dy'd there about the time of the Revolution.

* *He hath written ſeveral learned Tracts.* A Juſtification of the Fathers and Schoolmen, *ſhewing that they are not ſelf-condemn'd for denying the Poſitivity of Sin: Againſt Mr.* Thomas Pierce, 8vo. 1659. Laudenſium Apoſtaſia; *Shewing that many Divines are fallen off from the Doctrine receiv'd in the Church of* England, 4to. 1660. Apologia pro Miniſtris in Anglia vulgo Nonconformiſtis, *An.* 1662. Aug 24. die Bartholomæo dicto, ejectis, &c. 12s. 1664. Bonaſus Vapulans: Or, Some Caſtigations given to Mr. *John Durel*, 8vo. 1672. Animadverſions on Dr. *Heylin*'s Quinquarticular Hiſtory, 8vo. 1673. The Believers duty towards the Spirit, 8vo. 1655. The Nonconformiſts vindicated from the abuſes put upon them by Mr. *Durel* and Mr. *Scrivener*; with ſome Remarks upon the Celebrated Conference at *Hampton-Court*, 8vo. 1679. Speculum Sherlockianum; *being ſome Strictures on the Books of Dr.* Sherlock.

Mr. *John Poynter*, Canon of *Chriſt-Church*. A Grave Preacher: eſteem'd a Man of conſiderable worth.

Mr. *William Segary*, Student of *Chriſt-Church*. A good Diſputant. When he left *Oxford*, he retir'd into the Country, and taught School, and dy'd very Old.

Mr. *William Woodward*, of the ſame College: Of whom I can get no Intelligence.

Mr. *Stafford*, M. A. Of whom alſo I know no more than that he was Ejected from the ſame College.

Mr. *Cooper*, M. A. was caſt out from his Fellowſhip of *Magdalen-College*.

Mr. *George Porter*, B. D. He was Canon of *Chriſt-Church*, and Proctor of the Univerſity in the Second Year of Dr. *Owen*'s Vice-Chancellorſhip: But in 62 he was caſt out from his Fellowſhip in *Magdalen-College*. He was one of good Learning, great Gravity, Integrity, Self-denial and Charity. In the matter of Church-Government he was a ſort of an Interpendent. He held a Govern'd and a Worſhipping Church to be one and the ſame; tho' ſuch a Church might be more or leſs extended. He apprehended that ſuch a Church had a rightful

rightful Power to chooſe her own Officers: That Miniſters ought to be ſet apart to their Sacred Office with Faſting and Prayer, and Impoſition of Hands: That a Miniſter acts as God's Officer, when he performs Miniſterial Acts beyond the bounds of his particular Charge, *&c.* But he could not approve that the Ruling of Church Affairs ſhould be by Popular Suffrage; or that the People ſhould govern their Officers. And yet he held that the People had juſt Rights and Privileges that muſt not in the leaſt be infring'd; and that therefore, the due Satisfaction of the Church would and ought to be ſought by every wiſe and juſt Governor. In a word, he held that it was the Paſtors or Elders part to Rule, and the Peoples part to Obey; but both in the Lord. He took notice that this was Thrice Commanded in one Chapter, *Heb.* 13. 7, 17, 24. He was greatly pleas'd with that little Pamphlet of Mr. *Giles Firmin*, Intituled, *Weighty Queſtions Diſcuſs'd.* To ſuch as thought it a diſcovery of their Learning, to make uſe of high flown Expreſſions in their Sermons, he would ſay, Learning did not conſiſt in hard Words but Depth of Matter. He was of a Melancholy Conſtitution, which ſometimes prevail'd to ſuch a Degree, that for ſeveral Years he had little Comfortable Enjoyment of his Friends, himſelf, or his God: But at length he had Comfort. He reſided for ſome time at *Lewes* in *Suſſex*, and afterwards freely preach'd the Goſpel at *Eaſt-Bourn* in the ſame County, near the Place of his Nativity. He was at laſt Paſtor of a Church at *Clare* in *Suffolk*; where he dy'd in *July* 1697. in the 74th Year of his Age. He was a very Devout Man, and had a due Reſpect both to the Subſtance and Circumſtances of Worſhip. While Publick Prayer was perform'd by others, he would not ſit but ſtand in his Pew, or kneel on his Seat. On Faſting Days tho' he did not appear Sordid, he would not wear his Beſt. At Sacraments, tho' he was naturally Melancholy, he ſhew'd a Chearfulneſs of Countenance becoming ſuch a Feaſt. He would ſpeak of a Common Sleeper at Sermons, as of a Common Swearer or Drunkard. Vol. II.

Mr. *James Aſhurſt*, M. A. was alſo Ejected from a Fellowſhip in *Magdalen-College*. He was a ſerious good Man, who preach'd at *Newington-Green* near *London*,

Vol. II. as he had opportunity, 'till God was pleas'd to call him thence to his Eternal Reſt.

Mr. *Thomas Crittendon*, M. A. was alſo Fellow of *Magdalen*'s. He afterwards marry'd Mr. *Salmon*'s Daughter at *Hackney*: where by Praying, &c. he aſſiſted his Mother *Salmon*, in her great Boarding-School; Preaching as often as he had Opportunity. And there he dy'd ſeveral Years ſince.

Mr. *Kentiſh* was Chaplain at *Magdalen*'s: But whether it was he who afterwards was Ejected in *Hampſhire*, I don't certainly know.

Mr. *John Gipps*, M. A. The Son of Mr. *George Gipps*, one of the Aſſembly of Divines. He was firſt of *Sidney-College* in *Cambridge*, but afterwards remov'd to *Oxon*, and was one of the Chaplains in *Magdalen-College*. Upon the Reſtauration he was oblig'd to leave *Oxford*, and came to *London*, and reſided for ſome time at *Sion-College*. Afterwards he went to *Montpelier* in *France* for his Health; but dy'd in *London* of an Ulcer in his Lungs, *An.* 1669.

Mr. *Staughton*, Fellow of *New-College*. After his Ejectment he went to *New-England*, where he liv'd in *Boſton*, in great Eſteem and Reputation, being a Principal Man in the Government there.

Mr. *John Whitwick*, Fellow of St. *Johns*. He liv'd for ſome time on the ſmall Stock he had left; and afterwards officiated as Chaplain in ſome Private Families; but was often reduc'd to great Straits.

Mr. *Conway* and Mr. *Sprint* of *Magdalen-Hall*.

Mr. *John Singleton*, M. A. was turn'd out of his Students Place in *Chriſt-Church* by the Commiſſioners in 1660, when he had continu'd there 8 Years. But afterwards he ſpent many Years in the City of *Coventry*, and then came to the City of *London*, where he was Paſtor of a Congregation. He hath a Sermon in the Continuation of the *Morning Exerciſe* 4to, on *The beſt way to prepare*

prepare to meet God in the Way of his Judgments or Mercies. Voll. II.

Mr. *Thomas Cawton* *, Son of Mr. *Thomas Cawton*, who was Miniſter of St. *Bartholomews* behind the *Royal Exchange*, and was forc'd to fly into *Holland* for his Concern in that call'd *Love's Plot*. He was inſtructed in the Hebrew, Syriack and Arabick Tongues, at *Rotterdam* by Mr. *Robert Sherringham*. He was afterwards ſettled in the Univerſity of *Utrecht*; where he ſpent 3 Years in Academical Learning; and then came into *England*, and was admitted into *Merton-College*, where he was much eſteem'd and reſpected for his admirable Knowledge in the Oriental Tongues. The Meaſures taken in 1662, oblig'd him to leave the Univerſity; but he was ordain'd by the Biſhop of *Oxford* in 1660 or 1661; and afterwards became Chaplain in Sir *Anthony Irby*'s Family at *Weſtminſter*, where he continu'd till 1665, when the Peſtilence obliging Sir *Anthony* to remove his Family to *Boſton* in *Lincolnſhire*, (the Air of which Place had been very diſagreeable to Mr. *Cawton*, when he had been there with the Family two Years before) he was neceſſitated to leave them; and immediately was taken by my Lady *Armin* to be her Chaplain. He gather'd the Congregation of Diſſenters in the City of *Weſtminſter*, to whom he continu'd Preaching as long as his Strength would permit; notwithſtanding that he met with much oppoſition. Upon his Death-Bed he told one of his People, that he could not tell of any one that he thought ſo proper for them after his Deceaſe, as a certain Miniſter in *Northamptonſhire*, that had written againſt Mr. *Sherlock*; meaning Mr. *Alſop*, who actually was his Succeſſor in the Congregation. He dy'd *April* the 10th 1677, Aged about 40, and had two Funeral Sermons preach'd for him: One by Mr. *Hurſt*, and another by Mr. *Nathaniel Vincent*: Which are both publiſh'd; to which the Reader is referr'd for his particular Character.

* *All that he hath extant is,* Diſſertatio de uſu Linguæ Hebraicæ in Philoſophiâ Theoreticâ, *printed at* Utrecht *And alſo* Diſputatio de Verſione Syriaca Vet. & Novi Teſtimenti. 4to. 1657. The Life and Death of his Father Mr. *Thomas Cawton*, 8vo. 1662. *Balaam's* Wiſh: *Or*, The vanity of deſiring without endeavouring to obtain the death of the Upright, 8vo. 1675.

Mr. *John Thompſon*, M. A. Native of *Dorcheſter*, was Student of *Chriſt-Church* at the Return of King *Charles*. He had ſpent 9 Years in *Oxford*, and was well eſteem'd for Learning and Vertue by his Contemporaries.

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temporaries. He was as willing to have kept his Place as others, if he could but with a ſafe Conſcience have Conform'd. * He Study'd the Points in Debate with great deliberation, convers'd freely with ſuch as were moſt likely to add to his Light, and ſeriouſly look'd up for direction, and upon the whole could not be ſatisfy'd to comply with what was requir'd of him, for fear of offending God. Thereupon he quitted the Univerſity, and all hope of Preferment, and return'd to *Dorcheſter*, and apply' himſelf Diligently to the Study of Divinity: After ſome time marrying the Daughter of Worthy Mr. *Ben*, the ejected Miniſter of that Place, he often preach'd for him among his People with great Acceptance. *Anno.* 1670, upon the Call of a Congregation in *Briſtol*, he remov'd to that City with his Family, where he laid out himſelf in the Diſcharge of his Miniſterial Work, Preaching ſtatedly thrice a Week; and was harmleſs and unblameable in his Converſation; none being able to lay any thing to his Charge but his Nonconformity. In the Year 167$\frac{4}{5}$, he was Apprehended upon the Corporation Act, and carry'd before the Mayor, at whoſe Houſe he found the Biſhop of the Dioceſs, and ſeveral Juſtices, who treated him roughly, &c. which he bore with great Meekneſs. Refuſing to take the *Oxford* Oath, he was committed to Goal. He was committed *Febr.* 10th, and about the 25th of the ſame Month, began to be indiſpos'd. Conſulting a Phyſician, he ſeeing a Fever coming on, adviſed to Endeavours in order to a Removal into a convenient Chamber; that where he was, being annoy'd by a naſty Jakes, beſides other Inconveniencies. Hereupon a Perſon of Quality went to the Sheriffs, and offer'd a Bond of 500*l.* for Security, if his Removal might be allow'd of, into a more Commodious Place, during the continuance of his Sickneſs. There was Application alſo to the Biſhop, but no Removal could be obtain'd. Being forc'd there to ly Languiſhing, he wanted not for any Convenience or Help the Place would afford, but continu'd till *March* the 4th, and then expir'd. He was Chearful in his Sickneſs, and very well ſatisfy'd in his Sufferings, and the Cauſe of them. He declar'd, *That he from his Heart forgave his Enemies; and that he ſhould rejoyce to meet thoſe in Heaven, who had treated him as if he were not fit to live on Earth.* A little before he dy'd

* *See the* Briſtol Narrative: *Or, A juſt Account of the Imprisonment and Death of J. Thompſon, a Conventicling Preacher there: and the* Reply *to it. Both printed in* 1675. 4to.

dy'd he thus expreſs'd himſelf: *As for my Bonds, I bleſs God for them: And if I had known when I came in that I ſhould die here, I would have done no otherwiſe than I have done. The time will come when I ſhall be freed from the Aſperſion of Faction.* He breath'd his Laſt while Mr. *Weeks* (who was Miniſter of another Congregation in the City of *Briſtol*, and then his Fellow-Priſoner) was by Prayer commending his Soul into the Hands of Jeſus Chriſt. Vol. II.

Mr. *Jonathan Godard*, Warden of *Merton*; a Phyſician of great Knowledge and Experience. He dy'd ſuddenly in *Wood-ſtreet* in *London*.

Mr. *Allen*, M. A. Fellow of *New College*. Who ſometime after his being Ejected, remov'd to his Relations in *New-England*, where he liv'd in good Reputation.

Mr. *Hitchcock*, M. A. Fellow of *Lincoln-College*: Became afterwards a Counſellor at Law, and liv'd at *Hackney*, and attended the Miniſtry of the Nonconformiſts.

Mr. *Panton* of *All-Souls*, M. A. Soon after his Ejectment he travel'd into *France*, and afterwards practis'd Phyſick here in *London*, conſtantly adhering to the Nonconformiſts.

Mr. *Sayer*, M. A. of *Corpus-Chriſti*, ſubject to Melancholy. He was afterwards Chaplain to Sir *William Waller*.

Mr. *Thomas Brace* of St. *John's*, B. D. Was noted for a good Preacher in the Univerſity, and afterwards about *Weſtminſter*; where he preach'd privately among his Friends, who had a reſpect for him.

Dr. *Philip Stephens*, M. D. A very ſerious good Man. He was reckon'd a great Herbaliſt; and joyn'd with Mr. *William Brown* in Publiſhing *Catalogus Horti Botanici Oxonienſis*; Printed at *Oxon.* 8*vo.* 1658.

Mr. *Richard Whiteway*, M^r. A. Fellow of *Exeter-College*. An accompliſh'd Scholar, and of uncommon Piety. When

Vol. II. When the *Bartholomew* Act had Ejected him, he retir'd into *Devon* his Native Countrey, and was taken in by Sir *John Maynard* for his Domeſtick Chaplain, and dy'd in his Family of the Small Pox, ſome few weeks after.

Richard Inglet, M. A. and Fellow of *Exeter-College*, Born near *Chidley* in *Devon*. When outed of his Fellowſhip, he apply'd himſelf to the ſtudy of Phyſick, and Practic'd it in *Plimouth* with good Succeſs. He broke a Vein as he was riding to viſit a Patient in the Countrey, which occaſion'd his Death. In his Sickneſs, he was at firſt under trouble of Mind; But by frequent Conference with a Pious Miniſter, it pleas'd God to recover him to a full Compoſure, and he dy'd with good Hope through Grace of Eternal Life.

Neither muſt I forget that Excellent Perſon *John Conant* D. D. Rector of *Exeter-College*, who having been one of the Commiſſioners at the *Savoy*, left his Place in 1662, and continu'd a Nonconformiſt Seven Years or thereabouts, and at laſt conform'd, and became a Miniſter in *Northampton*. But his Temper was ſo like that of his Ejected Brethren, and he preach'd with that Plainneſs, and that Care to approve himſelf to the Conſciences of all, that both by ſuch as were in the Church, and ſuch as were out of it, he was generally rank'd with the Presbyterians all his Days. He publiſh'd nothing in his Life-time, but his Sermons have been publiſh'd ſince his Death, in 5 Vol. in 8vo.

N. B. I here omit Mr. *Edward Terry*, Fellow of *Univerſity-College*, becauſe I mention him in *Middleſex* where the Uniformity Act Ejected him: And Mr. *Humphrey Philips*, tho' he alſo was here taken notice of in the former Edition, is now omitted, becauſe he is mention'd in *Dorſetſhire*, where he was laſt caſt out. Neither have I now taken notice here of Mr. *Hand* of *New-College*, as I did before, becauſe I underſtand he afterwards Conform'd. And could I have had Intelligence that any others did ſo, they alſo had been omitted.

In

In the Univerſity of Cambridge.

Dr. *Anthony Tuckney**, Maſter of St. *John's College*, and Regius Profeſſor of Divinity. He was the Son of Mr. *Tuckney*, Miniſter of *Kirton* 3 Miles from *Boſton* in *Lincolnſhire*: He was born in *Sept.* 1659. and bred in *Emanuel-College* in this Univerſity. When he had taken the Degree of Maſter of Arts, he for a while left the College, and became Houſhold Chaplain to the then Earl of *Lincoln*. But being afterwards choſen Fellow of his College, he return'd thither again, and continu'd there till after his commencing Batchelor in Divinity. In this time he was a moſt diligent and conſciencious Tutor; having many for his Pupils, who afterwards prov'd eminently uſeful both in Church and State; among others *Henry* Marquiſs of *Dorcheſter*, and his Brother Mr. *William Pierrepont* that great Stateſman; and they retain'd a great Honour for him to his Dying-day. He left the Univerſity upon the invitation of the People of *Boſton* in his Native Countrey, upon whoſe Solicitation he became Aſſiſtant there to the noted Mr. *John Cotton*, with whom he contiau'd in that Relation till he went into *New-England*. After Mr. *Cotton*'s removal, he became Vicar of *Boſton*, held on his Miniſtry there all the time of a ſore Plague, with which it pleas'd God to viſit the Town; and met with ſome diſturbance from the Spiritual Courts.

At length, *An.* 1643, he was call'd up to *London* by the Parliament to ſit in the Aſſembly of Divines at *Weſtminſter*, he and Mr. *Coleman* being choſen Members of that *Aſſembly* for the County of *Lincoln*: And it being then a Dangerous time in the Country, by reaſon of the heat of the War, he took his whole Family with him to *London*, and never return'd more to inhabit in *Boſton*; tho' at the Deſire of the People, he kept the Title to the Vicaridge till 1660, when King *Charles* the Second came in, and then he reſign'd it, and Dr. *How* ſucceeded him. But in that time he receiv'd none of the

* *He Publiſh'd himſelf ſome ſmall Pieces: As* Death Diſarm'd: Or, The Grave ſwallow'd up in Victory, at the Funeral of Dr. *Hill*. 1654. Balm of *Gilead* for the Wounds of *England applyd in a Sermon*, 1654. A good Day well improv'd, *in* 5 *Sermons*, 1656. *And after his Death were publiſh'd Forty Sermons of his upon ſeveral Occaſions*, 4to. 1676. *And his* Prelectiones Theologicæ; *containiug all his Theological Lectures and Exerciſes, while he continu'd in his Publick Employments in the Univerſity*. 4to. 1679.

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the Profits of the Vicaridge. In the *Aſſembly* he was much eſteem'd and valu'd. After ſome time of his being at *London*, he was ſettled Miniſter of *Michael-Quern*, at the upper end of Cheapſide, where he continu'd till 1648: Only after he was made Maſter of *Emanuel-College* (which was *An.* 1645,) he ſpent ſome Months in a Year at *Cambridge*. But in the Year 1648 he remov'd with his Family thither, and was that Year Vice-Chancellor. In 1653 Dr. *Thomas Hill* dying, Dr. *Arrowſmith* was choſen Maſter of *Trinity-College* in his ſtead; and thereupon Dr. *Tuckney* was choſen in his room to St. *John's*, and was himſelf ſucceeded by Dr. *Dillingham* at *Emanuel's*. Upon the Death of Dr. *Arrowſmith*, he was choſen *Regius Profeſſor* in his room. It was ſaid of him that he ſhew'd more Courage in oppoſing Orders ſent by the higher Powers in thoſe times, than any of the Heads of the Univerſity; nay more than all of them. He was one of very great Humility; and yet few, if any, ever kept up their Authority more than he did in the Univerſity when Vice-Chancellor, and in the College he was Maſter of; to which many Gentlemen and Miniſters ſent their Sons, meerly for his ſake, and upon his account. After the Reſtauration of King *Charles* the Second, he was one of the Commiſſioners at the *Savoy*, and was out of hope of any Accommodation when he ſaw how things went there. Before the time for the Conferences was expir'd he receiv'd a Royal Letter, ſign'd by Secretary *Nicolas*, dated *Jan.* 1. which gave him a *Superſedeas* from his Publick Employment, promiſing him an 100*l. per. An.* during Life, to be paid by his Succeſſor. The Letter ran thus,

C. R.

WHEREAS We are credibly inform'd that Dr. Anthony Tuckney *Maſter of St.* John's College, *and one of the Profeſſors of Divinity in our Univerſity of* Cambridge *is well ſtricken in Years, and by Reaſon of his Age, and ſome Infirmities of Body, may not hereafter be ſo well able to undergo the Burden of thoſe two Places, We, out of our Princely Care, both of that our Univerſity, and the ſaid Dr.* Tuckney, *do judge it meet that he the ſaid Dr.* Tuckney *before the end of this Inſtant* June, *do recede from the aforeſaid Maſterſhip, and Profeſſors place, with the*

the Rectory of Summersham *annexed thereunto by the Grace and Favour of our Royal Grandfather: Which signification of Our said Pleasure, if the said Dr.* Tuckney *shall submit unto, We shall be so well pleas'd with that his Submission, that we shall Graciously accept thereof, and will be ready to remember it for his Good, upon any just occasion. And further, taking into our Princely Consideration, the great Pains and Diligence of the said Doctor, in the discharge of the said Professors Place, without that Benefit which should have been receiv'd by him from the said Rectory of* Summersham *(which during the late unhappy and rapacious Times, was unjustly detained from him) upon that his Submission, Our Will and Pleasure is, and We do hereby Order, that whatsoever Persons, during the Natural Life of the said Dr.* Tuckney, *shall, after his Cession, be Elected or Promoted to the said Professors Place, shall, before their respective Admissions thereunto, give sufficient Assurance in Law to the said Dr.* Tuckney, *for the Yearly Payment of an* 100 l. *out of the Rectory of* Summersham, *to the said Dr.* Tuckney, *(for the Reward of his former pains) by even and equal Portions, at four usual Feasts of the Year; i. e. at the Nativity of our Lord and Saviour, at the Annunciation of the* Blessed Virgin, *the Birth of St.* John Baptist, *and the Feast of* Michael *the Archangel, during the continuance of the said Professors, and the natural Life of the said Dr.* Tuckney, *any Grant or Statute to the contrary notwithstanding.* Vol. II.

Given at our Court at Whitehall, *Jan.* 1. 1661.

By His Majesty's Command,

Edw. Nicolas.

This was accompanied with a Letter *from the Earl of* Manchester *to the Doctor, a true Copy whereof here follows.*

SIR,

"YOU will find by this inclosed what the King's "Pleasure is, and how acceptable it will be to "him, that you make a speedy quitting of your Ma-"stership of St. *John's College*, and the Place of *Regius* "*Professor*. It is not out of any Dislike of your Person

"or

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" or diſtruſt of your Ability, but for thoſe Reaſons " which are expreſs'd in his own Letters. One of " them I ſend you, that you may keep it for your Se- " curity; the other is deliver'd to the Vice-Chancellor, " to be kept in the Regiſtry of the Univerſity. And " I doubt not but His Majeſty will take care, that the " Conditions be performed. The Profits of both Places " you are to enjoy till Midſummer next, and your ſtay " there with ſome convenient Rooms is allow'd you " till *Sturbridge-Fair*; a conveniency being allotted for " Dr. *Gunning*'s uſe: And I hope you will find all " Civilities from him. I ſhall upon all occaſions im- " prove my Intereſt for your advantage, with the Re- " ality of,

Whitehall, Jan. 3. 1661. Your aſſured Friend to ſerve you

E. Mancheſter.

" Sir it is expected that in regard of the Straitneſs " of time, you do upon the Receipt hereof, make " your Ceſſion of both Places.

The Good Doctor thought it would be to no purpoſe to contend with the Court in that Juncture, and that it would not be long that he could keep his Places as things were then manag'd; and therefore upon the Receipt of theſe Letters he reſign'd them both: And had the Annuity which was promis'd him punctually paid him for ſeveral Years, by Dr. *Gunning*, who ſucceeded him. leaving the Univerſity, he retir'd with his Family to *London*, and liv'd in St. *Mary-Axe*, and there continu'd till the Plague in 1665, Preaching ſometimes in his own Houſe, and occaſionally in the Families of ſeveral Friends. In the time of the Sickneſs he liv'd at *Colwick-Hall* near *Nottingham*. There he was not long after troubled and confin'd, but it was in the Houſe of *Francis Pierrepoint Eſq*; where he was treated very civilly, and within a few Months diſcharg'd. After the coming out of the 5 Mile Act, he remov'd to *Oundle* in *Northamptonſhire*, thence to *Warmington* in the ſame County, and after the fire of *London* in 1666 (in which his

his Library was burnt) he remov'd to *Stockerſon* in *Leiceſterſhire*; and thence to *Tottenham* near *London*, from whence in 1669 he remov'd to *Spittle-yard*, where he continu'd till the time of his Death, which was in *February*, $16\frac{69}{70}$, in the 71 Year of his Age; and he was buried in the Church of St. *Andrew Underſhaft*. And hath left behind him the Character of an *Eminently Pious and Learned Man, a true Friend, an Indefatigable Student, a Candid Diſputant, and an Earneſt Promoter of Truth and Godlineſs.* Vol. II.

Mr. *Joſeph Hill*, B. D. He was born in *October* 1625, at *Bromley*, near *Leeds* in *Yorkſhire*. His Father Mr. *Joſhua Hill*, being Preacher at one of the Chappels of Eaſe belonging to that large Pariſh. His Father dy'd when he was about 7 Years old, and he thereby eſcap'd the Hands of ſome, who reſolving to trouble him for not wearing the Surplice, and other Acts of Nonconformity, had procur'd him to be cited to appear in the Court of the Archbiſhop of *York*: for he dy'd a few Hours before the Summons came. The Son gave early proofs of his being one of good Parts, by the Progreſs he made in School Learning: But tho' he was fit for the Univerſity before, the Troubles that began at that time, prevented his being ſent to *Cambridge* till he was 18 Years old, when he was admitted into St. *John's College*. This was in 1644. Such was his Capacity, and ſuch his Diligence, and ſo far did he recommend himſelf, and recover the time that he had loſt, that he took his firſt Degree ſooner than was uſual. And being choſen Fellow of *Magdalen College*, he took the Degree of M. A. in 1649. The number of his Pupils during his ſtay here, was a clear Evidence of the great Eſteem Perſons out of the *College* had for him: And his being promoted to the Office of Proctor in the Year 1659, when there was another Fellow of that *College* 2 or 3 Years his Senior, was a ſufficient Proof of the good Opinion the *College* had of him. And his Conduct in that Office, for the ſuppreſſing all open Immoralities, ſhew'd that they were not miſtaken who advanc'd him to that Honour. In 1660, he kept the Batchelor of Divinity's Act at a Publick Commencement: And having declar'd his Judgment againſt Conformity

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formity, they of the *College* cut his Name out of their Books in kindneſs to him that he might avoid Trouble; and he retiring to *London*, Preach'd for a little while at *Alhallows Berking*. In 1663, he croſs'd the Seas, and having ſeen ſeveral Countries, and wearied himſelf with Travelling, he reſted at *Leyden*, in which Univerſity he ſpent 2 or 3 Years. In 1667, he was call'd to be Paſtor of the *Engliſh* Church at *Middleburgh* in *Zealand*, where he continu'd till 1673, when his too late publiſhing his *Defence of the Zealanders Choice*, occaſion'd the Governors of that Province, to oblige him to leave that place. Whereupon he came to *England*, and waiting on King *Charles* the II. he as a Reward for writing that Book, not only gave him a *Sine Cure* worth above 80 *l. per Annum*, but alſo offer'd him a Biſhoprick if he would Conform. But being altogether diſſatisfied with the Terms of Conformity, he readily accepted of a Call to the *Engliſh Church* in *Rotterdam*, *An.* 1678. In which Poſt he continu'd to the Day of his Death, which was *Nov.* 5. 1707. *Ætat.* 83.

He was an acceptable and profitable Preacher, even at his firſt entring the Miniſtry. He had been ſo very diligent at his firſt coming to the Univerſity, that when upon his being choſen Fellow of *Magdalen*'s, he was ſolemnly ſet a-part to the Work of the Miniſtry, it plainly appear'd by his publick Performances that he had laid in a conſiderable Stock of uſeful Learning: And he had as good a way of uſing it. For few if any had a more plain and intelligible way of Preaching: And he was peculiarly happy in a very ſatisfactory, and yet a very ſhort opening of his Text, and was always very orderly and methodical in handling his Subject. And as his Sermons were very well contriv'd to profit and edify his Hearers, ſo they that were moſt intimate with him, could plainly ſee in him when out of the Pulpit, a no leſs tender Concern for Souls than when he was in it. The unprofitableneſs of any of his People, under the Means of Grace was his moſt ſenſible Grief; and the unſuitableneſs of the Lives of any of his Hearers to their Profeſſion, was what he did often bewail and mourn over. He was ſo addicted to Study, that in the latter Years of his Life, even Decays and Infirmities of Age did not divert him from his Book. Nay even when his Memory was ſo impair'd, that

that he could retain very little of what he read, he spent a great many Hours every Day in Reading. And in his Library (which contain'd a great number, and a great variety of very valuable Books) there were a great many of all sorts and sizes, in which he had written (as his way was) *Josephus Hill perlegit*: And in some of them there was *bis*; and in some *ter*. Reading was so much his Delight, that when his Fits of the *Gout* confin'd him to his Bed, he would not be thereby wholly diverted from it. Vol. II.

Besides his Sermon in *the Morning Exercise* at *Cripplegate*, upon *Moderation*; he has Printed a Dissertation on *the Antiquities of Temples*; proving that there were none before the *Tabernacle*. 1696. And another of *Artificial Churches*, proving that there were none in the 2 first Centuries. 1698. Also a Sermon concerning sudden Death, at *Rotterdam*. 1685. He also publish'd a neat Edition of *Schrivelius*'s *Greek Lexicon*.

Mr. *William Moses*, M. A. Master of *Pembroke-Hall*. He afterwards was call'd to be Serjeant at Law.

Mr. *William Dell*, M. A. Master of *Caius-College*. A very unsettled Man.

Mr. *John Sadler*, Master of *Magdalen-College*. A general Scholar, and an accomplish'd Gentleman: afterwards Town-Clerk of *London*.

John Bond, L. L. D. Master of *Trinity-Hall*.

Mr. *John Fido*, Fellow of *Trinity-College*.

Mr. *Thomas More*, M. A. Fellow of *Magdalen-College*. He was an excellent Philosopher, and therefore was chosen by the Proctor, Mr. *Linnet* of *Trinity-College*, to be Moderator in the Batchelors Act. And being like (his Uncle Mr. *Andrew Marvel*) a witty Man, was chosen to be *Tripos*. His temper was sedate, his carriage modest and sober, and his Principles very moderate. For the main thing that he stuck at, was the Declaration in the *Athanasian Creed*: Saying, that he could not in Conscience doom all those to Hell, who were there damn'd.

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Mr. *James Illingworth*, B. D. Fellow of *Emanuel-College*. An excellent Scholar, and eminent Divine.

Mr. *George Duncombe*, M. A. Fellow of *King's*.

Mr. *John Reyner*, of *Emanuel*. Son to Mr. *Reyner* of *Lincoln*. A Man of conſiderable Learning, ſingular Modeſty and eminent Piety. After he was caſt out of his Fellowſhip in 1662. he turned from the Miniſtry to the practiſe of Phyſick. He was well qualified for Educating Young Men in *Academical Learning*; which after much preſſing, he was prevail'd with to undertake: But had not been long ingag'd in it, before that (to the great loſs of the Publick) he was taken off by an untimely Death at *Nottingham*: But whoſoever will take the Pains (I might rather ſay Pleaſure,) to read his Preface to his Father's *Defence of Human Learning*; and a Chapter in that Book, about the Uſefulneſs of the *Arabick* Tongue for the underſtanding the Scriptures; (which Chapter was of his drawing up:) together with his Diſcourſe about the Nature and Counterfeits of Grace, that is prefix'd to a Poſthumous Treatiſe of his Father's about *the Being and Well-being of a Chriſtian*, will have ſuch a Specimen of his Sprightlineſs and Abilities, as will lead him to apprehend that great things might have been juſtly expected from him, had it pleas'd GOD to have lent him longer to the World.

Mr. *Robert Brinſley*, M. A. He was alſo of *Emanuel-College*. After his being Ejected there, he took his Degrees in Phyſick at *Leyden*, and practis'd at *Yarmouth*, where his Father had been many Years Miniſter.

Mr. *Edward Hulſe*, M. A. of the ſame; ſince an Eminent Phyſician in the City of *London*.

Mr. *John Wood*, M. A. Fellow of *Magdalen-College*. He was a *Charter-Houſe* Scholar, and reckon'd as great a Critick in the *Greek* and *Latin* Tongues, as any in the Univerſity. He was of long ſtanding, and a cloſe Student, but exceſſively modeſt, timerous, and diffident of his own Abilities: One of the moſt helpleſs ſhiftleſs Men in the World. After his Ejectment he liv'd

liv'd upon the kindneſs and charity of his Friends. Mr. *Henry* in his Life gives this Account of him: *That he was a Learned Man, but wanted the Faculty of Communicating: One that feared GOD, and walked in his Integrity to the laſt: Had no certain Dwelling-place on Earth, but I truſt* (ſaith he) *hath one in Heaven.* He dy'd *Sept.* 19. 1692, at *Mitton* in *Shropſhire*, Aged about 70. Vol. II.

Mr. *Butler* from *Magdalen-College.*

Mr. *Alexander Green*, M. A. Fellow of *Pembroke-Hall.* An Holy but Melancholy Perſon.

Mr. *Henry Sampſon*, M. A. Fellow of *Pembroke-Hall.* He was Son and Heir of a Religious Gentleman Mr. *William Sampſon* of *South Leverton* in *Nottinghamſhire*; and Nephew to thoſe two Eminent Linguiſts Mr. *John* and Mr. *Samuel Vicars*, the joynt Authors of the *Decapla* on the Pſalms; and Son-in-Law of Dr. *Obadiah Grew* of *Coventry.* He was Pupil to the Learned Mr. *William Moſes*, then Fellow and afterwards Maſter of *Pembroke-Hall*, under whom his Proficiency was ſuch that it preferred him when he was Sophiſter, to be the Moderator of his Year. As ſoon as he was of ſufficient Standing he was choſen Fellow of the ſame Hall: And ſome time after had one of the beſt Livings that was in the Gift of his College, *viz.* that of *Framlingham* in *Suffolk* beſtow'd upon him. Here he was when he publiſh'd that Correct Edition of the Learned *Theſes* of Mr. *Thomas Parker*, entit. *Methodus Divinæ Gratiæ, &c.* A Golden Book with a Golden Epiſtle of his own Prefix'd to it: Both of them having a great deal of Weight in a little room. While he continu'd here, he made ſeveral Viſits to *Coventry*, where he often Preach'd for the Doctor, his Father-in-Law, with great Acceptation, as well as among his own People. In both which Places his Name is as a precious Oyntment, and his Memory had in Honour to this Day. Upon the Reſtauration of King *Charles*, being oblig'd to leave his People; and not being ſatisfy'd to Conform, he apply'd himſelf to the Study of Phyſick; the rather becauſe he had never been ordain'd. He Travell'd into *France*, and viſited ſeveral Univerſities famous for Medicine abroad; ſtay'd firſt at *Padua*, and then at

Vol. II. *Leyden*, for ſome time. In the latter of which he became well acquainted with that Eminent Perſon the Lord Chief-Juſtice *St. John*, who bore a ſingular Reſpect to him as long as he liv'd. Having taken his Degree, he return'd home, and ſettled in the City, where he enter'd himſelf of the *College of Phyſicians*, as Honorary Fellow, and Liv'd and Dy'd in good Repute.

Mr. *Francis Holdcraft*, M. A. Fellow of *Clare-Hall*. His Father was a Knight, who liv'd at *Weſt-Ham* near *London*. He had his Education in this Univerſity, where he was *Chamber-fellow* and *Bed-fellow* to Dr. *Tillotſon* afterwards Archbiſhop of *Canterbury*, and Pupil to Mr. *David Clarkſon*. He was not only turn'd out of his Fellowſhip, but alſo out of his Living of *Baſſingbourn*, in *Cambridgſhire*. When he was ſilenc'd by the Univerſity Act, he preach'd privately in *Cambridge*, and the parts adjacent: And for ſo doing he was laid in a Jail, in 1663. He was Indicted at the Aſſizes upon the 35. *Eliz.* He was Sentenc'd to abjure the Realm in 3 Months time, or elſe to ſuffer Death as a Felon. The Earl of *Angleſey* repreſented his Caſe to King *Charles*, and obtain'd a Reprieve for him. But he continu'd a Priſoner in *Cambridge-Caſtle* for almoſt 9 Years. In 1672 he had his Liberty granted him, the King declaring himſelf againſt *Sanguinary Laws*. He was no ſooner releas'd, than he return'd to his Preaching, and was ſoon ſeiz'd on again and Impriſon'd. A like Indictment with the former being intended, a *Certiorari* was procured for him on the account of a Debt, which brought him up to the Fleet. There he lay for a while; but diſcharging his Debt, he was at length releas'd. But in this and his former Troubles, he had great experience of the Kindneſs of his old Friend Dr. *Tillotſon*.

Mr. *Wildbore*, M. A. Fellow alſo of *Clare-Hall*. An unſettled Man.

Mr. *William Green*, M. A. and Fellow of *Katherine-Hall*. After his being Silenc'd, he Preach'd in and about *Cambridge* in private. He was a Grave, and Holy, Learned Man; but of a Melancholy Temper. He

He publiſh'd 2 Excellent Diſcourſes, on *the Corruption of Nature*, and *Salvation by Faith*: in 1676. 8*vo*. Vol. II.

Mr. *John Ray*, Fellow of *Trinity*. M. A. He Preach'd Dr. *Hil*'s Funeral Sermon in the College Chappel. He afterwards Travel'd with Mr. *Willoughby* and Sir. *Philip Skippon* into *Italy*. He was a good Divine; and an extraordinary Humaniſt as appears by his Works.

He Publiſh'd *Ornithologia* of *Fr. Willoughby* Eſq; in Folio. *Lond.* 1676. In which he added the two firſt Books; and he Dedicated it to the Royal Society, of which he was a Member, and great Ornament.

Hiſtoria Plantarum. Lond. 1686. 2 Vol. Fol.

Ejuſdem Tomus Tertius. 1704.

Catalogus Plantarum circa Cantabrigiam naſcentium. 8vo. *Cant*. 1660.

Catalogus Plantarum Angliæ. 8vo. 1670, and 1677.

Faſciculus Stirpium Britann. poſt. edit. Catal. predict. 1688.

Catalogus Stirpium in ext. Reg. obſervat. 1673.

Methodus Plantarum nova cum Tabulis. 1682.

Synopſis Methodica Stirp. Britann. 1690.

Ead. Synops. multis Stirpibus & obſervat. curioſis paſſim inſertis; cum Muſcorum Methodo &c. 1696.

Epiſt. ad D. Rivinum de Methodo Plantarum. 1696.

Diſſertatio de variis Plantarum Methodis. 1696.

Synops. Method. Animal. Quadrupedum & ſerpentini generis. 1693.

Dictionariolum Trilingue. 1672, 1689, 1696.

Franciſci Willoughbeii Hiſt. Piſcium cum Fig. Oxon. Fol. 1686.

Obſervations Topographical, Moral, and *Philological*, made in a Journey through ſeveral parts of *Europe*. 8*vo*. 1673.

A Collection of unuſual or Local Engliſh *Words; with Account of preparing* Engliſh *Mettals*. 1674 and 1691.

A Collection of Engliſh *and other Proverbs. Camb*. 1678.

A Perſwaſive to an Holy Life. 1709.

The Wiſdom of GOD *manifeſted in the Works of the Creation*. In two Parts.

Three Phyſico Theological Diſcourſes with Practical Inferences, 1693.

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Mr. *Thomas Senior*, B. D. Fellow of *Trinity*, and Lecturer of *Trinity-Church*. He was a *Weſtminſter* Scholar, and a great Critick in the Original Languages both *Hebrew* and *Greek*. He was an admirable Textuary, indefatigably induſtrious, and an uſeful Preacher. He liv'd in the latter part of his Life at *Hackney*, with Alderman *Bewley*: and Preach'd a Lecture many Years in the Houſe of Alderman *Aſhhurſt*, with great acceptation.

He hath Publiſh'd a Tract, call'd *GOD, the King, and the Church*. 8vo. And hath alſo a Sermon in the *Supplement to the Morning Exerciſe* at *Cripplegate*, upon the *Hearing the Word with Profit*.

Mr. *Joſeph Oddy*, Fellow of *Trinity*; who was alſo turn'd out of his Living at *Meldred* in *Cambridgſhire*. One of an unſettled Head and Temper. He was long Impriſon'd with Mr. *Holdcraft*.

Mr. *Samuel Corbin*, Conduct of the ſame College. A very Melancholy Man. He Publiſh'd a little Tract Intituled, *a Call from the Living GOD to Unconverted Sinners*.

Mr. *Willoughby Weſt*, M. A. Mr. *Edmund More* Fellow. Mr. *John Hutchinſon*, B. A. Mr. *John Davis* M. A. and Fellow. Mr. *Croſsland*. B. A. and Fellow. Mr. *Alcock*, B. A. and Fellow. Mr. *Hayes*, B. A. and Fellow. Mr. *Samuel Ponder*, B. A. Mr. *Thomas Lock*, Scholar. Dr. *John Prat*, M. D. Mr. *William Diſney*, M. A. and Fellow. Mr. *John Caſtle*, Fellow. All of *Trinity*, of all whom I can ſay no more than that they were Ejected.

Mr. *Robert Ekins*, B. A. Was alſo of *Trinity*. About a Year after his admiſſion into the College, when he was *Junior* Batchelor, he ſtood for a Fellowſhip, by the advice of his Tutor to facilitate his Advancement upon another Election, rather than with any hope of Speeding at that time. But juſt before the next Election that followed, when he was *Senior* Batchelor, King *Charles* being reſtor'd, Dr. *Fern*, having taken poſſeſſion of the Maſterſhip, and juſtled out Dr. *Wilkins*;

kins; and ſome Old *Seniors* at the ſame time coming into the *Senate* of the College, they met, and concluded to ſet up Conformity in the College, and agreed upon the uſe of the *Liturgy*, and the Daily wearing of the Surplice in the Chappel; and order'd that ſuch as would not comply, ſhould withdraw and abandon the College. Hereupon about 14 Fellows and Scholars withdrew. But Mr. *Ekins* not being ſatisfied that they had in this Caſe as yet a Power to Eject, forbore going to the Chappel, but ſtill went to Commons as formerly in the Hall. Hereupon they cited him 3 ſeveral times, (about 3 Weeks intervening between every Summons) before the Maſters and Seniors, and argu'd the Caſe with him again, and again. They admoniſh'd him, and told him he ſhould not ſtay, if he would not Conform. He told them, That if they were ſatisfied that by their Statutes they could juſtify the expelling him, and would proceed to do it, he would be gone. He continu'd half a Year after, going to Commons as before; but having no proſpect of Peace or Quietneſs, he at length withdrew. Thus was he depriv'd of the Proſpect of a Fellowſhip; and by the *Uniformity Act* which took place ſoon after, he was incapacitated for any Living, and tho' he had three offer'd him, could accept none of them, becauſe he durſt not comply with Impoſitions that he thought partly needleſs and partly ſinful. Upon the ſame Account alſo he loſt the Favour of his own Family, and near Relations, and ſo continued a Poor Nonconformiſt. And yet GOD wonderfully provided for him, and he had Comfort in his Miniſterial Service, among an Handful of People at *Okeham* in *Rutland*, his allowance from whom could not have ſupported him and his Family, had not GOD taken care of him by other means. Vol. II.

In a Letter which I receiv'd ſome time ſince, without a Name, but which came from *Yorkſhire*, among ſome Miſtakes mention'd, which are mended, with Thanks to the Informer, it is aſſerted that I am miſtaken in this Mr. *Ekins* of *Trinity*. The reaſon given, is becauſe there is one of that Name, and about the ſame ſtanding now, (or was lately) *Senior* Fellow of that College. However here I think I am ſafe enough, having

Vol. II. having receiv'd the Account that I have now given from Mr. *Ekins* himſelf in a Letter. He might therefore very well have ſpar'd his Reflection upon the Author of the *Abridgment* and his Informer, as to *Hiſtorical Verity*. That Author loves *Hiſtorical Verity* as much as any Man where he can find it; and has taken no little Pains in ſearch of it, with reſpect to thoſe who were Ejected or Silenc'd by the *Act* of *Uniformity*: But is fully convinc'd that all Informers are not alike exact, nor all that ſet up for Judges equally Candid: For it is the way of ſome to lay a mighty Streſs upon little things; as the Writer of that Letter did, about *Nun Appleton*, with reſpect to Mr. *Richard Stretton*; which yet for his ſatisfaction is now alter'd.

Mr. *Wheeler*, M. A. Fellow of *Caius-College*.

Mr. *Jonathan Tuckney*, M. A. and Fellow of St. *John's*, who was Son to Dr. *Anthony Tuckney*. He publiſh'd a Volume of his Father's Sermons, and wrote a ſhort Preface to his *Prelectiones*, and died in 1693.

Mr. *John Wood*, M. A. Born at *Cheſterfield* in *Derbyſhire*, and educated here at St. *John's*. He continu'd here 14 Years, and was long a Fellow; and here he was Ejected by the Act of Uniformity. He preach'd afterwards up and down in his Native County in ſeveral Churches, reading much of the Common Prayer: But he us'd to ſay he did not like Subſcribing to Conformity. He was a Pious Peaceable Man, and of very moderate Principles. He dy'd at *Norton* in *Derbyſhire*, in 1690. He wrote an Expoſition on the Aſſemblies Catechiſm in *Oct.* and publiſh'd a Sermon on Reading the Scriptures, which is annex'd to it in, 1675.

Mr. *Fowler*, B. A. and Mr. *Mathum*, Fellows: And Mr. *Alden* Scholar; all of St. *John's*.

Mr. *Day*, Scholar of *Emanuel-College*.

Mr. *Abraham Clifford*, B. D. Fellow of *Pembroke-Hall*. He had been Proctor of the Univerſity. He was Eject-

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ed also at *Quendon* in *Essex*. He study'd Physick, and took his Degree at *Leyden*, and was a Licens'd Practitioner in the City of *London*. He publish'd a Tract call'd *Methodus Evangelica*; or, *The Gospel Method of God's saving Sinners by Jesus Christ*, 8vo, 1676. to which there is a Preface prefix'd by Dr. *Manton*, and Mr. *Baxter*.

Mr. *Chapman*, M. A. Fellow of *Corpus-Christi-College*.

Mr. *Robert Whitaker*, Born in *Lancashire*, was admitted into *Magdalen-College* in 1656, under Mr. *Hill*, and took the Degree of B. A. in 1661. He settled in *Hamshire* at *Fordingbridge*, where God bless'd his Ministry to the good of many Souls.

N. B. Of those mention'd in this University in the former Edition, I have here omitted Mr. *Cromwel* of *Magdalen-College*, because he is mention'd afterwards as Ejected at *Clayworth* in *Nottinghamshire*: And Mr. *Hayworth* Fellow of St. *John's*, because he is taken notice of in *Hertfordshire*: And Mr. *Grandorge* of St. *John's*, because it is more proper to speak of him in *Essex*, where he was Ejected. I have also here left out some, whose Names were mention'd before, because I understand they afterwards fell in with the Establish'd Church: As Mr. *Barker* of *Katherine-Hall*, who Conform'd as Rector of *Danby* in *Yorkshire*; Mr. *Broadgate* of St. *Johns*; who Conform'd and went to *Smyrna*; Mr. *Edmund Hough*, of *Jesus-College*, who Conform'd and dy'd Vicar of *Halifax* in *Yorkshire*.

In the County of BEDFORD.

Houghton Conquest: Mr. *Sam. Fairclough* of *Ketton* in *Suffolk*. He was Fellow of *Caius College* in *Cambridge*. He was a good Scholar, an excellent Preacher, and one of an admirable Temper. He dy'd *December* the 31. 1691. His Funeral Sermon was Preach'd by a Worthy conforming Clergy-man, Mr. *Parkhurst* of *Yoxford* in *Suffolk*. Who gives him this Character; *He was a*

Man

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Man of no common Qualifications, eminent in Parts, in Learning, and in Piety; not of the Laodicean *Temper, nor of the* Sardian *Complection, but ſtrictly Holy, and having Zeal for God and Religion. Great in Wiſdom, of much Moderation, abounding in Charity, a Lover of God and Men, full of Faith, and of the Holy Ghoſt. One that had a clear Head, and a warm Heart; who underſtood and liv'd the Goſpel; a Pattern of Goodneſs, a Bleſſing to his Acquaintance, and an Ornament to his Family. And in his Sickneſs, he was exemplary in Patience, and fill'd with Peace. He was a Preacher of Righteouſneſs; a clear, judicious, fervent Preacher. And in this Province he ſhin'd very openly, while Laws permitted him: and when that Protection fail'd, this Light was unhappily obſcur'd from Publick View.* Very *unhappily, for* (ſays he) *it had been alone worth an Act of Comprehenſion, to have included this one ſo valuable a Man.* Let them look to it then, who have had an Hand, either in caſting or keeping out of the National Eſtabliſhment, Men of ſuch a Stamp and Character. This Parſonage of *Houghton-Conqueſt* is valu'd at 240 *l. per Annum*, but I am inform'd it has been let for near 300.

Deane: Mr. *Robert Parrot*. He had 2 Strings to his Bow; but neither of them was very ſtrong. He practis'd Phyſick and profeſs'd Divinity. He attempted firſt to ſettle at *Kettering* upon the Phyſick-Line, and then at *Nottingham*: But the breaking out of the Plague by the coming of ſome *Londoners* in 1666 prevented the one, and many inconveniencies the other. Then he had an opportunity of Preaching in *Huntingdonſhire* for one Mr. *Rede* in a Publick Church, not far from *Bugden*, juſt under Biſhop *Laney's* eye, who let him alone for 3 years, till Mr. *Rede* died. Then he came to *London* and *Hackney*, where he got ſome General Employ while it was ſafe. At laſt he went to *Maidſtone* in *Kent*, where he us'd both his Faculties, Preaching twice, and keeping a Lecture beſides. And there he dy'd ſome Years ſince, aged about Fourſcore. He hath ſomewhat in Print, relating to *England's* preſent Duty.

WOBURN: Mr. *William Blagrave*. He was of great Eſteem with the Family of the Earl of *Bedford*, his Neighbour, to which Family from its firſt riſing to be Noble,

Noble, it has been natural to have ſuch Men as he was in Reputation, protecting them from Eccleſiaſtical Storms and Tempeſts, and favouring them in their Miniſtry. He was a well accompliſh'd Scholar and Divine, and Mighty in the Word and Prayer both. He was ſeldom ſeen without a ſmiling Countenance. He dy'd at *Hackney*, near *London*. Vol. II.

Cranfield: Mr. *Wheeler*. His Parſonage was one of the beſt in the County; and yet he Chearfully quitted it for the Peace of his Conſcience, and his Memory is precious even to this day.

Partenhal: Mr. *John Donne*. After he was Ejected, he had a Particular Congregation in his Pariſh.

Arleſey: Mr. *Aſhhurſt*. His Caſe was particular. He could not comply with the new Impoſitions in the Act of Uniformity; and therefore would have quitted his Living; but was rather adviſed to continue in it, and did ſo, without Moleſtation. He was old, and his Vicaridge ſmall, even below a Competency, and he had been Epiſcopally Ordain'd. Judge *Brown* was his Patron, Pariſhioner, and great Friend. The whole Pariſh was well affected for his worthy Behaviour amongſt them, and intirely under the influence of the Judge and another Gentleman, who alſo was his great Friend. And ſo, tho' he was legally Silenc'd, he continu'd in his Church a Nonconformiſt. He read part of the Morning and Evening Service; *viz.* the Confeſſion, Scripture-Hymns, and Creed, and ſome of the Collects. He was a conſiderable Scholar, and an hard Student to the laſt: Greatly eſteem'd and lov'd by all ſober Perſons who knew him, for his extraordinary Piety, Humility, Meekneſs, and Self-denial and Integrity. His Contempt of the World, and Contentedneſs with a very ſmall Income, much below his Worth, were very Remarkable. He took for his ſmall Tithes juſt what his Pariſhioners were pleas'd to give him. He much bewail'd the great Degeneracy of the Age. He liv'd to be very Old. Mr. *Read* of *Henlow*, his near Neighbour and old intimate Friend, preach'd his Funeral Sermon, and gave a large Encomium of him, which he well deſerv'd.

Milton:

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Milton: Mr. *Hind.* After his Ejection he went into *Suffolk*, and was entertain'd in the Houſe of Mr. *John Gourdon*, as long as either he or his Wife liv'd, which was for 20 Years. He went afterwards to *Monk's-Ely*; and when the Liberty came out, had a Congregation at *Hadleigh*, where he liv'd in mean Circumſtances, and very Meloncholy.

Rokkeſden: Mr. *Mabiſon.* He was a Grave and Pious Perſon, well fitted for the Work of the Miniſtry, in which he was Succeſsful.

Charington: Mr. *Millington.*

Thempsford: Mr. *Rolt.* The Living he was caſt out of had been Sequeſtred, and he reſign'd to Mr. *Hughes* the former Incumbent, but continu'd a Nonconformiſt all his days. After his removal from *Thempsford* he liv'd at *Graffam*. He had an Eſtate of about 60 *l. per. An.* For ſome time he preach'd publickly in a Church near *Bugden*, and was conniv'd at by Biſhop *Laney*, (then Biſhop of *Lincoln*, and under Diſcontent; and that it was generally thought becauſe he had not a beter Biſhoprick) having been Epiſcopally Ordain'd, and reading a little of the *Liturgy*. He was a Man of a good Preſence, and great Prudence, and much a Gentleman. His Company and Converſe was very delightful; for he was very Free and Communicative. He dy'd about 1677.

Mr. *Willows* was alſo Ejected in this, County, and Mr. *Milburn*, but I can't learn at what Places. As for Mr. *Milburn* he was Brother to another Nonconformiſt in *Warwickſhire*, and Uncle to Mr. *Luke Milburn* that is ſo Warm and Zealous a Presbyter of the Church of *England*. He was a very Honeſt and Laborious Man, but in great Straits. He Conform'd in part, and yet ſo little, (as far as I can underſtand) that he ought to be rank'd with the Nonconformiſts.

And here I think it proper to add Mr. *John Thornton*, Houſhold Chaplain to the late Firſt Duke of *Bedford*. Tho' he loſt no Preferment by the Act of Uniformity

formity, yet he was kept out of Preferment by it, and liv'd and dy'd a Nonconformiſt. He was Chaplain to the Earl (afterwards Duke) of *Bedford*, ſome Years before the Reſtauration of King *Charles* the Second, and continu'd in that Station during the good Old Duke's Life; and for ſome time after he liv'd with the Lady *Rachel Ruſſel*: But having out-liv'd his ſight, he at length retired, and liv'd privately with a Friend. He was Tutor to the young Duke of *Bedford*, who ſucceeded his Grandfather in his Honour and Eſtate, and read *Mathematicks* to the Noble Lord his Father, who dy'd a Martyr for the Liberty of his Countrey, and took great care in Educating him and his two Siſters, in Piety and Uſeful Knowledge. His conſtant courſe in the Duke's Chapel, both Morning and Evening, was to begin with a ſhort Prayer, concluding it with the Lord's Prayer. Then he read a Pſalm or two, and a Chapter, and concluded with a Prayer of about half an hour's Length. He was much reſpected in the whole Family. He was an excellent Scholar, a great Mathematician, well furniſh'd with Polite Learning, of an admirable Temper, and chearful in Company. And his Life was Unblameable and Exemplary. Vol. II.

Dr. *Fowler* of *Norhil*, was not ſatisfy'd with Conformity at the firſt, but afterwards Conform'd, and was Biſhop of *Glouceſter*.

I here omit Mr. *Dell* of *Yeldon*, becauſe he was mention'd before in the Univerſity of *Cambridge*. He was a peculiar Man, and challeng'd for three Contradictions in his Life. 1. For being profeſſedly againſt *Pædobaptiſm*, and yet he had his own Children baptiz'd. 2. For Preaching againſt Univerſities, when yet he held the Headſhip of a College. 3. For being againſt Tithes, and yet taking 200 *l. per. Annum* at his Living in *Yeldon*. But it was not for theſe things, but his Nonconformity, that he was Ejected and Silenc'd.

In the County of BERKS.

NEWBURY: Mr. *Benjamin Woodbridge*, M. A. A great Man every way. He had a worthy Miniſter for his Father; and for his Grandfather on the Mothers ſide,

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ſide, the famous Mr. *Robert Parker*; who wrote thoſe celebrated Books, *De ſigno Crucis*; *de deſcenſu Chriſti ad Inferos*; & *de Politeia Eccleſiaſticâ*. He was bred up in *Magdalen-Hall* in *Oxon*. * From thence he went into *New-England*, and was the firſt Graduate of the College there; the laſting Glory, as well as the firſt Fruits of that Academy, as Biſhop *Uſher* was of that of *Dublin*. Returning thence, he ſucceeded Dr. *Twiſs* at *Newberry*, where he had a mighty Reputation as a Scholar, a Preacher, a Caſuiſt, and a Chriſtian. By his excellent Inſtruction and wiſe Conduct he reduc'd the whole Town to a Sobriety of Opinion in Matters of Religion, and an Unity in Worſhip; whereas they had before been over-run with ſtrange Opinions, and divided into many Parties. He Preach'd three times every Week, and expounded an Hour every Morning for ſeveral Years, and his Succeſs was very great and remarkable. Before he left them there was ſcarce a Family in the Town, where there was not repeating, Praying, Reading, and Singing of Pſalms in it. After King *Charles*'s Return, he was made one of his Chaplains in Ordinary, and Preach'd once before him, while he bore that Character. He was one of the Commiſſioners at the *Savoy*, and very deſirous of an Accomodation, and much concern'd to find the Endeavours for it ſo fruitleſs. He was offer'd a Canonry of *Windſor*, if he would have Conform'd but refus'd it. He continu'd Preaching privately at *Newberry* after he was Silenc'd; and upon King *Charles*'s Indulgence in 1671, more Publickly. He ſuffer'd many ways for his Non-conformity, and yet was generally Reſpected by Men that had any Thing of Temper, or were Judges of true and real Worth. He dy'd at *Ingleſield* in *Berks*, Nov. 1. 1684. After he had been Miniſter in that Town in Publick and Private, near Forty Years. He was an univerſally Accompliſh'd Perſon. One of clear and ſtrong Reaſon, and of an exact and Profound Judgment. His Learning was very conſiderable, and he was a charming Preacher, having a moſt commanding Voice and Air. His Temper was ſtaid and chearful; and his Behaviour very Genteel and Obliging. He was a Man of great Generoſity, and of an exemplary Moderation: One addicted to no Faction, but of a Catholick Spirit.

* *He hath only Three Things Extant.* A Sermon of Juſtification. *A large Defence of that Sermon againſt Mr.* Eyres, *4to.* 1656. *A Book that deſerves the Peruſal of all ſuch as would ſee the Point of Juſtification nervouſly and exactly handled. And,* Church Members ſett in Joint; *againſt Lay-Preachers, 4to.* 1656.

Spirit. In ſhort, ſo eminent was his Uſefulneſs, as to caſt no ſmall Reflection on thoſe who had a Hand in ſilencing and confining him. Vol. II.

Mr. *Henry Backaller* who was Aſſiſtant to Mr. *Woodbridge* was alſo Ejected with him.

I may here alſo mention Mr. *John Woodbridge*, who having been bred in *Oxon.* went afterwards over to *New-England*, with his Uncle Mr. *Thomas Parker*, who was the Son of the Famous Mr. *Robert Parker*. Returning into *England* in 1647, he was Chaplain to the Commiſſioners who Treated with the King at the *Iſle of Wight*. He Statedly exercis'd his Miniſtry, firſt at *Andover* in *Hampſhire*, and afterwards at *Burford* St. *Martins* in *Wiltſhire*. From the laſt of theſe Places he was Ejected ſoon after the King's Return; and was afterwards alſo caſt out of the School at *Newberry*, by the *Bartholomew Act* *. Whereupon in 1663, he returned again with his Family into *New-England*, where he continu'd his Miniſtry many Years, till at laſt Differences with a narrow Spirited People about Church Diſcipline, caus'd him rather to chooſe Silence for the future. He was in the latter part of his Life a Juſtice of Peace. He had 3 Sons, and 2 Sons-in-Law that were Miniſters; he liv'd to ſee 4 Grandſons alſo advancing in their Preparatory Studies in order to it. He was noted for a wonderful compos'd and Patient Spirit; and a great Command of his Paſſions. He dy'd *March* 17. 1695. *Ætat.* 82.

* *See Mr.* Cotton Mather's *Hiſt. of* New-England. *Book.* 3. *chap.* 5.

READING: Mr. *Chriſtopher Fowler* *, M. A. Born at *Marlborough* about the Year 1610, and bred up in *Oxford*, where he was for ſome time a Preacher after

* *His Works are* Dæmonium Meridianum: A Relation of the Proceedings of the Commiſſioners of *Berks*, againſt *John Pordage*, late Rector of *Bradfield* in *Berks*, 4*to* 1655. Dæmonium Meridianum: *The* 2*d Part. Againſt the Calumnies of the Adherents of the ſaid* John Pordage, 4*to.* 1656. A Sober Anſwer to an Angry Epiſtle of *Tho. Smith* the *Quaker* of *Briſtol*, 4*to.* 1656. *He hath alſo ſeveral Sermons Extant. One in the* Supplement to the Morning Exerciſe *at* Cripplegate, *on* 2 Pet. 1. 8. *And another in the* Morning Exerciſe *againſt* Popery, *on* 1 Theſſ. 5. 27. *Proving that the Scriptures ought to be read by the Common People.*

Vol. II. his firſt Entrance into the Miniſtry. He mov'd thence to *Woodhey near Dunnington-Caſtle* in *Berks*. Some time after, he was Miniſter of St. *Margaret Lothbury* in *London*: Whence he remov'd to *Reading*, where he was Vicar of St. *Maries*, and at length Fellow of *Eaton* College near *Windſor*. Upon King *Charles*'s return he loſt his Fellowſhip of *Eaton*, and in 62 was Ejected from *Reading*: And afterwards he retir'd to *London*, and continu'd the Exerciſe of his Miniſtry in Private. He Dy'd in *Southwark* in *January* 1678. His Funeral Sermon was Preach'd by Mr. *Cooper*, who gives him the Character, *of an able, holy, faithful, indefatigable Servant of Chriſt; who approv'd himſelf ſuch by painful Studies, by patient Sufferings, by continual Prayer and Preaching. He was quick in Apprehenſion, ſolid in his Notions, clear in his Conceptions, ſound in the Faith, ſtrong and demonſtrative in Arguing, mighty in Convincing, and zealous for the Truth againſt all Errors. He had a ſingular Gift in Chronology, not for curious Speculation or Oſtentation, but as a Key and Meaſure to know the Signs of the Times, and the fulfilling of Propheſies relating to the Kingdom of Chriſt and Antichriſt; the Exaltation of the one, and the Ruin of the other; wherein he was not raſh or peremptory, but ſober, walking by Line and Rule*, &c.

* *He hath not Publiſh'd any Thing of his own beſides a little Thing, Entit.* Quæſtiones Theologicæ in Uſum Coll. *Magd.* Oxon. 1657.

Hendreth: Mr. *James Baron* *, B. D. A Native of *Plymouth*, Educated at *Exceſter* College in *Oxon*. A Man of good Learning. He was Divinity Reader of *Magdalen-College*. After King *Charles*'s Reſtauration he retir'd to *London*, and liv'd a Nonconformiſt, at *Bunhill*. He was one of the Publiſhers of the Works of Dr. *Goodwin*: And Dy'd *Ann.* 1683.

† *He hath Publiſh'd* the Myſtical Union of Believers with Chriſt, 8*vo.* 1668. Sober Singularity: Or an Antidote againſt Infection by the Example of a Multitude. 8*vo.* 1668.

OCKINGHAM: Mr. *Rowland Stedman* †, M. A Born in *Shropſhire*, and Educated at *Oxon*. Firſt Miniſter of *Hanwell* in *Middleſex*, where he continu'd, till 1660, when he remov'd to *Ockingham*, where Two Years after he was Ejected for Nonconformity. Af-

ter

ter he was Silenc'd, he was Chaplain to *Philip* Lord *Wharton*; with whom he Dy'd, *Sept.* 14. 1673. Vol. II.

Eaſthamſted: Mr. *John Brice.*

BURLEY: Mr. *Dan. Reyner.* He was the Son of Mr. *Reyner* of *Eggham*, he liv'd wholly upon the Charity of his Friends.

CHOLSEY: Mr. *Richard Comyns.* He was Epiſcopally Ordain'd. After his Ejectment he was Paſtor to a Congregation at *Wallingford*, in which he officiated to the time of his Death. He had many Children, and knew what Poverty meant, and yet appear'd a Stranger to diſcontent or uneaſineſs. His Funeral Sermon was Preach'd by Mr *Jeremy Smith.*

WALLINGFORD: Mr. *Pinkney*, and Mr. *Ireland.* Mr. *Pinkney*, was very Famous in *Magdalen-College Oxon*, for his genteel Learning, and ſweet Temper. And Mr. *Ireland*, became afterwards School-Maſter at *Reading.*

HUNGERFORD: Mr. *John Clark.* A Grave, Serious, and Zealous Preacher; of a ſolid Underſtanding, peaceable Spirit, and blameleſs Life. A Sworn Enemy both to errour and profaneneſs. Dearly belov'd among his People. I have a Letter of Mr. *Cheeſman*'s in which there is this Expreſſion concerning him. *His loſs* ſays he, *was bitterly Lamented: So that if the Lawn Sleeves of all the Biſhops in* England *were cut into Handkerchiefs, they would ſcarce have been ſufficient to have wip'd away the Tears that were ſhed at his Farewell Sermon.*

BRAY: Mr. *Thomas Woodward.*

BRADFIELD: Mr. *John Smith.* This was a Sequeſtration; and Mr. *Smith* went afterwards into *Ireland.*

Stamford Dingley: Mr. *Samuel Smith.* Vide *Hereford*; for this is the ſame Perſon as was caſt out there.

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Little *Witnham*: Mr. *Edward Weſt*. He was of *Chriſt-Church Oxon*. A Man of great Natural Wit and Parts, and good Learning; full of holy Zeal and fervour, and an excellent uſeful Preacher. He built a Meeting-Houſe in *Rope-makers Alley* in *Moor-fields* in *London*, and Preach'd there many Years. He hath a Sermon in the *Supplement* to the *Morning Exerciſe* at *Cripplegate*, on the *Government of the Tongue*. And another in that againſt *Popery*, on the Doctrine of *Purgatory*. He dy'd *Jan.* 30. 1675. In the 41ſt Year of his Age. His Funeral Sermon was Preach'd by Mr. *Cole*. After his Death was publiſh'd His *Legacy*; being a valuable Diſcourſe on the *Perfect Man*, in 8*vo*. Grounded on *Pſal.* 37. 37.

W. Iſley: Mr. *John James*, who came afterwards to *London*. He was a Practical Zealous Preacher.

Inkpen: Mr. *William Gough*, ——He was Eldeſt Son of Mr. *Edward Gough*, Rector of *Chivrel Magna* in the County of *Wilts*, who notwithſtanding he was a Royaliſt, being a Sober and Religious Man was continu'd in his Living, which was of conſiderable Value, both in the Parliament times, and under *Oliver*'s Protectorſhip. This Son of his having gone through his School Learning, was ſent to *Oxford*, and deſign'd for *Chriſt-Church*: But the diſturb'd State of things there forc'd him to *Cambridge*, where he was of *Queens-College*, and Cotemporary with Mr. *Vines*: but I am at a loſs as to his Degrees. After his removal from the Univerſity he kept a School, and preach'd for ſome time in *Warmiſter* in *Wilts*, and thence came to this Place, where his Benefice was worth 180 *l. per Annum*. Here he continued till 62. And tho' his Father then kept in the Eſtabliſh'd Church, yet he choſe rather to leave his place, than act againſt his own Light and Conſcience. He was not upon his Ejectment expos'd to ſuch Straits and Hardſhips as ſome others of his Brethren met with, but he had what afforded him a tolerable Subſiſtence of his own. He continu'd in the place where he had been Miniſter, and where he was well belov'd, till the *Corporation Act*; upon which he remov'd to a Village call'd *Earl-Stoke*, between *Warmiſter*

miſter and the *Devizes* in *Wilts.* Here he liv'd till about two Years before his Death, and carry'd it with that Prudence, that he was generally eſteem'd both by the Gentry and Clergy in the Neighbourhood. He went to his Pariſh Church when he did not Preach himſelf: But in the Afternoon when there was nothing but reading the Prayers in the Publick, he Preach'd in his own Houſe. He exercis'd his Miniſtry alſo abroad, in private Houſes, and in the Fields too; and never refus'd when he was invited, and ſeldom eſcap'd for a Week together; and yet was never taken up. He was ſo courageous as not to be eaſily daunted; and yet ſo Courteous, and of ſo Gentleman-like a Behaviour, that he was generally reſpected. Vol. II.

Upon King *James*'s Liberty, he was employ'd by the Miniſters of the Country, to preſent their Addreſs of Thanks to the King at the *Bath*: But could not by any perſuaſions be brought to approve of the Deſign then on foot, to take off the *Penal Laws* and *Teſt*, and Preach'd with great freedom and boldneſs againſt *Popery*, which not a little added to his general Reputation. Beſides his having a Turn in the Weekly Lecture at *Sarum*, and ſome other Places, he was Paſtor to a Church at *Brook*, and to another at the *Devizes*, which was at that time a tolerable kind of Plurality, when Miniſters were not to be found to ſupply all Vacancies. He afterwards ſucceeded Mr. *Pemberton* at *Marlborough*, where he died in the 67th Year of his Age. He left the World in a Frame that was remarkably calm and compos'd. He underſtood worldly Affairs ſo well, that his Advice was much ſought in matters of difficulty. He was naturally warm in his temper, but Prudent; one of great Integrity, and Moderate in his Principles. He bred up two of his Sons Scholars, and ſent both of them to the Univerſity of *Oxon.* He was a very acceptable and uſeful Preacher; and had a conſiderable mixture of the Judicious with the Affectionate part. After his Deceaſe, 4 Sermons of his were Publiſh'd in a ſmall Volume. They were Preach'd on ſpecial Occaſions. The firſt on *Mat.* 5. 46, 47. Preach'd to the People of *Marlborough*, upon occaſion of their differences. The Second on 1 *Theſſ.* 5. 12, 13. Preac'd at an Aſſociation. The Third on *Iſa.* 8. 20. On a Publick Faſt Day. And the Laſt at the Ordina-

Vol. II. tion of Mr. *Turton*; in preaching which, he fell ſick of the Diſtemper of which he died. He had alſo ſent a Sermon to the Preſs in King *Charles* the IIds. time, on *Pſal.* 7. 13. againſt Perſecutors: But while it was Printing, and part of it wrought off, *Curtice* the Printer in whoſe hands it was, was ſeiz'd, and his Stock diſpers'd and ſcatter'd, ſo that it could never be heard of more.

Thatcham: Mr. *Thomas Voiſy*. He was born at *Newton Abbot* in *Devon*: He was a very fervent, lively, moving Preacher, and of marvellous fulneſs and accuracy in Prayer. His boldneſs in reproving Sin coſt him dear. A neighbouring Gentleman, thinking himſelf affronted, made him feel his reſentment. He was apprehended for the *North* Country Plot, and committed to *Reading* Jail for High Treaſon. Being orderd to prepare for his Tryal at *Reading* Aſſizes, four of his Country Men of *Newton Abbot* at his requeſt appear'd to teſtify, that inſtead of Plotting in the *North*, he had been Preaching the Goſpel of Peace in the *Weſt*. The News of their coming hindred his Enemies from bringing on their Tryal. The Witneſſes againſt him were overheard in the Court, diſcourſing of the ſeveral Sums of Money they had receiv'd, for the good Service they were to have done. From *Reading* he was remov'd to *Windſor* Caſtle. After 15 months Impriſonment, Sir *Thomas* (afterwards Lord) *Clifford*, whoſe fellow Collegiate Mr. *Voiſy* had been, accidentally hearing of his hard Caſe at the Secretaries Office, procur'd his Releaſe. Being at Liberty, he return'd to his Native Country, Preaching as he had oportunity: His exceſſive Labours at *Plymouth*, threw him into a Feaver of which he died, in 1668.

Hamſtead Marſhal: Mr. *Rawlins*. He was of a ſerious compoſed Spirit, diſcreet and reſerv'd in his Converſe, and yet obliging. An indefatigable Student; being old in Hours, tho' young in Years. It was hard to determine whether his Gifts or Graces did moſt excell.

Great Shelford: Mr. *Simon Barret*. A Man of a Candid and Ingenuous Temper; modeſt and judicious. He was a Man much of Mr. *Baxter*'s Judgment in the

point

point of Juſtification. No Eccleſiaſtical Injunction was more offenſive to him than that of the Uſe of the Croſs in Baptiſm. His Parſonage was worth at leaſt Eight Score Pounds *per Annum*, and yet he chearfully parted with it, to keep the peace of his Conſcience. Vol. II.

Buckleburry: Mr. *Smallwood*.

Eaſtgarſton: Mr. *Thomas Cheeſman*, M. A. No ſooner did he ſtep into this World than he trod upon the Thorns of a very ſharp Affliction, being depriv'd of his Eye-ſight by the Small Pox before he was four Years Old. He was bred in the School at *Tunbridge*, and went thence to *Pembroke* College *Oxon*; where he continu'd till he was Maſter of Arts, and had among others Mr. *Timothy Hall* (whom K. *James* made a Biſhop) and Mr. *George Troſs* for his Pupils. When he was ejected by the Act, he came up to *London* and Preach'd frequently in the Churches here, and was never apprehended. He afterwards return'd into the Country, and Preach'd in his own Houſe at *Market-Ilsley*, to ſuch as would venture to hear him: And he continu'd it, till a Writ *de Excommunicato capiendo* came out againſt him; by virtue of which he was a Priſoner in *Reading* for 15 Weeks, but he was Releas'd by an Order of King and Council procur'd for him by ſome Friends in *London*. After King *Charles*'s Indulgence he Preach'd openly; and held the Exerciſe of his Miniſtry to a good Old Age. He was a good Scholar and uſeful Preacher.

Mr. *Richard Avery* of this County, (I cannot Learn where he was Ejected) rode about from place to place Preaching in Perilous times whereever he could have Opportunity: And he had much Comfort upon his Deathbed.

Of thoſe who were at firſt Ejected in this County, I before could hear of no more that Conform'd afterwards than Four *viz*. Mr. *Samuel Reyner* of *Sunning* Mr. *VVilliam Hughes* of *Hinton*; Mr. *VVilliam Lee* of *VVantage*; and Mr. *John Francis* of *Eaſt-Iſley*. But of thoſe whom I mention'd before, as *Nonconformiſts*, I have now wav'd Mr. *John Bateman* of *Shenfield*, Mr. *Hutchins* of *Boxford* or *Benford*, and Mr. *Robert Twiſs* of *Burſcot*, who I underſtand alſo Conform'd.

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I have alſo here left out Dr. *Pordage*; Mr. *Smith* (before of *Horeford*) being the Perſon Ejected at *Stamford Dingley*. I have alſo omitted Mr. *Baker* of *Chiſſelton*, and Mr. *VVyer* as belonging to *Wiltſhire*, and Mr. *Noah Webb* of *Chevely*, as belonging to *Hampſhire*.

In the County of BUCKS.

Great *KYMBELS*: Mr. *George Swinnock* *, M. A. Born at *Maidſtone* in *Kent*, and Educated in *Cambridge*. He remov'd thence to *Oxford*, where he was choſen Fellow of *aliol-College*. After his Ordination, he was firſt Vicar of *Rickmanſworth* in *Hertfordſhire*, and afterwards of Great *Kymbel*, where he was Ejected for Nonconformity in 1662. Upon his Ejection, he became Chaplain to *Richard Hampden* of Great *Hampden*, Eſq; but upon the coming forth of the Indulgence in 71, he remov'd to his Native Town of *Maidſtone*, where he became Paſtor to a conſiderable Congregation. He Dy'd, *Nov.* 10. 1673. He was a Man of good Abilities. A ſerious, warm, practical, Uſeful Preacher,

* *He hath Printed*; The Door of Salvation open'd by the Key of Regeneration, 8*vo.* 1660. The Chriſtian Man's Calling; or a Treatiſe of making Religion ones Buſineſs, 4*to.* 1661. The Chriſtian Man's Calling in 4*to.* 3 *Vol. Firſt Part* in 1662. *Second Part*, 1663. *Third Part in* 1665. Heaven and Hell Epitomiz'd, *&c.* 4*to.* 1663. The Beauty of Magiſtrates. 4*to.* 1660. A Treatiſe of the incomparableneſs of GOD in his Being, Attributes, Works, and Word, 8*vo.* 1672. The Sinners laſt Sentence to Eternal Puniſhment, 8*vo.* *&c.*

Chalfont St. *Giles*: Mr. *Tho. Valentine*, B. D. A very Popular and taking Preacher. He was Suſpended by Sir *John Lamb* Dean of the Arches, for not reading *the Book of Sports*. He was afterwards one of the Aſſembly of Divines. He hath ſome Sermons Extant, Preach'd before the Long Parliament.

Langley Marſh: Mr. *Nathanael Vincent*, M. A. The Son of a Pious Miniſter, Mr. *John Vincent*. He was of ſuch pregnant Parts, as to be admitted in the Univerſity of *Oxford* at Eleven, and go out Maſter of Arts, about Eighteen Years of Age. He Preach'd publickly

publickly as a Lecturer at *Pulborow* in *Sussex* before Twenty, and at the Age of Twenty-one was Ordain'd, and fix'd as Rector of *Langley-Marsh*. * After his Ejectment, and a few Years spent in a Private Family, he came to the City of *London*, the Year after the Fire, and exercis'd his Ministry in a numerous Congregation in *Southwark*. He was try'd at *Surrey* Assizes or Sessions (I know not which) in the Year 1682. upon 25 *Eliz.* and cast; and thereupon was to have been banish'd: But after a tedious Imprisonment, he was at length releas'd. He dy'd, *An.* 1697. His Funeral Sermon was preach'd by Mr. *Nath. Taylor*. He was a *serious, humble, godly Man, of sober Principles, and great Zeal and Diligence.*

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* *He hath publish'd divers Tracts.* The Conversion of a Sinner and the Day of Grace. Heaven or Hell upon Earth: Or, a Discourse concerning Conscience. The Conversion of the Soul. The true Touchstone, shewing both Grace and Nature. A Covert from the Storm. Worthy Walking. Of Christian Love. The Spirit of Prayer. A Short Catechism. The good of Affliction. The Cure of Distractions in attending upon God. The Love of the World Cur'd. Funeral Sermons for Mr. *Cawton*, Mr. *James Janeway*, Mr. *Richard Lawrence*, Mr. *G Baker*, and Mrs. *Martha Thompson*. *And Three Sermons at the* Morning Exercises. *One in that against* Popery, *against Publick Prayer in an unknown Tongue. Another in the* Continuation of the Practical Morning Exercise; *of Growth in the Knowledge, Estimation, and making use of Christ. And a Third in the Fourth Volume of the* Morning Exercise; *of the Imitation of Christ.*

Grendon: Mr. *Samuel Clark**, M. A. Son of Mr. *Samuel Clark* of *Bennet Fink*. He was Educated in *Cambridge*, and for some time Fellow of *Pembroke* College, but lost his Fellowship in *Oliver*'s Time for refusing to take the *Engagement*. Afterwards, he and his whole Family were considerable Loosers by their Nonconformity: For the Loss of Mr. *Sam. Clark* of *Bennet Fink*, of his Son Mr. *Samuel Clark* of *Grendon*, and his other

* *His works are*, Annotations on the Holy Bible, with Parallel Scriptures, *Fol.* A Survey of the Bible, or Analytical Account of it by Chapter and Verse, 4*to*. A Brief Concordance of the Holy Bible, 12*o*. An Abridgment of the Historical Part of Scripture, 1*o*. The Divine Authority of the Holy Scriptures Asserted, 8*vo*. A Treatise of Scandal: Discussing these Three Questions, *First*, Whether Things Indifferent become Necessary, when commanded by Authority? *Secondly*, Whether Things Scandalous being enjoined, may lawfully be done? *Thirdly*, How far forth we are bound in Conscience to obey Human Laws, *&c.* An Ordination Sermon, *on Acts* 13. 2, 3. 4*to* Scripture Justification Open'd and Explain'd.

Son

Vol. II. Son Mr. *John Clark*, upon their quitting their Livings' amounts together, to 600 *l. per Ann.* Some time after his Ejection he ſettled at *Wiccomb* in the ſame County of *Bucks*. There he ſerv'd God in Patience and great Self-denial, with peaceable Prudence in an Evil Day, unweariedly ſeeking the furtherance of his Kingdom, when it was made by many very perilous to do it. He dy'd, *Feb.* 24. 170½. *Ætat.* 75. His Funeral Sermon was Preach'd by Mr. *Sam. Cox* of *Eling*.

I cannot forbear here adding a particular Account of the Bible which he publiſh'd, which is not by ſome valu'd as it deſerves. He firſt form'd the Deſign in his younger Years in the Univerſity; and made it the Work of his moſt retir'd leiſure, and ſolemn Thoughts. It ripen'd with Years and Experience, and was the Reſult of great Reading and Conſideration, both of the beſt Practical Writers, and the moſt Celebrated Criticks. 'Tis a Work of great Exactneſs and Judgment; commonly fixes on the true Senſe of the Place; diligently obſerves the Connection of things; freely repreſents the Principal Matters that occur; and contains the fulleſt Account of Parallel Places, of any other Extant.

He was ſo happy in this Performance, as to obtain the concurring Teſtimony of two Great and Excellent Men, who were thought to have different Sentiments of ſome Points of Religion; *viz.* Dr. *Owen*, and Mr. *Baxter*, in their reſpective Epiſtles before the 4*to* Edition of the New Teſtament. The Words of the former are Remarkable: *But this I muſt ſay, that to the beſt of my Underſtanding, he has made his Choice of the Eſpecial Senſe which he gives of the Word, in all Places with great Diligence and Judgment: Aud 'tis evident, that in the whole, he has ſo Carefully and Conſtantly attended to the Analogy of Faith, that the Reader may ſafely Truſt to him, without fear of being led into the Snare of any Error, or unſound Opinion.* The Words of the Latter are theſe; *And I eſpecially commend it as Orthodox, in explaining thoſe Texts which meddle with Juſtification, Remiſſion of Sin; with Faith and Works, and ſuch great and Practical Points of Doctrine; ſo that the Reader need not fear the corrupting his Underſtanding by any ſecret Inſinuation of Errors, or dangerous Mixture of private and unſound Opinions.* Since both of them herein freely expreſs'd their proper Sentiments,

'tis

'tis ſcarce conceivable how there could be any very important Difference remaining between them. But be it as it will as to that; this was in a manner the Work of Mr. *Clark's* Life, and bears the lively Signatures of his exact Learning, ſingular Piety, and indefatigable Induſtry; and has been valu'd by good Judges of different Sentiments and Perſuaſions, conſidering the Brevity of the Parts and Intireneſs of the whole, as the beſt ſingle Book upon the Bible in the World. Vol. II.

He was a Man of very conſiderable Learning; a good Critick, eſpecially in the Scriptures; a great Textuary, an excellent Preacher; a great Enemy of Superſtition and Biggotry; yet zealous for unaffected Piety, and extenſive Charity: He was one of great Moderation, both in his Principles and Temper. He liv'd uſefully, and in much Eſteem. He dy'd comfortably, and in his laſt Hours had great Peace and Serenity.

BEACONSFIELD: Mr. *Hugh Butler*. A ſolid Divine, and very grave Perſon.

Little Marlow: Mr. *Hierom Gregory*.

Burnham: Mr. *Benjamin Perkins*. A very practical and valuable Preacher.

Farnham-Royal: Mr. *Thomas Gardener*. A great Divine, and general Scholar. This was a Sequeſtration.

Cheyneys: Mr. *Benjamin Agus*. He wrote an handſome Sheet in Vindication of Nonconformity.

Waddeſdon: Mr. *Robert Bennet*. There are at this Place 3 diſtinct Rectories belonging to one Church, to all which, Mr. *Bennet* had the Title. But one of them had been beſtow'd by the Patron, the Lord *Wharton*, upon Mr. *John Ellis*, (known in *Cambridge* by the Name of *Elkis* Junior) who ſcrupled to take the Title upon him, and only preach'd every other Lord's-Day, in his Turn. Mr. *Bennet* perform'd all the other Duties of Baptizing, Viſiting, &c. and yet freely let Mr. *Ellis* enjoy half the Profits. But after the King's Return Mr. *Ellis* conform'd, and got the King's Title to all the three Portions; Mr. *Bennet* not at all contending, as not being inclin'd to conform. After ſome time, Mr. *Bennet* remov'd to

Ailsbury,

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Ailsbury, and preach'd there privately for ſome Years. And from thence he remov'd to *Abingdon*, where he dy'd *April* 6. 1687.

Drayton: Mr. *Fleetwood*.

Aſton-Clinton: Mr. *Gerrard*; and Mr. *John Marriot*. Mr. *Marriot* was a plain painful Preacher. He was indicted with ſome others at the Seſſions, for coming within 5 Miles of a Corporation; and was fin'd 20*l*. He dy'd at *Aſton*, *May* 11, 1672.

St. *Leonard's*: Mr. *George Swinho*. He afterwards ſetled at *Princes-Risborough*, where he had a private Congregation, and held on his Work till Age diſabled him.

NEWPORT-PAGNEL: Mr. *John Gibbs*. He was Ejected ſome Months before the *Bartholomew* Act, for refuſing to admit the whole Pariſh to the Lord's-Table.

AILSBURY: Mr. *John Luff*. Being in a Sequeſtred Living, he was turn'd out immediately upon the Reſtauration, and the old Incumbent (who liv'd there) had Poſſeſſion again: But he being very old preach'd but Seldom; and Mr. *Luff* afterwards ſupply'd the Place for ſome time: But at length remov'd to *Southwark*. He was a Man of conſiderable Abilities, a ready Elocution, and a very good Scholar.

Dunton: Mr. *Samuel Rolls*: Well known about *London*.

Hampden: Mr. *John Saunders*, M. A. Born in *Exeter*, of which City his Father had been Mayor. He was of *Exeter-College* in *Oxon*, whither he went at the end of the Civil Wars. He was promoted to a Fellowſhip there, ſolely for his great Merits in 1652. He had a penetrating Genius, was an accute Philoſopher, a great Admirer of *Plato*, a very ſubtle Diſputant, a hard Student, and withal a Man of ſingular Piety. He was much belov'd by the Rector Dr. *Conant*. As ſoon as he proceeded M. A. he was made Profeſſor of *Grammar*, and the next Year of *Rhetorick*, alſo to the Univerſi-

ty;

ty; and acquired a great Reputation by discharging both those Offices: And he was a famous Tutor in the College. *Ann.* 1657. he was presented to this Rectory by *John Hampden* Esq; and he continu'd in it 'till *Bartholomew*-day. After his being Silenc'd he liv'd privately, but dy'd within the compass of a Year. Vol. II.

Dinton: Mr. *Shirley.*

Great *MARLOW*: Mr. *Paul Sutton.* He was Lecturer there.

Hucket: Mr. *John Wilson.* After he was turn'd out, he was Chaplain to Sir *Thomas Lee*, and Sir *Richard Ingoldsby*, and then betook himself to the Practise of Physick.

COLEBROOK: Mr. *Robert Hall.*

WYCOMB: Mr. *George Townes.*

Taplow: Mr. *Edwards.*

Humbledon: Mr. *Henry Gooden.* This was a Sequestration.

Winchendon: Mr. *Thomas Gilbert**, B. D. of St. *Edmund's-Hall* in *Oxford.* He had been before turn'd out of *Edgmond* in *Shropshire.* He was an ancient Divine; an excellent Scholar, of extraordinary Acuteness, and Conciseness of Style, and a most Scholastical Head. He had all the School-men at his Fingers-ends; and which is a little unusual, took a great Delight in Poetry, and was a good *Latin* Poet himself. He spent the latter part of his time in a Private Life in *Oxford*, where to the last he met with much respect from Dr. *Hall* Bishop of *Bristol*, Dr. *Bathurst*, Dr. *Jane*, and others, who were fit Judges of his real Worth. He dy'd in 1694, about the Age of Eighty.

* *I know not that he hath any thing in Print, besides a small* Latin *Tract, about the possibility of Pardon, without Satisfaction: In answer to Dr.* Owen's *Diatribe de Divinâ Justitiâ*; and a Brief *English* Discourse, on the Guilt and Pardon of Sin, and Prayer for that Pardon, 8vo. 1695; *together with some Occasional* Latin *Poems, which are far from being despicable: One of them gives an Account of the* Revolution *in* 1688.

Resbury:

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Resbury: Mr. *William Reeves*, B. A. He was of *Pembroke-Colledge* in *Oxon*. After his Ejection he preach'd no where Statedly, but here and there Occaſionally; and pretty much at *Abingdon*. He was once much Troubled on occaſion of a Charge of Treaſonable Words, ſworn upon him in a Sermon he preach'd on *Pſal.* 2. 1. But upon a Tryal he was Acquitted. He dy'd, *An.* 1683.

Cholesbury. Mr. *William Dyer*.

EATON-College: Provoſt, Mr. *Nicolas Lockyer*; of whom before in the City of *London*.

Mr. *John Batchelor*: Vice-Provoſt. The Fellows were,

Thomas Goodwin, D. D. of whom in the Univerſity of *Oxford*.

Mr. *John Bunkley*; Mr. *Richard Penwarden*.

Mr. *John Oxenbridge**, M. A. He was born in *Northamptonſhire*, and educated partly in *Oxon*, and partly in *Cambridge*. Upon his being Ejected here, he retir'd to *Berwick* upon *Tweed*, where he held on his Miniſtry, till he was Silenc'd by the Fatal *Bartholomew* Act. After which, he went to the *Weſt-Indies*, and ſettled firſt at *Syrenham*, and afterwards in *New-England*, where he dy'd at *Boſton*, in 1674. See Mr. *Cotton Mather*'s Hiſtory of *New-England*. Book III. p. 221.

* *He hath written*, A double Watch-word: Or the Duty of Watching, and Watching to Duty; both Echo'd from *Rev.* 16. 5. and *Jer.* 50. 4, 5. 1661, 8*vo*. A Propoſition of Propagating the Goſpel by Chriſtian Colonies, in the Continent of *Guianai*; *being Gleanings of a larger Diſcourſe, the Manuſcript whereof is yet preſerv'd in* New-England. A Sermon at the Aniverſary Election of Governor, *&c.* in *New-England*. *And a Sermon about Seaſonable ſeeking God.*

Mr. *Paul Hobſon*, Chaplain of the College.

They were Ejected here, preſently, after King *Charles*'s Reſtauration.

N. B. I have omitted Mr. *Stratford* of *Marrimore*, becauſe I underſtand he Conform'd; and ſhould have done

done the ſame by any others, of whom I could have obtain'd like Intelligence. Vol. II.

I have alſo omitted Mr. *Appleby* of *Hawridge* or *Cheſham*, becauſe he is mention'd as Ejected at *Saperton* in *Glouceſterſhire*; to which County, as far as I can perceive, he moſt properly belongs: And Mr. *John Biſcoe*, who tho' he was of *Abingdon* in this County, yet was Ejected in *Southwark*, where he is mention'd.

In the County of CAMBRIDGE.

WIVLINGHAM: Mr. *Nathanael Bradſhaw*, B. D. Son of Mr. *Thomas Bradſhaw* of *Bradſhaw* in *Lancaſhire*. Born at *Keddington-Hall* in *Suffolk*, *May* 29. 1619. Dedicated to the Miniſtry by his Parents from his Birth. Educated at *Felſtel* School in *Eſſex*, under Mr. *Wharton*; and early admitted into *Trinity-College* in *Cambridge*, of which he was afterwards one of the Senior Fellows. He was for ſome Years very averſe to the Work of the Miniſtry, till God viſited him with the Small Pox, and under that Affliction inclin'd his Heart to undertake it. He was a *Boanerges*; well adapted to the People of *Wivlingham*, whom he found very Profane and Ignorant, but in a little time God was graciouſly pleas'd to give him numerous Seals to his Miniſtry among them; and he left many good People, and a living of between 3 and 400 *l. per Annum*, for the Eaſe and Safety of his Conſcience, *Aug.* 24. 62.

Some Years after he continu'd to Preach in his own and other Families. Then the Providence of God gave him the Liberty of a Pulpit in a ſmall Village, which he us'd with ſo much Prudence and Moderation, that he was conniv'd at for about Five Years. When that was deny'd him, he Preach'd at *Childerly*; and after that in *London*. But as ſoon as the Act for Toleration came forth, he return'd to his Old People of *Wivlingham*, and preach'd amongſt them to the laſt Sabbath of his Life: And deſir'd no more of them than to pay for his Diet from Saturday Night till Monday Morning, and his Horſe-hire from St. *Ives*, which was 5 Miles diſtant, where he liv'd with Mrs. *Maſon*, his Wife's Daughter. He was eminent in Perſonal Holineſs. A ſtrict obſerver of the Sabbath: And a Laborious Catechiſt

in

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in his Family; to whom he conſtantly expounded the Scripture Morning and Evening. In the latter Part of of his Life, he did his MASTER's Work in great Pain: And by a Scorbutick Dropſie ended his Pilgrimage, at St *Ives* in *Huntingdonſhire*, Oct. 16. 1690. in the 71ſt Year of his Age. He was a very Conſiderable Man, of a Generous Temper, and undaunted Courage.

Swaffham Pryor: Mr. *Jonathan Jephcot*. Who was Born at *Anſty* Four Miles from *Coventry*, and bred up in the Free-School in that City, whither he went every Morning when a Child; and was there ſo early, that his Maſter for ſome Years took it for granted he Boarded in the Town. His Parents were Mean and Low, and Liv'd in a ſmall Farm; were deſirous to Educate him for the Miniſtry, but could contribute little to it. He however vigorouſly purſu'd his Learning, and by 17 Years of Age, was an Excellent School Scholar, and a Young Man of extraordinary Sobriety, Seriouſneſs and Induſtry. He entred himſelf in the Univerſity of *Oxford*, and then taught a School in the Country for a Year, (being recommended by his Maſter) and when it was expir'd he went to reſide at *Oxford*, and maintain'd himſelf by the Money his School had brought him in, together with what his Father could allow him: And when it was gone, he went and taught School for more: And thus he held on for ſome Years. Notwithſtanding theſe Difficulties, he by his Diligence made conſiderable Improvements, and was Thought competently qualify'd for the Miniſtry, by all that knew him. His Friends were very earneſt for his fixing at *Shilton*, the next Pariſh to *Anſty*, the Living was about 10 *l.* a Year; there was a Vicar in it whom the People were weary of; and as a Teſtimony of it, they were ready, to give him a Years Profits, if keeping ſtill the Title, he would yield to Mr. *Jephcot*'s ſupplying his Place. Upon his Agreeing, Mr. *Jephcot*, applies himſelf to the Biſhop of the Dioceſs, Biſhop *Morton*, (who was counted very ſevere in examining Candidates) who examin'd him himſelf, and while he rejected ſeveral, readily ordain d him firſt a *Deacon*, and afterwards *Presbyter*. Upon this he fix'd at *Shil-*

ton,

ton, Preaching constantly on the Lord's Day, and often on Holidays, besides Occasional Sermons: And he went every Day Two Miles to teach School, and all brought him in but 20 *l.* a Year. This Course he continu'd for a few Years; but upon the Death of the Minister of the Neighbouring Parish of *Buckinton*, (which was a better Living) the Inhabitants were mighty desirous of having Mr. *Jephcot* in his room. The Living being in the King's Gift, the People by joint Consent accommodated Mr. *Jephcot* with Two Horses, and a Man to attend upon him in a Journey to *London*, in Order to his getting the Presentation; they drew up a Writing expressing their hearty Consent to his fixing amongst them as their Minister, and sent a Letter to Sir *Christopher Yelverton* (who had an Estate in the Town) begging him to use his Interest in the Lord Keeper, in order to the Accomplishment of their Desires. Mr. *Jephcot* to gratify the Peoples earnest Desire, undertook a Journey to *London*, and apply'd himself to the Lord Keeper, on whom he was forc'd to wait for Seven Weeks together, and at last was disappointed; for he gave *Buckington* to one Mr. *Eldred*, to whom he had before given the Promise of some such Living when it fell Vacant: But that Mr. *Jephcot* might not wholly lose his Labour, he gave him the Presentation of St. *Mary*'s in *Swaffham* in *Cambridgeshire*. When he came to the People there, he found them uneasie because of his being an utter Stranger to them; but after no long Trial of him, they were extreamly pleas'd and thankful that they were so well provided for. He preach'd twice on the Lord's-Day, catechiz'd in the Afternoon, according to the Canon, and repeated at Night. When the *Book of Sports* came out, he (as I am inform'd) read it according to Order, and then preach'd for the sanctifying the Day. There were Two Parishes in this Town. When he had been there some time, the Minister of the other Parish dy'd, and left his Widow in Debt: Mr. *Jephcot* was Assistant to her all ways possible, and did her much Service, but could not keep her from dying of Grief. He that succeeded in the other Parish was Ejected, as Scandalous in the Time of the Long Parliament, and Mr. *Jephcot* (who was Marry'd for some time before) having a growing Family, was not able to live upon

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his Income in his own Pariſh, (which was but 30 *l. per. Annum*) and thereupon apprehending that both Pariſhes join'd together might make a competent Maintenance for him that could obtain them, he remov'd to a Free-School in *Thurlow* in *Suffolk*, offer'd him by Sir *William Soams*, intending to reſign his Vicaridge in *Swaffham*, to any Worthy Man that could get the other, whom the People approv'd of. Having thus determin'd, he continu'd Preaching to them for half a Year, tho' he liv'd Eight Miles off. In the mean time, the People being exceeding deſirous of his Continuance with them, made ſuch an Intereſt, as that they got the other Vicaridge, united to his; (they are ſince united by Act of Parliament) and an Augmentation too, which if it had been paid, would have amounted in all to nigh upon 100 *l.* a Year: And they gave him an unanimous Call. Upon this he return'd to them, gave himſelf wholly to the Work of the Miniſtry, in which he took extraordinary Pains, both in Preaching, Repeating, Catechiſing, and Viſiting. Neither were his Labours without Succeſs: He was a means of Converting many, was an Inſtrument of much Good to ſeveral in the Family of *Roger Rant*, Eſq; and uſeful to all the ſerious People of thoſe Parts: and yet he had a ſore Fatigue, thro' the Carnality and Bitterneſs of ſome, and the Giddineſs of ſeveral others. He was troubled with ſome People that pretended to Viſions and Revelations. There was one Woman in the Neighbourhood, who took upon her to foretel that the Day of Judgment would be within ſo many Months, on ſuch a Day; and an honeſt Miniſter (whoſe Heart was better than his Head) who from thence was call'd *Doomſday Sedgwick*, was ſeduc'd by her; and as it fell out many were very much affrighted. For the Evening of the Night that was fix'd being very Clear, there aroſe on a ſudden a terrible Tempeſt of Thunder and Lightning in the Night following: But the Fear thereby occaſion'd was ſoon over. He was earneſtly deſirous of contributing to the ſettling ſome Chriſtian Diſcipline in the Church, in order to the promoting Knowledge and Holineſs. For the carrying on this Deſign, he had ſtated Meetings with the Neighbouring Miniſters, in 1656, *&c.* They agreed upon many Things with joint Conſent, which they were to Practiſe in their ſeveral Pariſhes;

Parishes; and promis'd to help one another by mutual Advice in any emergent Difficulties. Finding that many would not be at the Pains of learning the Assemblies Shorter Catechism, they drew up one that was much Shorter, and Printed it for the Use of the most Ignorant in their Parishes. While he continu'd at *Swaffham*, there was an unusual kind of Meteor * appear'd in the Field, in a violent hot Day, an Account of which is here added in his own Words, out of his own Papers, for the Satisfaction of the Curious. Vol. II.

* *Die Jovis*, Maii 1646. *Horâ 3ª Pomeridianâ*, Swaffhamæ Prioris, *in Comit.* Cantabrigiensi.

Post aliquod Tonitru sine Pluvia, in Nube, Oppido prædicto imminente, apparuerunt duæ Luminares Eruptiones lucidæ & oblongæ, quarum altera subinde evanuit, altera vero eodem temporis Articulo in Pyramidalem Fumum Crassum & subrubicundum Lineatim eructatur, cujus Figura superne acuta, inferne quatuor Perticas Crassa.

Vapor emissus tanto impetu Fundi Superficiem invasit, ut inde maximo sonitu in resultum rapidissimum retro ageretur, resiliendo autem Fornacis fumigantis istar præ se tulit.

Pyramide in duas Partes divisâ, vapor hâc descendere, illâc ascendere ad ventriculum nubis videbatur, in uno loco haud sistens, nunc citatiore nunc tardiore motu Turbinis instar circumvolitatus, duos Lapides ab Ortu ad Interitum semihorâ transmigravit. In cujus exitu, Tonitru rapidissimum rursum auditur, cujus fulminatione lineâ Perpendiculari terræ incussâ Vapor Priori haud multum dissimilis a solo resiliit, antequam ad nubem perveniisset prorsus dissipatus. Guttæ Pauculæ toto hoc tempore rarissime descenderunt.

In 1661. the former Incumbent that had been put out, came again into one of the Livings in *Swaffham Prior*, and Mr. *Jephcot* knowing that the other would not be sufficient for the Maintenance of his Family, foreseeing that he should be in danger of having his Conscience straitned by Ecclesiastical Impositions, and finding many in the Place alter'd for the worst, turning with the Tide, and swimming with the Stream, determin'd to remove at the first Opportunity. Soon after, he was recommended by Dr. *Tuckney* to the Free School of *Boston* in *Lincolnshire*, which being offer'd him, he readily accepted; and remov'd thither with his Family. Going to Bishop *Sanderson* for a License, he treated him very respectfully, told him, it was a Pity a Man of his Worth should be confin'd to the Drudgery of a School, and

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offer'd him his Choice of Two ſmall Livings which he had then to beſtow, worth about 60 *l.* a Year a Piece. He thank'd his Lordſhip, but wav'd Acceptance. His main Reaſon was, becauſe as Things went at that Time, he apprehended he ſhould quickly be turn'd out of a Living; but hop'd he might have been ſuffer'd to continue in ſo ſmall a Thing as a School. But when he had been in it about half a Year, and was juſt ſettled, he was turn'd out at *Bartholomew* Tide. Many of the chief of the Town were ſenſible they ſhould have a great Loſs in his quitting the School, and were thereupon Incens'd, againſt him who had occaſion'd his being call'd on to Conform. Some of the new Aldermen urg'd him much to Conform and keep the School; but he told them, *If he could Conform, he would not do it to teach Boys.* Many conſiderable Perſons were deſirous of his ſtaying there, after he was caſt out; but he rather choſe to be near his Friends in *Cambridgeſhire*, and therefore ſettled at *Ouſden* near *Bury* in *Suffolk*, being much induc'd to it by the Deſire of a very Religious Gentleman Mr. *Moſely*, who dy'd juſt upon his coming thither. But he had there the Pleaſure of the Converſation of Mr. *Meadows*, the Ejected Miniſter of the Place. Here it was his conſtant Practiſe to go to Church both Morning and Afternoon on Lord's Days, and alſo to the Sacrament; and he was commonly one of the firſt in the Church, tho' he liv'd at a Miles Diſtance from it: But withal, he kept up a Weekly Lecture, among a ſmall Company of honeſt, well-meaning People. In the latter Part of his Life he kept Boarders whom he train'd up in Learning and Piety.

He much Employ'd himſelf in Writing Letters to ſeveral Perſons upon a Spiritual Account for the good of their Souls: And indeed his whole Heart ſeem'd ſet upon the promoting the Work of Grace in himſelf and others. In him it began early, under his Mother's Inſtruction, when he was but about 5 or 6 Years Old: So that he had the Happineſs (which Mr. *Dod* was us'd to ſay he would Envy, if he envy'd any one's Happineſs) of turning to GOD betimes.

His Abilities for the Miniſtry were great, and he was

was very Laborious and Painful in it. And when he was reduc'd to a more retir'd Life, he reap'd what he had been ſowing; having as much of the comfortable Preſence of GOD, and ſettled Aſſurance of his Love, as can well be ſuppos'd attainable in this Life. In a tedious and painful Sickneſs, he was marvellouſly ſupported by the Comforts of GOD's Spirit, even to his Death; which he ſeem'd to be above the Fear of: Compoſing himſelf for it, by the moſt Devout Addreſſes upwards, and Gracious and Serious Diſcourſes and Exhortations, to thoſe that were about him, as long as his Strength ſerv'd him to ſpeak. He dy'd in *Nov.* 1673. *Ætat.* 96. Vol. II.

He was eminent for his unuſual Accuracy in the *Hebrew*, *Greek*, and *Latin* Tongues, *Philoſophy* and ſome parts of the *Mathematicks*: And us'd often to practiſe *Dialling* and *Surveying*, for his Recreation.

In the City of *ELY*; Mr. *William Sedgwick*, call'd *Doomſday Sedgwick*, upon the account I mention'd before. They who knew him well, repreſent him as a Pious Man, with a diſorder'd Head.

Sutton: Mr. *William Hunt*. One of great Piety, Miniſterial Fidelity, and Holineſs of Life.

Wentworth: Mr. *William Burchil*. He was bred in *Trinity-College* in *Cambridge*, under Dr. *Hill*. After his Ejectment he liv'd privately at *Wilsford*, a Mile diſtant; where he had a ſmall Eſtate of about 12 *l.* *per Annum* and did what good he could, by private Preaching and Expounding the Scriptures in his little Houſe, and Conference with Neighbours. When the Toleration came out, he ſet up a Meeting at *Sutton*, where he Preach'd twice every Lord's Day, till he was diſabled by his laſt Sickneſs, tho' he had but little Maintenance from his Congregation. He was very amiable for his great Simplicity, Integrity, and Humility. He was a faithful Friend, and his Life was very inoffenſive. He liv'd in mean Circumſtances, and yet was always contented and chearful.

Little *Swaffham*: Mr. *Fort* or *Foot*.

Crawden: Mr. *King*.

Chippenham: Mr. *Richard Parr*. M. A. After his Ejectment, he liv'd in Lord *Harry Cromwel*'s Family.

Abington: Mr. *Iſaac King*.

Owre: Mr. *Wilſon*, who after his Ejectment liv'd in *Cambridge*, and being a good Muſician, got a comfortable Subſiſtence, by inſtructing the Scholars there, and Young Gentlemen all the Country round, in that noble Art.

Eaſt Hatly: Mr. *Richard Kennet*. B. D. Born in *Kent*, and bred in *Corpus-Chriſti-College* in *Cambridge*; where he was Fellow many Years and had a great many Pupils, of whom he took great care. The Learned Dr. *Spencer* afterwards Maſter of that College, and Dean of *Ely*, was one of his Pupils, and ſhew'd great reſpect to him, and frequently viſited him as long as he liv'd; and for his ſake was kind to his Poor Widow. Soon after Mr. *Kennet* was Silenc'd by the *Act* of *Uniformity* Mr. (afterwards Doctor, and Biſhop) *Stillingfleet* aſſiſted him in taking a capacious Houſe at *Sutton* in *Bedfordſhire*, where he ſet up a Private School, keeping a Conformiſt to teach it. Many Gentlemen, (and ſome that were no Friends to the Nonconformiſts) committed their Sons to him. In ſome time the Schoolmaſter left him, and he took the care of the School upon himſelf, and was conniv'd at; the neighbouring Gentry having a great eſteem for him: And his Wife's Son had a Licenſe and was his Uſher. He was excellently qualify'd for this Office. He went to Church both Forenoon and Afternoon on the Lord's Day, and was there with the firſt. He dy'd of a Feaver, and was buried in the *Chancel* at *Sutton*, *Jan.* 23. 1670. His Funeral Sermon was Preach'd by Worthy Mr. *Stephens* the Miniſter of the Pariſh, who gave him his due Character. He was very Moderate in his Principles and Practice, Generous in his Temper, and free and communicative in Converſation. His Life was upright, and his End was Peace. During his laſt Sickneſs he was very patient

parient and ſubmiſſive to the Divine Will, and was confident that his Heavenly Father who had taken care of him all his Life, would not forſake him at the laſt. He dy'd in low Circumſtances; and his Widow was reduc'd to great ſtraits. Vol. II.

Chevely or *Stow*: Mr. *Abraham Wright*.

— In the Iſle of *Ely*. Mr. *Thomas Gyles*.

WISBICH: Mr. *Sheldrake*.

Foulmire: Mr. *Ezekiah King*.

Litlington: Mr. *Henry Townley*. *Dilling*: Mr. *Edward Negus*. And Mr. *Binſhul*, the place of whoſe Ejection I cannot find.

I can hear but of two in this County who afterwards Conform'd; and they were Mr. *John Nye* of *Settingham*, who had the Living of *Quendon* in *Eſſex*, where he liv'd and dy'd in good Repute; and Mr. *Cole* of *Burwel*.

I have omitted in this County Mr. *Ball* of *Barly*, becauſe he rather belongs to *Hertfordſhire*, and Mr. *Holdcroft* of *Baſſingbourne*, and Mr. *Oddy* of *Meldred*, becauſe they are mention'd before in the Univerſity of *Cambridge*.

In the County Palatine of CHESTER.

In the City of *Cheſter*, St. *Michaels*, Mr. *William Cook*. The great Church: *Thomas Harriſon*, D. D. St. Peters: Mr. *John Glendall*. St. Johns: Mr. *Peter Leigh*. Trinity: Mr. *Thomas Upton*.

Mr. *William Cook*, was bred under the Famous Mr. *John Ball*. He was a Man of a moſt Godly Life, and unwearied Labour. One of the Primitive Stamp; who could go in poor cloathing, live on a little, travel on Foot, Preach and Pray almoſt all the Week when he had Opportunity; in Seaſon and out of Seaſon; trampling on this World as Dirt, and

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living a mortified laborious Life. He ſtrictly adher'd to his Principles in all the turns of the Times. He was firſt Miniſter at *Wroxal* in *Warwickſhire*; there he Publiſh'd two Treatiſes againſt the *Anabaptiſts*. From thence by the Advice of the *London* Miniſters he was remov'd to *Aſhby* in *Leiceſterſhire*. He was Ejected there for refuſing the Engagement; and afterward ſettled in this City; where he was an uſeful Miniſter, till he was outed by the *Act* of *Uniformity*. After King *Charles* the firſt was Beheaded, he would often pray, *That God would pull down all uſurped Power, and reſtore the baniſh'd to their Rights.* He was greatly offended at the *Anabaptiſts*, *Separatiſts*, and *Sectaries*, and *Cromwel*'s Army for their Diſloyalty. And therefore he thought it his Duty to join with Sir *George Booth*, (afterwards Lord *Delamere*) when he made him Attempt to bring in the King, in 1659. He then perſuaded the Citizens of *Cheſter* to deliver their City to him: For which he was brought up Priſoner to *London*, and continu'd long in Confinement in *Lambeth-Houſe*; and had not the times turn'd, he had been try'd for his Life. But all this would not procure his Liberty to Preach the Goſpel of Chriſt, without the Oaths, Subſcriptions, Declarations, Re-ordination, and Conformity requir'd: Nay, quickly after his being Silenc'd, he was committed to the Common Jail of *Cheſter*, for Preaching in his own Houſe, by the Mayor, at the Inſtigation of the then Biſhop *Hall*. He continu'd to the time of his Death in a Paſtoral Relation to a Society of many worthy and eminent Chriſtians in that City; tho' during the heat of the *Five Mile Act*, he was forc'd to withdraw to *Puddington* in *Wirral*, where (as in *Cheſter* till King *Charles*'s Indulgence) he conſtantly attended on the Publick Miniſtry; and he himſelf Preach'd in the Intervals. He would ſay ſometimes to his Friends, when he was in that Retirement, That he thought *what little Peace and Quietneſs there was in this World, God's People enjoy'd it in their Corners.* He was very indefatigable in his Miniſterial Labours, in which he never ſought any one's Aſſiſtance or Help; tho' while he had Liberty he conſtantly kept a Publick Faſt in his Congregation every Month, as he did alſo a Private Faſt in his own Cloſet and Family every Week. He uſually ſet a-part

one

one Afternoon every Week, to visit the Families of his Congregation, and to Catechize their Children and Servants, and Discourse with them Personally about their Souls. His Visits were short and edifying; he manag'd them as one that was a great Husband of his time, and seldom or never parted without Prayer. He was not free to join in the Common-Prayer, and bore his Testimony against Prelacy and the Ceremonies with something of Zeal; but his great Piety, Integrity, Mortification and Charity, recommended him to the Respects even of many that differ'd from him. If any ask'd his Advice in a matter which might draw suffering upon them, he would be very tender, and desire them not to depend upon his Judgment: But since it was a matter of suffering, to be fully perswaded in their own Minds. He was a great Scholar, and a hard Student to the last; and was far from entangling himself in the Affairs of this Life, not knowing what he had, save the Bread which he ate. In Worldly Matters he was not very Conversable; but in Discourse of the things of GOD, none more free and affable, or more ready to do good. He liv'd and dy'd a great Example of strict and close walking with GOD, and a Heavenly Conversation; and his Memory is to this Day precious with many. He finish'd his Course with Joy, *July* 4. 1684. *Ætat.* 73. When he lay on his Death-Bed, an Aged Friend of his asking him, If he had not Comfort in Reflection upon his Labours in the Work of GOD, he presently reply'd, *I have nothing to Boast of.* Tho' for sometime before he dy'd, such was the heat of the Persecution, that he durst not shew his Face in the City, yet many Considerable Persons were very forward to do him Honour at his Death. Vol. II.

Dr. *Thomas Harrison*, was born at *Kingston* upon *Hull*, and bred in *New-England*. He was a Celebrated Preacher in the City of *London*, where he succeeded Dr. *Thomas Goodwin* in his gathered Church at St. *Dunstans* in the *East*, and was extreamly follow'd, *Anno* 1651, and 52. I know not upon what occasion he left the City, but am inform'd that before he went for *Dublin*, he liv'd for some time at *Brombro-Hall* in *Wirral*, and Preach'd there constantly; and afterwards

went

Vol. II. went over with *Harry Cromwel*, when he was ſent to govern *Ireland* as Lord Lieutenant. He liv'd in his Family with very great Reſpect, and was for ſeveral Years Preacher at *Chriſt-Church* in *Dublin* with univerſal Applauſe. He continu'd there till the turn of the Times, and then came back into *England*, and fix'd in *Cheſter*, where he was Preacher in the Great Church, and was in no want either of a large or attentive Auditory. Here he was Silenc'd by the Act of Uniformity; and therefore he croſs'd the Seas to *Dublin*, where he had before met with unuſual Reſpect, and continu'd the Exerciſe of his Miniſtry in Private, having a flouriſhing Congregation, and many Perſons of Quality for his conſtant Auditors. He was extreamly Popular, and this ſtirr'd up much Envy. He was a moſt agreeable Preacher, and had a peculiar way of inſinuating himſelf into the Affections of his Hearers; and yet us'd to write all that he deliver'd, and afterwards took a great deal of Pains to impreſs what he had committed to Writing upon his Mind, that he might in the Pulpit deliver it *Memoriter*. He had alſo an extraordinary Gift in Prayer; being noted for ſuch a marvellous Fluency, and peculiar Flights of Spiritual Rhetorick, ſuiting any particular Occaſions and Circumſtances, as were to the Admiration of all that knew him. He was a compleat Gentleman, much Courted for his Converſation: Free with the meaneſt, and yet fit Company for the greateſt Perſons. My Lord *Thomund* (who had no great Reſpect for Eccleſiaſticks of any ſort) declar'd his ſingular value of the Doctor, and would often diſcover an high Eſteem of his Abilities. He often us'd to ſay, that he had rather hear Dr. *Harriſon* ſay Grace over an Egg, than hear the Biſhops Pray and Preach.

He was Congregational in his Judgment; and tho' his People were univerſally of another Stamp, yet he manag'd all Matters with that Diſcretion, Temper and Moderation, that there never was the leaſt Claſhing or Danger of a Faction. When he dy'd, the whole City of *Dublin* ſeem'd to lament the loſs of him, and there was a general Mourning. He had a moſt decent Honourable Funeral, attended by Perſons of all Ranks and Qualities. The Sermon was preach'd by Mr. (now Dr.) *Daniel Williams*, at that time Paſtor of another Congregation in that City.

He

He left behind him a valuable Library: And among other Manuscripts, a large *Folio*, containing a whole System of Divinity. But I don't know that he hath any thing in Print, besides a Book Entituled, *Topica Sacra, or Spiritul Pleadings*, 8vo. Vol. II.

Mr. *John Glendal* of St. *Peter's* dy'd many Years ago.

Mr. *Peter Leigh* of St. *Johns*, afterwards liv'd a Non-conformist at *Knutsford*.

Mr. *Thomas Upton* of *Trinity*, dy'd long since.

MALPAS: Mr. *George Manwaring*. Born in *Wrenbury* Parish in this County, and supported at the University by Mr. *Cotton* of *Cumbermere*, where he had the Reputation of a good Scholar. He was first Chaplain to Sir *Henry Delves*, afterwards Rector of *Baddely*, and Chaplain to Sir *Thomas Manwaring*. After the Wars he was remov'd to *Malpas*, whence he was Ejected upon King *Charles*'s coming in. His Conversation was Exemplary, especially for Plainness and Integrity; he was eminent for Expounding Scripture. While he was at *Malpas*, he constantly gave all the Milk which his Dairy yielded on the Lord's-Day to the Poor. He dy'd in a good Old Age, *March* 14. $16\frac{69}{70}$.

MACCLESFIELD: Mr. *James Bradshaw*, Born in *Darcy Leaver*, of a considerable Family. His Father had Three Sons whom he train'd up in *Oxon*, to the Three learned Professions, of Law, Divinity and Physick. This (who was the Second) was the Divine, a Man of incomparable Parts, and had a Body of Divinity in his Head. He was for some time Minister at *Wigan* in *Lancashire*, and liv'd in the Parsonage; but Mr. *Hotham* obtaining it, he was call'd to *Maxfield*, where the Act of Uniformity Silenc'd him. Then he liv'd in his own House of *Darcy Leaver*, and obtain'd Liberty for a while to Preach Publickly at *Haughton* Chappel in *Dean* Parish; and afterwards at *Bradshaw* Chappel, by the Connivance of Mr. *Bradshaw* of *Bradshaw-Hall*, reading some of the Prayers, without ever Subscribing. He dy'd in *May* 1683. *Ætat.* 73. A Man of quick Parts, ready Elocution, solid Learning, a very good Preach-

er,

Vol. II. er, a nimble Diſputant, and every way well Accompliſh'd for the Miniſtry.

Thornton of the More: Mr. *Samuel Fiſher*. Sometime of *Withington*, and afterwards of *Shrewsbury*: Turn'd out with Mr. *Blake*, for not taking the Engagement againſt the King and Houſe of Lords; and was afterwards Rector of *Thornton*, whence he was caſt out and Silenc'd. He was an ancient Divine, an able Preacher, and of a Godly Life. He liv'd many Years at *Bromicham*, and dy'd there.

Norbury: Mr. *John Follie*; Brother to Mr. *Thomas Follie* of *Altham* in *Lancaſhire*. Bred up in *Trinity-College* near *Dublin* in *Ireland*; Aſſiſtant for a while to Mr. *Angier* of *Denton*. Going to Preach one Lord's-Day Morning in the Chappel at *Norbury*, after the Act for Uniformity had taken place, he found the Doors lock'd upon him. The People being unwilling to loſe the Opportunity, by ſome Means or other open'd the Doors, and he preach'd as uſually. This was a thing that made a mighty Noiſe at that time; for ſome neighbouring Gentlemen were ſo Officious as to acquaint the King and Council with the Matter, aggravating the Buſineſs, as if the Chappel Doors had been broken, &c. Whereupon a Purſevant was ſent down, who brought up Mr. *Follie*. Being before the King and Council, the Queſtion was; Whether *Norbury* Chappel was a Conſecrated Place? It is to be noted, that it was an inconſiderable Building, in a Field near *Norbury-Hall*. Mr. *Follie* deny'd that it was a conſecrated Place; and Sir *Peter Leiceſter*'s Hiſtorical Antiquities were brought before the King and Council, to decide the Queſtion. The Earl of *Shaftsbury* upon the Lord *Delamere*'s Letter was his Friend to help him off, and procur'd him his Diſcharge. He was not a Man for Common-Prayer and Ceremonies, but much approv'd the *Scotch* Presbitery. He us'd to ſay, a Chriſtian's greateſt Danger lay in Lawful things. He would often with Thankfulneſs take notice of the Goodneſs of God in providing for him who had ſo little. He was a Man much in praiſing God, and frequent in Ejaculations, and Remarkable for Spiritual-mindedneſs. He was one of pregnant Parts, of a reſolute Spirit, and ſincere Deſigns

Deſigns for God. He dy'd *June* 16. 1682, about the 40th Year of his Age: Leaving behind him ſeveral Children, and amongſt the reſt, a Son who ſucceeded him in the Miniſtry.

Weſt-Kirby, in *Wirral*: Mr. *John Cartwright*. After his Ejection, he was Chaplain to the pious Lady *Wilbraham* at *Woodhey*. He dy'd *Febr.* 17. 168$\frac{7}{8}$. He was a Man of an excellent ſedate ſerious Spirit; and a very judicious ſolid Preacher.

Nether Whitley: Mr. *John Machin*. * Born at *Seabridge* in *Staffordſhire*, *Octob.* 2. 1624. Educated in *Jeſus College* in *Cambridge*. While at the Univerſity, he had the Benefit of the excellent Labours of Dr. *Hill*, and Dr. *Arrowſmith*, under which he receiv'd ſuch Impreſſions of Seriouſneſs, as he retain'd to his dying Day. He was ordain'd at *Whitchurch* in *Shropſhire* in 1649. In 1650, he ſettled at *Aſhburn* in *Derbyſhire*, where for the ſpace of two Years he was a painful and laborious Preacher, and exceeding uſeful; not confining his Care and Concern to that particular Town, but making frequent excurſions into the *Moorlands*, and other dark Corners in *Staffordſhire*, where his occaſional Labours were exceeding uſeful to many Souls. From thence he was call'd to *Atherſton* in *Warwickſhire*, where he ſpent a Year in a Lecturer's Place, and had many Converts. He afterwards remov'd to *Aſtbury* in this County, where he continu'd ſeveral Years. Among many other Inſtances of his fervent deſire of the good of Souls, this was one, That he ſet up a Monthly Lecture, to be preach'd in ſeveral Towns of great Concourſe in thoſe Parts, by the moſt eminent Miniſters; as in *Newcaſtle*, *Leek*, *Uttoxeter*, *Litchfield*, *Tamworth*, *Walſal*, *Wolverhampton*, *Pentridge*, *Stafford*, *Eccleſhall*, *Stone* and *Muckleſton*: Which Lecture he ſet and kept up at his own Charge; and he had ſettled an yearly Income in his Will for the upholding it. But living to ſee ſuch times as would not bear it, he was forc'd to let it fall, and diſpos'd otherwiſe of his Land. By the coming of another Incumbent to *Aſtbury*, he was at Liberty every other Lord's-Day, and us'd to Preach abroad in the County, where he thought his help moſt needful. In 61 he remov'd to *Whitley*, where he was Silenc'd in 62. And hardly

* *See the Account of him, in the laſt Volume of Mr.* Clark's Lives.

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hardly any Man that was at that time Silenc'd, either bore his Ejectment with leſs Reflection upon Superiors, or with more Grief for ſo ſad a Diſpenſation. And yet he continu'd in the Place of his Ejectment, labouring for the Advantage of the Peoples Souls with all his Strength, and GOD made him a great Bleſſing to all the Country round. And Providence ſo order'd it that the Neighbouring Gentry, being convinc'd of the innocence and peaceableneſs of his Spirit and his Integrity, gave him no Moleſtation. Several of his old Neighbours going to ſee him, he drop'd theſe Words: *Ah my Friends. I never liv'd ſince I dy'd.* His Death happening ſoon after, *viz. Sept.* 6. 1664, made them conclude that his being Silenc'd broke his Heart. He was not above Forty Years of Age.

He was Eminent for Holineſs, and an Heavenly Mind. A hard Student, and an indefatigable Preacher. Of great Humility, and very ſtrict in his Watch. His Heart and Head was wholly taken up with the great and neceſſary Points of Religion, which all true Chriſtians agree in: And making the Subſtance of Religion his Work and Buſineſs, he never had leiſure or Pleaſure to trouble himſelf with controverted Circumſtances, nor would put his Soul out of Tune with ſuch things as had caus'd Jarrings and Diſcord among Chriſtians. And few were more Succeſsful in their Miniſterial Labours. A Pious Divine, (afterward a Dignitary in the Church of *England*) gave him this Character. *I am* (ſaid he) *ſo well ſatisfy'd, as to his extraordinary Piety in general, which I never yet heard or believe, that he departed from, that I wiſh my everlaſting Portion may be with him.* Concluding thus: *I never knew one more Publick Spirited, more ſenſible of Mens Spiritual Neceſſities, and more ready (to his Ability) to ſupply them: More Zealous for God's Glory, more Delighted, Inceſſant, Importunate, and Succeſsful in Prayer, and more thankfully ſenſible of the returns thereof, than this holy Perſon was; of whom this degenerate World was not worthy; and therefore having been abundant in the Work of the Lord, God hath ſatisfy'd him with never ending Experiences, that his Labour (from which he now reſts) ſhall not be in vain in the Lord.*

Backford:

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Backford: Mr. *John Willſon*. He was of *Brazen-Noſe College* in *Oxon*. His Living of *Backford* was made pretty conſiderable for Profit by an Augmentation which was in thoſe times allow'd to divers Perſons who upon Teſtimonials and Tryal were judg'd Men of Parts and Piety. He ſubmitted to the Teſt, and was approv'd. Sometime after his Ejectment, he took an Houſe in *Cheſter*, and ſetled there with his Family; and had as large Meetings there as the Severity of the Times, and Prudence would permit. When Liberty was granted, he preach'd in a Gentlewoman's Houſe, and had a throng'd Congregation that fill'd the Hall and Galleries, and ſome part of the Court. He was a judicious profitable Preacher. The Matter of his Diſcourſes was Solid and Searching; the Dreſs neither negligent nor affected, neither ſlovenly nor gaudy, but grave and decent; ſuch as did very well become the Matter. He was a zealous Contender for the Purity of God's Worſhip, as his Printed Works, and his Laſt Will, do ſufficiently teſtify. The being confin'd to a warm Room all Day, and forc'd frequently for his Security to go out at unſeaſonable times of the Night in cold Weather, brought a Tenderneſs upon him, which iſſu'd in ſo ſetled a Cold and Cough, as took him away in the midſt of his Days. He dy'd at *Cheſter* about 1672. He was a Man of great Worth, and a good Scholar; which cannot but be own'd by ſuch as will be at the Pains to peruſe his Writings *, tho' they may not reliſh the Strictneſs of his Principles. The Author of the *Friendly Debate* confuted his *Nehuſhtan*, by cauſing it's Author to be Purſuivanted up to the Council, rather than by anything of Moment he hath Printed againſt it.

* *He hath ſeveral Tracts extant*: *As*, The Vanity of Human Inventions; in an Exercitation on the Ceremonics, 8*vo*. 1666: *Cultus Evangelicus*; or a Diſcourſe of the Spirituality of New Teſtament Worſhip, 8*vo*. 1667. An Apology for the Peoples Judgment of private Diſcretion, 8*vo*. 1667. *Nehuſhtan*; or a ſober and peaceable Diſcourſe concerning the aboliſhing of things abus'd to Superſtition and Idolatry, 8*vo*. 1668.

SANDBACH: Mr *Joſeph Cope*. He was Ejected here upon the Old Incumbent's coming in, tho' he allow'd him 70 *l. per Annum* before. He preach'd afterwards, at *Eccleſhal*, and *Bartomley*, for the Old Incumbent

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bent that was to come in there, Mr. *Zach. Cawdrey*, a worthy moderate Conformiſt: And afterwards at *Biddulph* in *Staffordſhire*, through the favour of Old Sir *John Bowyer*, till the Church-Doors were ſhut upon him. He did much Good as an Itinerent Preacher in *Cheſhire*, *Shropſhire*, *and Staffordſhire*, for many Years. Soon after the Revolution, he fix'd in the Publick Chappel at *Haſlington*, by the Conſent of the Gentleman to whom it belong'd, and kept up a very conſiderable Congregation in it while he liv'd: And he liv'd to his Eighty third Year, and thro' GOD's Goodneſs, enjoy'd a wonderful vigour of Body and vivacity of Spirit to the laſt, ſo that he could Travel and Preach with his uſual Eaſe. He preach'd twice, and it was thought with more than ordinary Livelineſs, the Lord's-Day before he dy'd, which was in *Auguſt*, 1674. The firſt Lord's-Day after his Death, the Miniſter of *Bartomley*, in which Pariſh *Haſlington* is, Dr. *Egerton* who had kindly conniv'd at Mr. *Cope*'s having the Chappel while he liv'd, took Poſſeſſion of it himſelf; but was ſo obliging as to permit Mr. *Mat. Henry* to preach his Funeral Sermon there the Week after, the Old Gentleman having deſir'd it.

Acton: Mr. *Edward Burgal*. He was before the War, School-maſter at *Banbury*, and afterwards Vicar of *Acton*, and was there eminently uſeful. In the time of the War and afterwards, he kept an exact Account of all the Remarkable Occurrences of Providence in that part of the Country where he liv'd, with devout Reflections and Remarks upon them. There is a Practical Diſcourſe of his in print. He was Miniſter of *Acton* Sixteen Years. He was much moleſted by the *Quakers*, even to the laſt. The very Day he preach'd his Farewel Sermon, on 2 *Cor.* 13. 11. ſome *Quakuers* came into the Church to give him Diſturbance.

Aſtbury; Mr. *George Moxon*, A Native of *Yorkſhire* near *Wakefield*, where he went to School, and from thence he went to *Cambridge*. He was ſo good a *Lyrick* Poet, that he could imitate *Horace* ſo exactly, as not to be diſtinguiſh'd without Difficulty. He was Chaplain to Sir *William Brereton*, in this County. Afterwards he preach'd at St. *Hellen*'s Chappel near *Warrington* in *Lancaſhire*,

caſhire, where he met with much Trouble from Dr. *Bridgman* Bp. of *Cheſter* for his Nonconformity to the Ceremonies. He ſtaid there till about 1637, that a Citation for him was hung upon the Chappel Door, and then he rode away in a diſguiſe for *Briſtol*, where he took Shipping for *New-England*; and upon his arrival there, became Paſtor to the Church at *Springfield*. He return'd to Old *England* in the Year 1653, and became Paſtor to a Congregational Church at *Aſtbury*. Both Mr. *John Machin* and he liv'd in the Parſonage-Houſe with their Families, and preach'd one the one Lord's-Day, and the other t'other. When it was Mr. *Machin*'s turn to Preach at home, Mr. *Moxon* preach'd at *Ruſhton* on the edge of the *Moorland* Parts of *Staffordſhire*. He continu'd at *Aſtbury* till 1660, when the Old Incumbent return'd to Poſſeſſion. Then Mr. *Machin* remov'd to *Whitley*, and Mr. *Moxon* preach'd at *Ruſhton*, till *Auguſt* 62. After 2 or 3 removes of his Habitation, he liv'd in *Congleton* in 67, and continu'd his Paſtoral Relation to his People, and preach'd privately, as he had opportunity in his own Houſe, and elſewhere, to his own Congregation and others, till 72; and then he got a Licenſe for his Houſe in *Congleton*, and preach'd openly as long as the Licenſes were in force, and for ſome time after; till he was unable, by reaſon of Age, and ſome ſtrokes of the Palſie. He was a Man of a blameleſs Converſation, and not of a contentious Spirit. He was very uſeful to Perſons under Spiritual Trouble. He dy'd *Sept.* 15. 1687. *Ætat.* 85. His Funeral Sermon was preach'd by Mr. *Eliezer Birch*, in the new Meeting-Houſe in *Congleton*, which was the firſt Sermon that ever was preach'd there. He had the Notes of ſome Sermons of *Self-denial* prepar'd for the Preſs, but never Printed them, nor any thing elſe. Vol. II.

Gooſworth: Mr. *Thomas Edge*. He was firſt Miniſter of *Goſtree*, and from thence was tranſlated to this Place, upon the Removal of Mr. *Newcome* to *Mancheſter*. After his Ejection he liv'd at *Chelford*. In 1672, he preach'd at a Meeting-Houſe that was fitted up for him at *Withington*. He had a very numerous Auditory, and no Meeting in the County was more crowded. Even ſuch as ſhew'd little love to Seriouſneſs, eſteem'd him an excellent Preacher. Afterwards he preach'd more pri-

Vol. II. vately, in the Neighbourhood of *Chelford*, and in other Parts of *Cheſhire*, and *Staffordſhire*. The Times and Places of his meeting were order'd with great Prudence, for which he was indeed Eminent in the whole of his Management. He commonly gather'd People together before their Neighbours were out of their Beds, and broke up a little before the Publick. In the Afternoon he uſually heard the Publick Miniſter at *Chelford*. He continu'd this Courſe till 1678, in which Year I am inform'd he dy'd. He preach'd to the very laſt Lord's-Day of his Life, and roſe on the Day of his Deceaſe as at other times, and went out, and return'd: And finding himſelf ill, he lay down on his Bed, and call'd for his Will which lay ready drawn: He ſeal'd it, and dy'd ſoon after. He had for a good while been Preaching his own Funeral Sermon, from 2 *Cor.* 5, 1, 2, 3. He was an excellent Preacher, and a kind and faſt Friend; very fit to give good Advice, either for Soul or Body, and very Affable to younger Miniſters. His Sermons were full of cloſe and ſound Argument, and apt Similitudes: They were Cloſe and Methodical, and deliver'd with much Zeal. He was a great Textuary, and a very good Expoſitor. His Prayers were Fervent, and his Expreſſions Taking, Copious and Fluent. He was uſeful to many, and his Loſs much Lamented.

Great-Neſton: Mr. *Samuel Marſden*.

Hargrave: Mr. *Samuel Slater*. Turn'd out before from *Criſtleton*.

TARVIN: Mr. *Sabbath Clark*. He had been Conſtant Miniſter of this Pariſh for nigh upon 60 Years. He carry'd Puritaniſm in his very Name, by which his good Father intended he ſhould bear the Memorial of GOD's Holy Day. This was a Courſe that ſome in thoſe Times affected, Baptizing their Children *Reformation*, *Diſcipline*, &c. as the Affections of their Parents ſtood engag'd. For this they have ſufficiently ſuffer'd from Profane Wits, and this Worthy Perſon did ſo in particular. Yet his Name was not a greater Offence to ſuch Perſons, than his Holy Life. He was a very grave Perſon, exceedingly belov'd by that *Phœnix* of his Age, Mr. *John Bruen* of *Stapleford*, who brought him

to

to this Place, where he was the Spiritual Father of many, and the Natural Father of Two Excellent Preachers. He dy'd within a Year or Two after his being Silenc'd, Bleſſing God that he had liv'd to bear his Teſtimony to Nonconformity. He preach'd Mr. *Bruen's* Funeral Sermon at *Tarvin*, 1625, and Printed it. Vol. II.

Poulford: Mr. *George Gueſt*. I know nothing more of him, than that he liv'd and dy'd a Nonconformiſt.

Dodleſton: Mr. *Baker*. This was a Sequeſtration: But he continu'd a Nonconformiſt afterwards.

Burton: Mr. *Hugh Bethel*, M. A. Bred in *Magdalen*, and Fellow of *Chriſt's-College* in *Cambridge*. He was of a good Family, and very much a Gentleman in his Behaviour. A very Pious Perſon, and a profitable Preacher.

Thurſtington: Mr. *Watts*.

Woodchurch: Mr. *Graiſly*, or *Graiſty*.

Daresbury, or *Runkhorn*: Mr. *Robert Eaton*; who liv'd afterward in *Mancheſter*, and preach'd to a People at a Place within a few Miles of it.

Aſhton upon Merſey: Mr. *Ford*.

Marple: Mr. *John Jones*. He was Born in *Wales*. He Officiated for ſome time in his younger Years at *Tarperly* Church, in the Way of the Church of *England*: But being afterwards diſſatisfy'd with it, he was invited by Two Pious Gentlewomen, Mrs. *Jane* and Mrs. *Mary Done*, to reſide with them at *Utkinton-Hall*, in the Capacity of a Chaplain. Upon their removal from thence to *Harden* on the other ſide of the County, he went with them: And being earneſtly importun'd by the Inhabitants of the Townſhip of *Marple* to Labour fixedly among them in their Chappel, he accepted the Invitation, liv'd in the Neighbourhood, preach'd every Lord's-Day, Catechiz'd the younger Sort in Publick, adminiſtred the Two Sacraments, and brought ſeveral that had been guilty of Scandalous Enormities, publickly to acknowledge their Faults, and profeſs their Re-

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pentance; and he had a vaſt Auditory, and his Miniſterial Endeavours were attended with great Succeſs. After ſome Years thus ſpent; he was forc'd to deſiſt from Preaching there, even before the Reſtauration; and yet I know not what place to put his Name to better than *Marple*. He afterwards made ſeveral Removes to Chappels in that Neighbourhood, and tho' he was always content with a mean allowance from his People, and given to Hoſpitality, and bountiful to the Needy, yet his Eſtate did manifeſtly encreaſe. The laſt Chappel he labour'd at was *Mellor*, in the Borders of *Derbyſhire*, out of which he in the Year 1660, was unkindly excluded by ſome leading Gentlemen, upon a groundleſs pretence of his being not well affected to Kingly Government. In following Years he Preach'd privately in his own Houſe, which he inlarg'd for the better convenience of thoſe that were inclin'd to attend his Miniſtry there: And he met with much oppoſition, and receiv'd no little dammage from his Enemies, upon the account of his Nonconformity. He was Seiz'd and Impriſon'd for ſome time in *Cheſter*, and his Houſe was rifled under the pretence of ſeeking for Arms and ſome Goods were actually taken away, tho' he had not acted againſt the King, or been Guilty of any Diſloyalty.—Being call'd to Preach at *Mancheſter*, on the Lord's-Day he was ſuddenly taken with a Pain in his Bowels, and a continual Vomiting, and was not without difficulty brought to his own Houſe. He gave ſerious Advice to his Friends and Viſitors as his acute Pains would allow him, and finiſh'd his Courſe in *Auguſt* 1671, in the 72d Year of his Age.

He had a conſiderable ſhare of Learning and Miniſterial Abilities. He in his laſt Will demiſed the Sum of 8 *l. per Annum*, out of the Profit of his Lands in *Marple*, for the maintenance of 2 Poor Boys of *Tarperly Town*, (to be choſen by the Overſeers of the Poor for the time being) 3 Years at School: Ordering that the ſame Sum ſhould in the 4th Year be imploy'd towards the procuring them ſome ſuitable Trades; and that this Sum ſhould be appropriated to theſe Uſes for ever, if his Son dy'd without lawful Iſſue.

He was an Affectionate Preacher, and a Zealous promoter

promoter of Family Worſhip. He would Pray admirably upon ſpecial Occaſions. He was a great oppoſer of *Quakeriſm*, and undertook with ſome other worthy Miniſters in thoſe Parts, to Diſpute with them publickly, and did ſo, before vaſt multitudes of People: The Diſpute was manag'd cloſely and calmly, and had good effects. He was a bold reprover of Sin, tho' in caſe of ſome Offenders, he could eaſily foreſee what he experienc'd afterwards, that it would turn to his outward Prejudice. Vol. II.

He was of the Congregational Perſuaſion, but of a Catholick Spirit, and for holding Communion with all that agreed in the main Points of Chriſtianity, tho' they had different Sentiments about leſſer Matters. He told ſome of his Friends that were for ſeparating from their Brethren that were not altogether of their Principles and Way, That for his part he would be one, with every one, that was one with CHRIST. He left a Son that was bred up to the Miniſtry, and is fix'd in *Chadkirk* near *Marple* where he exerciſes his Miniſtry with good Encouragement.

Church Minſhull: Mr. *Higginſon*.

Tilſton: Mr. *Bonniman*.

Warton: Mr. *Marygold*.

Shocklach: Mr. *John Gryffith*. He was afterwards a Nonconforming Preacher in *Shropſhire*.

Motterham: Mr. *Francis Shelmodine*.

Chelford: Mr. *Hugh Henſhaw*.

Congleton: Mr. *Thomas Brook*. Of whom it is reported that he read the Commmon-Prayer till he read all the People out of the Church, and then thought it was high time to forbear. His Enemies us'd to call him *Bawling Brook*.: But he was really an humble good Man, a great Adverſary to *Pride*, and no mean Scholar, of which ſome Manuſcripts of his give full proof. It was as true of him as of *Knox*, that he never fear'd the Face of Man. His Reproofs tho' ſometimes

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Winſlow: Mr. *John Brereton*.

Bartomley: Mr. *Smith*.

Mobberley: Mr. *Barlow*.

Churchholm, or *Holm-Chappel*: Mr. *John Ravenſkaw*. He was a hard Student, a good Scholar, an uſeful Preacher, and an excellent Chriſtian. He had a knack in Poetry, but greater Skill in Preaching. He was reckoned to want nothing but Age to recommend him as a Divine: For beſides a good Judgment, he was remarkable for his Diligence and Piety; and all were help'd forward with Reading, Prayer, and Meditation. He dy'd in *London* of the *Miſerere*, or *Iliack Paſſion*; which he indur'd till his Death, with admirable Patience.

Goſtry: Mr. *John Buckly*.

Overpeever Mr. *Robert Norbury*. He was a ſerious humble Man, blameleſs in Converſation, and acceptable in his Miniſtry. He was brought up in the College of *Dublin*, of which when he was Senior Bachelor he was made Fellow. He was Ordain'd by ſome *Dublin* Miniſters, and while he was in the College

Preach'd

Preach'd in a Place near *Dublin* to the great Satisfaction of his Auditors. But Aalterations being made in the Kingdom and College, he (as many others about that time) was oblig'd to leave his place and Fellowſhip, and return to his Friends in *Cheſhire*, where he Preach'd in divers Places, and particularly at *Overpeever* before *Bartholomew-Day*, 62. Going afterwards to *Ireland* with a deſign quickly to return again, he breaking a Vein and Vomiting Blood, fell into a Conſumption on a ſudden, which carry'd him off quickly. He dy'd with great Peace and Comfort, and ſatisfying hope of a better Life. Vol. II.

Walleſee: Mr. *John Harvie*. M. A. Who was afterterwards Paſtor of a Diſſenting Congregation in *Cheſter*. He was Ordain'd by Biſhop *Worth* in *London*, in the Year 1660. he dy'd in 1699.

Bridworth: Mr. *Leveſley*.

Rotherſſern, or *Roſthorn*: Mr. *Adam Martendale*. After his Ejectment he was Chaplain to the Old Lord *Delamere*. He was a great *Mathematician*; and appears to have been a Judicious Divine, by a little Book which he publiſh'd, relating to the *Arminian* Controverſy, Intitul'd, *Truth and Peace promoted*; in 12*s*, 1682.

Mr. *John Gartſide*, was Preaching ſomewhere in *Darbyſhire* when the *Uniformity Act* took place; but was beſt known in this County, where he liv'd moſt of his Days afterwards. He was an humble, plain, methodical, warm and lively Preacher, and a great Sufferer for *Nonconformity*. He was pull'd out of the Pulpit in *Borſley Chappel* by Sir *Jeoffry Shakerly* in 1660. And the next Day was carry'd to *Cheſter*, where he ſuffer'd Impriſonment according to Law. Another time he was taken up in *Derbyſhire*, for the ſame Crime of Preaching, and carry'd to *Derby*. He was bold in hazarding himſelf to Preach the Goſpel, and fear'd no Dangers. When he found his End drew near, he declar'd, he hop'd he had done ſomething for GOD, which through CHRIST would find accep-

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tance: And he bleſs'd GOD he was not afraid to Dye.

In my former Edition I intimated that there Conform'd afterwards in this County, Mr. *Wright* of *Boſton*, Mr. *Dunſtan* of *Northerden*, and Mr. *Edgly* of *Thornton*; to whom upon farther Information, I now add Mr. *Robert Hunter* of *Knottesford*, who dy'd at *Leverpool*; and Mr. *Edwards* of *Chriſtleton*, who afterwards fix'd in *Oſweſtry*; and Mr. *Haſſel* of *Harſlynton*; and Mr. *Matthew Jenkyns*, who tho' he was Ejected from *Shotwyck* in this County in 62, (as he had been before from *Greſsford* in *Denbighſhire* in 60,) yet Conform'd afterwards, and dy'd in *Wirral*: Mr. *Burroughs* alſo of *Harthil* who was before mention'd as a *Nonconformiſt* in this County, without the Name of the Place where he was Miniſter, I underſtand afterwards Conform'd at *Baddeley*.

Several in this County were brought in by Biſhop *Wilkins*'s ſoft Interpretation of the Terms of Conformity. This was particularly the Caſe of Mr. *Samuel Edgly* (before mention'd) who was a Candidate for the Miniſtry when the *Bartholomew Act* took place, and continu'd ſeveral Years a Nonconformiſt: And alſo of Mr. *Colly*, who tho' ſeveral Years a Preacher among the Nonconformiſts, was at length brought into *Churton-heath-Chappel*. And it was the ſame alſo with ſome others.

I have alſo left out in this County Mr. *Keyes* of *Haſelwal*, becauſe I am inform'd he remov'd from thence to *Dublin* before the Reſtauration: and Mr. *Andrew Barnet* of *Churchholme*, becauſe he was laſt Ejected at *Roddington* in *Shropſhire*, where he is therefore mention'd.

In the County of CORNWAL.

* *He hath Printed ſome Sermons before the Long Parliament.*

LANRAKE: Mr. *Jaſper Hicks* *, M. A. A Miniſter's Son, born in *Berkſhire*, and bred up in *Trinity* College in *Oxon*. He was a good Scholar, and a celebrated Preacher: He was a Member of the Aſſembly of Divines. Being Ejected in 62, he continu'd in thoſe Parts, and Preach'd as he had Opportunity, meeting with much Trouble and Diſturbance. He Dy'd, *An.* 1677. *Ætat.* 73.

St. *Tudy*.

St. *Tudy:* Mr. *Nicholas Leverton.* He was born about the Year 1600, At St. *Wall* in *Cornwall.* His Parents were of the middle rank, but ſuch as provideid him with the means of a liberal Education at the Country Schools, and afterwards at *Exeter-College* in *Oxford.* While he was there, he was addicted rather to Youthful Diverſions than to his Studies, but by the ſtrength of his Natural Parts was capable of performing the uſual Exerciſe for the Degree of *Bachelor* of *Arts,* which he took. His Relations no longer able to bear the Expence, recall him from *Oxford.* At firſt he kept a little School near *Padſtow* for his Subſiſtence. But being Ordain'd, goes over to *Barbadoes,* and meets with good acceptance there; any thing of Learning being a Rarity then in thoſe parts. Tho' he had yet little Serioufneſs, yet he ſoon grew weary of their very Profligate Morals, and leaves *Barbadoes* upon an opportunity that offer'd of his going Chaplain to a Ship's Crew that deſign'd to begin a Plantation at the Iſland of *Tobago.* By this means he met with a variety of remarkable Providences which GOD bleſt to awaken him to Serioufneſs. Some of theſe are certainly worth recording,

Their Company ſafely reach the *Iſland*; part Land, and make a Booth for their Accomodation, of *Poles, Boughs* and *Palmeto-leaves* on the Shore over-againſt their Ship. Upon Search finding the Place agreeable and diſcovering no *Indians,* they reſolve to ſettle there. The Captain for this end with half his Land-Company determins to walk round the Iſland by the Sea-Shore to diſcover the moſt convenient Place for beginning their Settlement, among whom was Mr. *Leverton.* The Captain and two more go one way, and direct the reſt to March another, but meeting with difficulties the latter return to their Booth, hoping their Captain would meet them there; but he and thoſe with him never return'd. In the Interim a double Calamity befalls thoſe on Shore. The Long-boat by careleſneſs was loſt upon a Rock, and thereby their Communication with the Ship; and a great Rain falling, ſpoil'd all the Powder they had Landed. By break of Day next Morning after their Return, ſome *Indians* attack'd their Booth; kill'd moſt of them with

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with their Arrows, and wounded others; among the reſt Mr. *Leverton* was wounded in the Head. But he with ſome others made a ſhift to eſcape into the Woods. Thoſe in the Ship had diſcover'd theſe *Indians* the Evening before making their way to the Iſland in *Chanoa*'s. and fir'd ſome Guns to give their Friends notice; But unhappily they miſſed hearing them, and being without apprehenſion of an Enemy kept no Watch; and when they diſcover'd them, could not uſe their Fire-Arms. Mr. *Leverton* in his flight loſing a Shoe in the Woods, was left behind his Companions. In this condition wearying himſelf without Succeſs for many Hours in endeavouring to recover ſight of the Ship, his Strength fail'd him; and being without Food or Cloaths, (for he had ſtript himſelf to ſwim over a Bay,) he laid himſelf down on a Graſs-Plat expecting to dye there. He ſpent the Night without Sleep in reviewing with Sorrow his paſt Life, and particularly his ends in undertaking this Voyage; and that Scripture often occur'd to his mind, *What makeſt thou here*, Elijah! The coldneſs of the Night benum'd his naked Body, and next Day the heat was more intollerable, ſo that he began to faint away. In theſe Circumſtances he unexpectedly diſcerns a Man making towards him, which prov'd to his great joy to be one of his Companions, ſeparated from the Company and in queſt of the Ship as well as he. He aſſures him, he muſt return the way he came if he would hope to find it. Reviv'd with his Friends arrival, and furniſh'd with ſome of his Cloaths, Mr. *Leverton* and he march back. A third Straggler ſoon joins them, and they march together all Day. Towards Evening perceiving a Smoak, they make to it, and find it to be the remains of a fire which the *Indians* had made, where they lay before they fell upon their Booth. This fire, by which they ſtaid all Night, was thought to ſave their Lives. Marching next Morning towards the Sea, they find a fourth of their Company, but he being wounded in the knee, and unable to go with them, they were forc'd to leave him behind. At length thro' divine Goodneſs they ſpy the Ship, which made a ſtrange alteration in them: for now their fear of the *Indians* increaſing with their hope of Deliverance, tho' they had been near three Days without

out Reſt or Sleep or proper Food, and march'd along before ſo faintly, yet now they all run a ſwift pace toward the Sea. Mr. *Leverton* and one more ſwum to their Ship. The other unable to ſwim, ran as far as he could into the Sea, keeping only his Head above Water for fear of the *Indians*, till thoſe in the Ship ſent and took him up in a pitiful Boat they had patched up. This wound and fatigue coſt Mr. *Leverton* a dangerous fit of Sickneſs, wherein his Life was deſpair'd of for many Days. The Ship fir'd Signals to any alive on Shore to make to them, by which 6 or 8 more of their Company were recover'd. So this Adventure ended with the loſs of near half their Company. Vol. II.

Not being able to return to *Barbadoes* or any of our *Engliſh* Plantations on that ſide, becauſe of contrary Winds, they reſolve to make to the *Iſle of Providence*, which was 500 Leagues off, near the Line. And notwithſtanding many Fears and Difficulties, they had a Proſperous Voyage and a welcome Reception from their Countrey-Men there. Moſt of the Inhabitants were ſuch as upon a diſſatisfaction with the *Engliſh Hierarchy* had left their Native Country, and ſettled there, as others did in *New-England*. They had but one Miniſter among them, Mr. *Sherwood*, who was alſo not ſatisfied with Conformity. Yet ſome of the Inhabitants were for the *Engliſh* Ceremonies, and upon Mr. *Leverton*'s Arrival would have had him Miniſter to them in their own way. Hitherto he had never conſider'd the Controverſy; but his Impreſſions of Religion were ſuch as the general Cuſtom of his Country and Education had made. But now being made very Serious by the remarkable Providences he had met with, and finding Mr. *Sherwood* a Pious Perſon, he was diſpos'd to hear his Reaſons for Nonconformity; which induc'd him heartily to fall in with him in the ſame way. During his ſtay at *Providence*, the *Spaniards* made an Aſſault upon the Iſland, but were Repuls'd with conſiderable loſs, Mr. *Leverton* with great Courage continuing all the while on the Shore to animate the People.

At length the Governor leaving the *Iſland*, a difference aroſe in the Colony. He Nam'd his Succeſſor, but the People Pleading a Right by Charter to chuſe their own Governor, fix'd a Perſon of their own Nomination,

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nation in that Station, one Captain *Lane*. But the other privately Arming ſome of the ruder ſort, ſeiz'd *Lane* and both the Miniſters, and ſent them Priſoners to *England*, with an Information againſt them to Archbiſhop *Laud*, that they were diſaffected to the *Liturgy* and *Ceremonies* of *England*. When they arrive here, the State of Things was chang'd, and *Laud* in Cuſtody of the *Black-Rod*: They are kindly receiv'd by the Lords-Patentees or Proprietors of the *Iſland*, and encourag'd to return. Mr. *Sherwood* the other Miniſter of a timorous Temper, choſe to ſtay here. But Captain *Lane* and Mr. *Leverton* returned, Plentifully furniſh'd for their Voyage, and Authoriz'd with a new Commiſſion. At their approach to the *Iſland*, they find the *Spaniards* had ſeiz'd it in their abſence. However at Mr. *Leverton*'s deſire they ventur'd a bruſh with them, wherein they kill'd the *Spaniards* a great many Men, and forc'd their Arm'd Long-Boats aſhore. After this they continu'd in thoſe Seas for two Years and ſaw many of GOD's Wonders in the deep, too many to be here particularly related. They had many preſervations almoſt Miraculous from Famine, from the *Spaniards*, and in violent Storms. Twice they loſt their Ship, and were Providentially taken up, once by a *French-Man*, and another time by a *Dutch-Man*, and both times ſet a-float again in a *Spaniſh Pink* made Prize. For theſe two Years Mr. *Leverton* declared he met not with one bit of Bread. At length they reſolve to return home, and by the aſſiſtance of a *French* Veſſel arrive ſafe at St. *Chriſtophers*; and thence Captain *Lane* and ſome of the Men proceeded directly to *England*. Mr. *Leverton* and ſome others inclin'd to ſettle there; but finding the diſſoluteneſs of the Place, and ſeeing little hope of doing good among them, after 4 or 5 Months Tryal, he took the opportunity of a *French* Frigat to return for *Europe*. But in this Voyage he met with one of his greateſt dangers. A dead Calm continuing long at Sea, almoſt all their Victuals were ſpent. For many Days they had but 8 Spoonfulls of Peaſe and a pint of Water *per* Man. The Captain and Mr. *Leverton* contented themſelves with the ſame allowance: This laſted ſo long till they were all black with Famine, and had their Bellies ſhrunk to their Back. He every Day, Morning and Evening

call'd

call'd the *Engliſh* together, pray'd with them and inſtructed them, and with the more Succeſs when they were in ſuch Melancholy Circumſtances. The *French* were moſt Proteſtants, and would joyn with them as well as they could. At length upon keeping a Day of Solemn Prayer, no ſooner was it ended, but they diſcover'd a Ship; and upon making towards it, found it an *Engliſh* Merchant bound for *Barmudas*, who took all the *Engliſh* into his Ship, and plentifully Supply'd the *French* for their Voyage Home. On Board this Ship was the Governor of *Barmudas*, who acquainted Mr. *Leverton* upon Converſe with him, that that Ship's coming there at that time was by a very uncommon Providence: *But I perceive*, ſays he, *Mr.* Leverton, *it was all in God's great Favour to you.* Vol. II.

They ſoon ariv'd ſafe at *Barmudas*; where the Governor and he went into a Long-boat, and were met at their Landing by the Governor's Lady and a young Gentlewoman of the Country, whom he ſoon after Marry'd. Here he preach'd with great Acceptance for about a Year: But having a Fit of Sickneſs, and not perfectly recovering his Health, 'twas thought adviſeable he ſhould return to *England* and try his Native Air.

Arriving at the *Downs*, he Lands at *Sandwich*; where as he was taking Horſe for *London*, the Oſtler ſays to him, *Mr, you are ſomewhat like our Miniſter; I believe you have liv'd in the Hot Countries as well as he.* Upon enquiry he found it to be his Old Collegue Mr. *Sherwood* who was ſettled there: Which brought 'em to an Interview again to their mutual Joy.

Coming to *London*, he was receiv'd with great Honour and Reſpect, by the Lords Proprietors of the *Iſland of Providence*; and ſoon after ſettled Miniſter of *High-Henningham* in *Suffolk*; where he ſent for his Wife, and had his firſt Child, which he call'd *Gerſhom*, for the ſame Reaſon that *Moſes* call'd his ſo; for he ſaid, *I have been a Stranger in a ſtrange Land.* After ſome Years abode in Suffolk, Mr. *Anthony Nicols*, one of the Eleven Excluded Members, who had formerly known him in the Univerſity, took him down with him into *Cornwal*, and ſettled him at St. *Tudy*, the Pariſh wherein his own Houſe ſtood. Here he liv'd Nine or Ten Years, ſignally uſeful in ſettling ſome that were inclin'd to fond Opinions, and awakening many

out

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out of their Carnal Security; kept up a Weekly Lecture there on *Thurſdays*, with the Aſſiſtance of his Neighbouring Brethren, which was well attended by the Gentlemen thereabouts. He was ſubject to warm Paſſions, but they were ſpeedily over. He was moleſted by the *Quakers*; but would not be obſtructed in his Work by them.

Upon the King's coming in, he was not only Ejected, but met with farther Troubles. The former Incumbent of St. *Tudy* had been Sequeſtred a Year or Two before Mr. *Leverton* ſettled there, but dy'd before the Change. My Lord *Mohun*, the Patron, was Solicited to continue Mr. *Leverton*; but in vain, for he preſented his Chaplain to the Living, who treated him Harſhly; and on pretence of Dilapidations would have ſeiz'd his Goods; but that was prevented by the kindneſs of the People, who bought them and carry'd them off. After this my Lord *Mohun* Proſecuted him for the main Profits, ever ſince he was in Poſſeſſion, and would not accept of any Compoſition within the compaſs of his Ability. This neceſſitated him to ſecure himſelf by abſconding.

My Lord *Willoughby* of *Parham*, being appointed Governor of *Surinam*, Mr. *Oxenbridge*, a Miniſter at *London*, that had been acquainted with him at *Barmuda*, ſent him an offer of going Miniſter there; which, with the Advice of his Friends, he accepted. After long expectation of a Ship at *Plimouth*, which was to convey him and his Family over, it came at length, and ſafely carry'd him thither. But after he had been there a few Weeks, and ſeemingly fix'd to his Satisfaction, he dy'd. Thus ended the troubleſom and unſettled Life of this good Man.

* *See his Life, printed at* London, *in* 8vo. 1671. *with many of his Letters.*

Milar and *Mabe*: Mr. *Thomas Tregoſs**. He was born of an Ancient and Genteel Family, at St. *Ives* near to the Lands end in *Cornwal*: Bred in *Exeter* College, under the Tuition of Mr. *Francis Howel*; was a Preacher for Two Years in the Place of his Nativity, and in 59 remov'd thence to *Milar*, whence he was Ejected in 62. He afterwards preach'd Twice every Lord's-Day in his own Family, many of the Neighbours coming in. For this he was Impriſon'd Three Months, and yet ceas'd not to Preach to his Fellow-Priſoners, till he

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he was Releas'd by Order from the Deputy-Lieutenant. *Ann.* 1663, he remov'd into the Pariſh of *Budock* near *Penrin*, and there held on Preaching privately. There being Preaching but once in a Fortnight at *Mabe* Church, he ventur'd to Officiate there in Publick, rather than the People ſhould be deſtitute; for which he was again laid up three Months in *Lanceſton* Goal. He was no ſooner out than he preach'd at *Mabe* Church again, and was Impriſon'd afreſh, in the ſame Place. He was very chearful in his own Spirit; and exceeding uſeful to many by his warm Diſcourſes and Admonitions, Cautions and Exhortations, in all the Times of his Confinement. He was a fourth time in Cuſtody of the Mareſchal of *Bodmin*, as a dangerous and ſeditious Perſon: But very unjuſtly; for it could not be charg'd upon him, that either in his Preaching or Conference he ſo much as inveigh'd againſt the Diſcipline and Liturgy of the Church; much leſs did he meddle with State Affairs. But in *September* 1667, he was ſet at Liberty by a ſpecial Order from the King to the Mareſchal. After this, he had numerous Meetings at *Penryn*, and was mighty ſucceſsful in his Miniſtry. In 1669 he was ſent to the Goal at *Exeter*, for Preaching privately in a Houſe at *Great Torrington*, as he was Travelling in thoſe Parts: But he was ſoon Bail'd out. From *Midſummer* 1669, to *May* 1670, he preach'd without Interruption in a Meeting-Place which he hir'd in *Mabe* Pariſh: Afterwards Informers were troubleſome; and many Fines were laid upon him, which amounted to 220 *l.* and yet Providence ſo order'd Things, as that nothing that he had was ſeiz'd on. Afterwards keeping to the Statute-Number, he preach'd Five times every Lord's-Day, and repeated in the Evening: He preach'd every *Tueſday* and *Thurſday* ſtatedly, beſides Occaſional Exerciſes; by which Labours he ſoon wore himſelf away. He dy'd *Jan.* 18, 167$\frac{0}{1}$.

He was one of Eminent Piety, and yet (which is Remarkable) Dated his Converſion, after he had been ſome time in the Miniſtry, nay, and a Sufferer for *Nonconformity* too. And it is a Circumſtance that deſerves a Remark, (whether the good Man was miſtaken or not) that he took a Sermon compos'd and preach'd by himſelf to be the Means of his Converſion. The Text was *Luk.* 12. 47. *And that Servant that knew his*

Lord's

Vol. II. *Lord's Will, and prepar'd not himſelf, neither did according to his Will, ſhall be beaten with many Stripes.* He was one whom God ſignally own'd; not only by his being inſtrumental in the Converſion of many Souls, but alſo by remarkable Judgments which befel ſeveral that were inſtrumental in his Troubles: For a particular Account of which, the Reader is referr'd to the Printed Narrative of his Life.

St. *Breage*: Mr. *James Innis*. Who afterwards liv'd with the Duke of *Lauderdail*.

Bliſland: Mr. *Charles Moreton*, M. A. He was Grandſon by his Mother's ſide to Mr. *Keſtle* of *Pendavy* in this County, and born in his Houſe about the Year 1626. His Father was Mr. *Nicholas Moreton*, who was forc'd to quit the very ſame Rectory for Nonconformity in the Reign of King *Charles* I. after which he came to be Miniſter of St. *Mary Overy*'s in *Southwark*, where he dy'd. This Mr. *Nicholas Moreton* deſcended from an Ancient Family at *Morton* in *Nottinghamſhire*, the Seat of *Thomas Moreton*, Secretary to King *Edward* III. about 400 Years ſince. Mr. *Charles Moreton* was his eldeſt Son; and he had Two more that were alſo Miniſters. At about Fourteen Years of Age, his Grandfather ſent him to *Wadham-College* in *Oxon*, where he was very Studious; and at the ſame time Zealous for the Rites and Ceremonies of the Church of *England*, after the Example of his Grandfather who was a great Royaliſt. When the Civil Wars came on, he obſerving that they who were moſt Debauch'd generally ſided with the King, againſt the more Vertuous Part of the Nation, which generally Affected the Parliament Side, was much ſtartled to find the beſt Men on that which he thought the worſt Side, and the vileſt Men on that Side which he thought the beſt: He thence began to apply himſelf Seriouſly to the Controverſy between the Prelatiſt and the Puritan; and after mature Deliberation determin'd to fall in with the latter. While he was Fellow of the College, he was extremely valu'd by Dr. *Wilkins* the Warden, on the account of his Mathematical Genius. He was indeed a General Scholar, but his Eminency lay in the *Mathematicks*. When he left the College, he was fix'd in the Exerciſe of his Miniſtry

niſtry in his Native Country in this Place; and here he liv'd Comfortably ſeveral Years. After his Ejectment by the Act of Uniformity, he liv'd in a ſmall Tenement of his own in the Pariſh of St. *Ives*, and preach'd privately to a few People of a Neighbouring Village, till the Fire of *London*. Having ſuſtain'd great Loſs by that, he remov'd thither to take care of his Affairs. Being there, he, by the Intreaty of ſeveral Friends, was prevail'd with to undertake the inſtructing of Youth in Academical Learning. He ſet upon this Work at *Newington-Green*, and was extraordinarily well qualify'd for it. Many of his Pupils are now very Uſeful Men, both in Church and State. Some Scores of young Miniſters were Educated by him, as well as many other good Scholars. He had indeed a Peculiar Talent, of winning Youth to the Love of Virtue and Learning, both by his Pleaſant Converſation, and by a Familiar Way he had of making difficult Subjects eaſily Intelligible. After about Twenty Years continuance in this Employment, he was ſo infeſted with Proceſſes from the Biſhop's Court, that he was forc'd to deſiſt. At the ſame time, being under great Fears as to the Publick, he, in 1685, went over to *New-England*, and was choſen Paſtor of a Church at *Charleſtown*, over-againſt *Boſton*, where he dy'd in a good Old Age, being near Fourſcore. Vol. II.

He was of an Healthy Conſtitution, of a Sweet Natural Temper, and of a Generous Publick Spirit: An Indefatigable Friend, a Pious, Learned, Ingenious, Uſeful Man; belov'd and valu'd by all that knew him.

St. *COLUMB MAJOR*: Mr. *Thomas Travers*, Fellow of *Magdalen-College* in *Cambridge*. An Holy Active Perſon, and Lively Preacher; Eminent in this County, and the Neighbouring Parts. He was for ſome time Lecturer of St. *Andrew*'s in *Plimouth*, and Aſſiſtant to Mr. *George Hughes*; and was thence call'd to this Place, where he was very Uſeful, till the *Bartholomew Act* Silenc'd him. Afterwards he was much Favour'd by the Noble Lord *Roberts*, who was Uncle to his Wife. His Son Mr. *Elijah Travers*, was afterwards Paſtor of a Congregation in *Dublin*.

Tintagel: Mr. *Thomas Hearne*.

Vol. II. *Lanteglos*: Mr. *Jonathan Wills*. He was the Son of a Pious Old Puritan Mr. *John Wills*, Rector of *Morvall* near *Loo*, in this County. That Old Gentleman was an eminent Inſtance of Piety and Devotion, and of the Succeſs of his Prayers, and Endeavours for the Converſion of his People, and Children, which led him to break out in a Tranſport of Joy upon his Death-bed: *The Bleſſing*, ſaid he, *of my Father, hath prevail'd above the Bleſſings of my Progenitors. Of my Ten Children, Nine have a Work of Grace, I hope: And for my youngeſt Son, I die in the Faith of a Plentiful Harveſt. He ſhall be Converted alſo, after my Deceaſe.* There was great Reaſon to hope this prov'd true of his youngeſt Son afterwards, who was a worthy Conformiſt Miniſter. His eldeſt Son was this Mr. *Jonathan Wills*, whoſe Converſion in his Father's Life-time was alſo very Remarkable. He had been Wild and Extravagant, and had committed ſome Offence, for which he was forc'd to Fly from the King's Army. His Father had prevail'd with ſeveral Miniſters, then at *Plimouth*, and other good People, to ſpend a Day in Prayer, in behalf of this Prodigal Son. While they were in this Exerciſe, his Son flies thither, and finds them together, actually Praying for him. As ſoon as they had done he diſſolved into Tears, and falling on his Knees begs his Father's Pardon; and from that Day prov'd eminently Serious. After the Wars he went to *Exeter-College* in *Oxon*, where he, in a little time, obtain'd a Fellowſhip; and was at length Preſented to this Living, where he was a Diligent and Succeſsful Preacher in this Place, till the *Bartholomew Act*; and he held on his Miniſtry afterwards in Private many Years, Serving the Lord faithfully in his Generation, amidſt many Temptations, and ſore Tryals, till he fell Aſleep, *An.* 1695.

Lanivet: Mr. *Henry Flammack*. He had been Chaplain to Sir *Hardreſs Waller*, when he was Governor of *Pendennis*.

FOWY: Mr. *John Tutchin*, M. A. He was Son of Mr. *Robert Tutchin* of the *Iſle* of *Wight*. That Mr. *Robert Tutchin* was one of the Primitive Simplicity, and Integrity, Purity, and Piety. He had 3 Sons; *John*, *Robert*, and *Samuel*, and he bred them all up to the Miniſtry,

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Miniſtry, which they all adorn'd; and they were all Ejected in 1662. As for *John* he was bred in the Free-School of *Dorcheſter*, where by that time he was Ten Years of Age, he had made a great proficiency in Learning. Whilſt he was a Scholar there, there liv'd in the Town a Low-Country Soldier, who Taught him the Art Military, and Fortification. He went to *Cambridge* at 14. He was made M. A. at 5 Years ſtanding, by ſpecial Favour. The Earl of *Kent* choſe him for Tutor to his Son. Afterwards he was ingag'd in the Wars. Upon his being Ejected, he did not preſently remove; but continu'd living in the Place where he had been Publick Miniſter, and was much valu'd by the ſober Gentry. He was a general Scholar: A profound Critick, and a good Orator. At the beginning of King *James*'s Reign he was Try'd at the Aſſizes at *Lanceſton*, upon the 35th of *Eliz.* and reſolv'd to abjure the Realm: But upon a farther hearing at the King's Bench-Bar, he was Acquitted. He has left ſome valuable Manuſcripts behind him.

LANCESTON: Mr. *William Oliver*. M. A. His Father who was a Gentleman of this County gave him a liberal Education. He was a Critick in the *Latin* and *Greek* Tongues; for which and his other Excellencies he obtained a Fellowſhip in *Exeter-College* in *Oxon*, from whence he remov'd to take the Paſtoral Charge of the People of this Town. He was a good Scholar and an excellent Preacher; for which he was much valu'd by the Gentry of *Cornwal* and *Devon*. Mr. Secretary *Morice* had a great eſteem for him, and gave him a Yearly Penſion for the ſupport of his Family, after he was Silenc'd. He dy'd about the Year. 1675.

TRURO: Mr. *John Tincomb*.

St. *Stephens*: Mr. *William Tombs*.

St. *Winnow*: Mr. *Thomas Hancock*; who continu'd Preaching in theſe Parts as he had Opportunity, till extream Old Age.

Lanſarlos: Mr. *Nathanael Tincomb*.

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St. *Hilary*: Mr. *Joſeph Sherwood.*

Sithney: Mr. *Roger Flammack.*

Rednock: Mr. *William Triggs.* An Excellent Scholar.

Mawnam: Mr. *Walter Quarum.*

PENRIN: Mr. *Joſeph Allen.*

St. *Juſt*: Mr. *Edward Sheffield.*

St. *Anthony*: Mr. *John Cowbridge.* He was Chaplain ſome Years to Mr. *Buſcawen.* He was accus'd of Treaſon, becauſe upon a Certain Occaſion, he mention'd the Subject before the Object.

St. *CLEMENTS*: Mr. *William Upcot.*

St. *Michael Penchivell*: Mr. *Joſeph Halſey*, M. A. He was bred in *Trinity-College* in *Cambridge*, under the Tuition of Mr. *Nathanael Bradſhaw*, of *Withingham.* He was brought into this County by *Hugh Boſcawen* Eſq; and liv'd as Chaplain in his Family, while he preach'd in the Church in this Place. He was Ejected in 62 with the reſt of his Brethren; and upon the Five Mile Act, remov'd to *Ffilly* with his Family. But that Place being farther from *Tregathnan* than Mr. *Boſcawen* and his Lady could be eaſie under, he, at their Requeſt, remov'd to *Merther*, the next Pariſh to theirs; where he continu'd Preaching on Lord's-Days in his own Houſe; and on Saturday Evenings, and Lord's-Day Mornings in Mr. *Boſcawen*'s Houſe, as long as he liv'd. He had very valuable Miniſterial Abilities. His Sermons were Rational, and very Methodical. He had a very Genteel Spirit, and was generally honour'd aud lov'd by thoſe that knew him. The want of a convenient School put him upon teaching his own Children Grammar-Learning: And this was no ſooner known, than his Houſe was throng'd with Gentlemen's Sons of the beſt Rank; who tho' many of them averſe to Nonconformity, thought themſelves happy in having their Children under his Roof. And how well he diſcharg'd that Truſt,

many

many Gentlemen and Miniſters, Conformiſts as well as others will readily Teſtify. His Judgment as to Nonconformity was Moderate; he having a great Averſion to Bigotry wherever he found it. His Judgment and Practiſe were very like Mr. *Baxter*'s. He kept up a very Friendly Correſpondence with many of the Conforming Clergy. Often would he Lament the Diviſions of Proteſtants; and he was a great Enemy to Controverſies, eſpecially when the Conteſt ſeem'd more for the ſake of Victory than Truth. The whole Courſe of his Life was an Exact, and Regular meaſuring out his Time, of which he was a ſtrict Redeemer, by one even Steddy Method, which made all his Affairs go on with Eaſe, and Pleaſure. His Work was his Delight: And when he was paſt Fourſcore, he would be in his Study early in the Morning. His Life tho' Laborious, was very Comfortable and Happy. His Countenance was always Serene and Chearful. He often expreſs'd his deſire that he might not outlive his Work: Tho' when the Sabbath came (which was Six Weeks before his Death) when he was unable to Preach, he freely reſign'd himſelf to the Will of God. When his Body was low, his Mind was clear. With a ſteady Countenance did he look the King of Terrors in the Face. Such a Greatneſs, and Preſence of Mind, (I uſe the very Words of one that was with him) in the laſt Moments, has been rarely ſeen, as was Remarkable in him; who with the greateſt Eaſe, and Chearfulneſs reſign'd his Spirit, *Octob.* 1. 1711. *Ætat.* 85.

Probas: Mr. *Richard Batten.*

Creed: Mr. *Tobias Bouchier.*

St. *Iſy*, or St. *Ebal*: Mr. *Stephen Reuel*, M. A. of *Exeter-College.*

Marrion by *Padſtow*: Mr. *Samuel Tapper.* Afterwards Miniſter of a Diſſenting Congregation at *Exmouth* in *Devon.*

St. *Mabin*: Mr. *William Treis.*

Little Petherick: Mr. *Otho Whitehorn.*

Stok-Climſland: Mr. *John Fathers.*

St. *Germans*: Mr. *Solomon Carſwill*; who after his Ejectment preach'd in his own Houſe, *gratis*, till about a Fortnight before his Deceaſe. He liv'd to the Age of about 89.

St. *Mallin*: Mr. *John Leviſſon.*

Botel Flemming: Mr. *William Vincent.*

Gwynap: Mr. *John Langsford.*

Mullian: Mr. *John Aſhwood.*

Maugan Meneag: Mr. *Sampſon Bond.* He went afterwards to the Iſlands of *Bermudas*, where he dy'd.

Mynhinniot: Mr. *Samuel Auſtin.* He dwelt afterwards at *Plimouth.*

Burian: Mr. *Joſeph Hull.*

Mr. *Theophilus Tingcombe*, was but a Candidate in 62, Preaching only Occaſionally: But was afterwards Miniſter of a Diſſenting Congregation at *Kellington*, in this County.

N. B. I intimated in my former Edition, that theſe Conform'd in this County, after their being Silenc'd; Mr. *Robert Fago* jun. Mr. *Leonard Welſtead* of *Penſance*; Mr. *Nicholas Teage*, or *Tyack*; Mr. *Thomas Nichols* of *Lyskard*; and Mr. *Thomas Warner*: And now I add, Mr. *William White* of *Ladock*; Mr. *Robert Fago* ſen. Mr. *Philip Harris* of St. *Ewe*; and Mr. *John Stephens* of St. *Roch.*

I have alſo here omitted Mr. *John Hicks*, becauſe he was alſo Ejected in *Devon*, where I take notice of him.

In the County of CUMBERLAND.

CARLISLE: Mr. *Comfort Starr.* He was born at *Aſhford* in *Kent* where his Father was Phyſician. He was Educated in *New-England* where he was M. A. and

and ſome time Fellow of *Harvard-College*. He was Ejected from this Place; and afterwards perform'd laborious Service in ſeveral places in the County of *Kent*; and was at laſt Paſtor of a Church at *Lewes* in *Suſſex*, where he died *October* the 30*th* 1711, In the 87*th* Year of his Age. Vol. II.

Croglin: Mr. *John Rogers*, M. A. He was the Eldeſt Son of Mr. *John Rogers* Miniſter of *Chacomb* in *Northamptonſhire* *. Born *April* 25. 1610; and bred in *Wadham-College* in *Oxon*. He was for ſometime Preacher at *Middleton Cheyney* in *Northamptonſhire*, and afterwards at *Leigh* in *Kent*. Thence he was ſent by Order of Parliament to *Bernard Caſtle* in the Biſhoprick of *Durham*, where he ſettled in 44, and continu'd till *March* 2. 1660. At which time he remov'd to *Croglin*, where the *Act* of *Uniformity* found and Ejected him in 62.

* *He was the Author of a good Book, concerning* Chriſtian Watchfulneſs.

In his younger Years, he was well Acquainted with Mr. *Dod*, and Dr. *Harris*; of whom he was us'd often to ſpeak with great Reſpect; as alſo of Dr. *Prideaux*, and Dr. *Cheynel*: But no Name did he mention with ſo much Pleaſure, as that of Mr. *William Wheatly* of *Banbury*, whom he always ſtil'd his Spiritual Father. When Mr. *Rogers* came to *Bernard-Caſtle*, he took a Liſt of the Number of Souls in his Pariſh, which at his firſt coming were about 2000. He took an exact Account who of theſe were Perſons of Knowledge, and who were Ignorant: who fit or unfit for the Lord's Table, *&c*. As for thoſe who were Ignorant, he convers'd much with them, gave them good Books to Read; and Catechiz'd and Inſtructed them, till he thought them qualified for that Sacred Solemnity. He took great care of Poor Children, that they might live uſefully, and not be train'd up in Ignorance and Idleneſs. He was much Reſpected by Sir *Henry Vane* Father and Son, whoſe Seat at *Raby Caſtle* in that Neighbourhood gave Opportunity for frequent Converſation. As an Old Acquaintance he afterwards waited upon Young Sir *Henry* when Impriſon'd in the Tower; and found him Stout and Reſolute, not ſenſible of any Crime he had Committed.

In thoſe Times of Confuſion, when Soldiers were Preachers, an Officer of Note then Quartering in the Town, ſent to Mr. *Rogers* to demand his Pulpit, for

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his Uſe at ſuch a Time; bidding him refuſe him at at his Peril. But Mr. *Rogers* was not mov'd: Inſtead of complying, he ſent Word, he deſir'd to know, who gave him Authority to Preach? And whether he had a Commiſſion from GOD, *&c.* For he was well aware, that the Miniſterial Power and Office was very diſtinct from the Military; and therefore tho' the Soldiers kept the Town, he reſolv'd to guard the Pulpit. He was a zealous Obſerver of the Lord's Day, and would always oppoſe the driving of Cattel thro' the Town on that Day, tho' it was to a Fair to be held at ſome Neighbouring Place the next. He had ſome Difficulty with the *Quakers*, who much encreas'd in thoſe Parts; but his Carriage was ſo engaging, that even many of them could not forbear giving him a good Word. He was given to Hoſpitality; and was indeed the *Gaius* of thoſe Parts, entertaining all Miniſters and Chriſtians, who paſs'd that way, with great openneſs and freedom. His Removal to *Croglin* after he was Ejected at *Bernard-Caſtle*, was by the Procurement of the Lord *Wharton*. And tho he was Ejected there alſo, yet did he keep his Temper and Moderation. He was of a Catholick Spirit, and a great Enemy to narrow and uncharitable Principles or Practiſes. He had always a fair Correſpondence with the Neighbouring Clergy, between whom and him there paſs'd an exchange of Friendly Offices, without any Shyneſs, or Shadow of Grudging. Nay, he was treated very reſpectfully upon Occaſion, by thoſe of the greateſt Eminence: As Dr. *Stern*, Arch-Biſhop of *York*; Dr. *Rainbow* Biſhop of *Carliſle*; and the preſent Biſhop of *Durham*: On the latter of whom he often waited, and by Reaſon of his Acquaintance in his younger Days with the Old Lord *Crew*, was always receiv'd in a manner peculiarly obliging.

He continu'd the Exerciſe of his Miniſtry after his being Silenc'd, without Fear. He Licens'd a Place or Two in 72, at *Darlington* and *Stockton* in *Durham*. When the Indulgence expir'd, he Preach'd at his own Houſe at *Startford*, one Lord's Day; and the other he would ſpend, either in *Teeſdale*, or in *Waredale*, among thoſe who wrought in the Lead-Mines. Many a troubleſome Journey hath he taken to thoſe Poor People through very deep Snows, and over high Mountains,

tains, when the Ways have been extream bad, and the Cold very ſharp and pinching: But he made nothing of his Fatigue through his Love to Souls; eſpecially being encourag'd by the mighty eagerneſs of thoſe honeſt People to hear the Word. And he us'd to Preach frequently on the Week Days alſo. And yet for all his Pains he did not receive above 10 *l. per Annum*, but liv'd upon what he had of his own, and had ſome room left both for Generoſity and Charity too. Vol. II.

He us'd to take all Occaſions for good Diſcourſe. It being the Cuſtom in the *North* after a Funeral to have an *Arval* (as they call it) or Dinner, he would ſo ſuitably ſpeak even in the midſt of the Entertainment, of Divine Things, that ſome bitter malignant People would refuſe to be preſent there, when they knew he'd be one of the Company: Becauſe (ſaid they) we ſhall find *Rogers* Preaching there.

He dy'd with a great deal of Calmneſs and Reſignation, at *Startford* in *Yorkſhire*, Nov. 28. 1680. His Funeral Sermon was Preach'd by Mr. *Brokill* Miniſter of *Bernard-Caſtle*, where he was bury'd *. He gave him a very Friendly Character: And indeed his Memory is precious in thoſe Parts to this Day.

* *He hath nothing in Print but a little* Catechiſm: *And Two Letters to Mr.* Richard Wilſon, *upon the Death of his Daughter, whoſe Life was Publiſh'd under the Name of the* Virgin Saint.

Penreth or near it: Mr. *Roger Baldwin*. After his Ejection he remov'd into *Lancaſhire*. There he took a Farm, for which he paid a conſiderable Fine. Having Three Children he took it for Three Lives, not putting his own Life in, but theirs; as not doubting, but that ſome one of them at leaſt might ſurvive him: But it pleas'd GOD he out-liv'd them all, upon which he quitted the Farm, and would be no more concern'd in it. He at length fix'd at *Eccles* near *Mancheſter* in *Lancaſhire*, where he Preach'd at *Monks-Hall* for many Years, acceptably, and profitably. He dy'd *June* 9. 1695. *Ætat.* 70. He was a Solid Scriptural Preacher. A Judicious Divine, one of good Parts, and an agreeable Temper. He was one of the *Monday* Lecturers at *Bolton*,

Bridekirk:

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Bridekirk: Mr. *George Benſon*. He afterwards retir'd into *Lancaſhire*, where he liv'd at *Kellet*, and Preach'd in his own Houſe: He dy'd in 1691, *Ætat*. 76.

Graſtoke: *Richard Gilpin*, D. D. He was deſign'd by GOD for great Work in his Church, and was ſingularly qualified for it. He had a large Share of Natural Abilities which he had wonderfully improv'd by an unwearied Induſtry, and long and hard Study: So that there was ſcarce any thing that accompliſh'd a Man, a Scholar, a Phyſician, or Divine, but he Poſſeſs'd it in great Perfection.

His Stature was of the middle ſort, rather inclining to the leſſer Size; but his Preſence was far from being mean. There was a pleaſing mixture of Majeſty, and Sweetneſs, Affableneſs, and Gravity in his Aſpect. He could readily ſet his Countenance to a ſeverity or mildneſs, as the Buſineſs or Perſons he had to do with requir'd: And he did it not by any Artificial Affectation, but Naturally, and with Eaſe, in ſuch a way as kept up the Dignity of his Profeſſion, and to ſuch an end as made Religion both more Awful and more Alluring.

He had a Delicate Fine and Polite Fancy, expreſſing itſelf in a plenty of Words, which gave clear and lively Images of Things, and kept up the Life, Strength and Elegancy of the *Engliſh* Tongue.

His Memory was Strong and Faithful, and gave back with great Exactneſs what he committed to it, though it was a Treaſury of very great Reading, and fill'd with variety of matter in ſeveral Sciences.

To theſe was added a moſt Penetrating Diſcerning Judgment. This enabled him in Reading to chooſe well, and to form a juſt Opinion of the Sentiments of others, which was always with that Candour, as made another conſiderable Addition to his many Excellencies.

He had ſo well digeſted all neceſſary Parts of Learning, that he had them in readineſs when he needed them. He us'd ſuch things in their proper Place, and adorn'd his Diſcourſes with them as there was occaſion; and was able to make that which was little

elſe

else but Pageantry, appear with a due Gracefulness, and beautiful in its Season. Vol. II.

As he had a rich Fund of Sense, Learning, Experience, and Reading to fit him for a Divine, so he had all the Qualifications necessary for a Preacher in the highest degree that can well be thought attainable. The several Endowments that make a Man a true Divine Orator, did jointly meet in him.

He had a Voice strong enough to Command the most usual Publick Places of Divine Worship. It was Piercing and Sweet, and naturally well Model'd. He had the true Skill of fixing an Accent upon particular Words, where the matter needed it. There was a force attended his way of speaking, without an undue Transport. He was vigorous and vehement, but under great Conduct. His Expressions were conceiv'd, and his Sermons deliver'd without the use of Notes; and he was qualified for that way of Preaching. His pregnant Memory, his ready Invention, his great Presence of Mind, his Natural fluency, that made him able to speak well and gracefully, with ease and assurance, intitled him to it. He could cloath any matter in apt Words, with all the Ornaments of a regular Elocution. He fell neither into too swift an Utterance, nor was forc'd upon any unbecoming unguarded Expressions. There was no restraint upon his Delivery by being thus manag'd. It made him only capable of speaking what he did, with much greater Warmth, and Life, and decency of Gesture: It had all the smoothness of Stile, and propriety of Words to make it acceptable: It had all the Graces of Natural Oratory, all the decencies of Behaviour to recommend it. And that which compleated all, it came from a Serious Mind, the concern of which was visibly to be read both in his Countenance and Expressions. He spake from his very Heart, as appear'd sometimes in the force of his Words, sometimes in his Tears, and usually in both. He spake with Solemnity and Seriousness, with Gravity and Majesty, and yet with so much Meekness mixt with all, as declared him to be a Man of GOD, and Embassador of CHRIST. There was a lively Air of Delivery, a Sacred vehemence of Affection in what he spake, that were very much his peculiar Talent.

He

Vol. II. He knew how to temper his Diſcourſes with due Motion. His Geſtures were admirably taking and graceful, and further expreſſive of what he was delivering.---In Prayer he was likewiſe moſt Solemn and Fervent, and uſually expreſt himſelf much in Scripture Language, and with a flood of Affection: The very Fountains of it ſeem'd in the performance of that Duty to be broken up, and the great deep of it open'd. It often forc'd him to Silence for a little, till it had flow'd out at his Eyes. In his Pulpit Diſcourſes he was a very great Example, both as to the deſign and method of them. His deſign was vaſt and noble in the ordinary courſe of his Preaching. He uſually propos'd ſome Subject, and purſu'd it on various Texts. Every Head with its enlargements was cloſely Studied, and his particulars under each general, were admirably choſen. If he had ever ſo many, none could be wanting: if never ſo few, there ſeem'd to need no more. In the Handling of any Subject, after he had explain'd and, prov'd what he had undertaken with a great deal of Clearneſs and Affection, he was moſt plain, familiar, and moving in his Applications. His way in theſe was another particular Talent that he had. In all his uſes he was excellent, but moſtly ſo in his Exhortations. He made them as ſo many ſet Diſcourſes of perſuaſion. They were deliver'd with moſt Addreſs, and greateſt Warmth, and Vigour. He enter'd upon them uſually with ſome rouzing lively Preface to gain Attention, and then offer'd his Motives, which were proſecuted with the moſt pungent Expreſſions. Here his earneſtneſs increas'd together with his Voice, and the vehemency of it. He had a feeling Apprehenſion of the Importance of what he was then urging upon his Hearers, and every Word was big with concern of mind. He affected an elaborate Eloquence at no time, but leaſt of all then. In eaſy but moving Expreſſions, and with a diſtinguiſhing πάθος, he would plead with Sinners ſometimes for a whole Sermon together, without flagging in his Affections, or ſuffering his attentive Hearers to do it in theirs. He was a Man of a diſtinguiſhing Knowledge and Experience in the Myſteries of Chriſtianity; and of a diſcerning Spirit, in underſtanding a Work of Grace upon the Hearts of others. With a clear Head and

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and ſearching Skill in Divine things he had a ſincere and warm Heart. The fire of Zeal and the light of Knowledge, accompanied one another. He kept up a Serious Temper at all times, and in all places and Company, without much diſcernable alteration or abatement; but this did not in the leaſt ſowr his diſpoſition, which was chearful, though thinking and ſolid. His Skill in Government appear'd in the managing a numerous Congregation of very different Opinions and Tempers. His Integrity, Modeſty, and contempt of the World in refuſing the Biſhoprick of *Carliſle*, as another of the Family (Mr. *Bernard Gilpin*) had done before him, conſonant to their *Motto*, *Dictis factiſq; Simplex*. The care of the Churches lay upon him. His unblamable Character had obtain'd amongſt all, but thoſe whoſe Ill-nature would ſuffer them to ſpeak well of none who differ'd from them. He was much reſpected by many for the good he had done them as a Phyſician. Among Perſons of Rank and Quality in the Parts where he liv'd, all neceſſary means were ſcarce thought to have been us'd, if he had not been Conſulted. He went about doing good to the Souls and Bodies of Men. This World was not in his Eye, none could charge him with any thing like Covetouſneſs. He had been a Preacher in *Lambeth*, at the *Savoy*, (where he was aſſiſtant to Dr. *Wilkins*, at *Durham*, and at *Grayſtock*; but he liv'd longeſt in *Newcaſtle* †. He went into the Pulpit the laſt time he was in it, under a Feavouriſh Indiſpoſition, and Preach'd from 2 *Cor.* 5. 2, *For in this we Groan earneſtly*, &c. and to the ſurprize of all, he rather *Groan'd* than ſpake this Sermon, His Lungs being at that time too Tender for Work, his Diſeaſe ſeiz'd that part, and he was brought Home in a *Peripneumonia*, which in 10 Days time put a Period to his Life.

† *He hath not left much in Print. All that I know or can hear of, is: A Sermon before the United Miniſters of* Cumberland *and* Weſtmorland, *Entituled.* The Temple Rebuilt. The Heads of Agreement between the Miniſters of thoſe Two Counties. An excellent Treatiſe of Satans Temptations, *in 4to. An Aſſize Sermon Preach'd in* 1660. *And the* Comforts of Divine Love; *Preach'd on Occaſion of the Death of Mr.* Timothy Manlove. *Among other Things he hath left behind him in Manuſcript, a Valuable Treatiſe* concerning the Pleaſantneſs of the ways of Religion: *And in whatſoever Hands it lies, it is Pity but it ſhould ſee the Light.*

Laſenby:

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Laſenby: Mr. *Simon Atkinſon*. A very Acute Man, and of a good Judgment. Eſpecially Nice in his School Learning. He dy'd in *Sept.* 1694. upon a Cold caught Travelling from *Penreth*, where he Preach'd at the opening of a Lecture, encourag'd by Dr. *Thomas Gibſon*, of *Hatton-Garden* in *London*.

Cockermouth: Mr. *George Larkham*. M. A. He was the Son of Mr. *Thomas Larkham*, who was Ejected from *Taviſtock* in *Devon*. His Father bred him in *Dorcheſter-School*, and afterwards ſent him to *Cambridge*, where he was of *Trinity-College*. Soon after his being Ejected he was forc'd to fly into *Yorkſhire*, with his Numerous Family. While he was there, he ſuffer'd much, being illegally Impriſon'd in *York* for ſeveral Weeks. In 1668 after many troubles he return'd into *Cumberland* among his People, and GOD was pleaſed to Crown his Labours among them with abundant Succeſs. He dy'd *Dec.* 26. 1700. *Ætat.* 71; after he had exercis'd his Miniſtry in that Place Forty Eight Years. He was a Man of brisk Parts, and a bold Temper, till the latter Part of his Life, when he grew more Penſive.

Brampton: Mr. *Burnand*. He was the Son of Old Mr. *Nathanael Burnand* the chief Miniſter in *Durham* in the time of the Civil Wars. He was bred in *Cambridge*. When he remov'd from thence, he dwelt 3 Years in the Family of Mr. *Harriſon* of *Allerthorp*, performing Family Duties, &c. He was afterwards a Noted Preacher in this County, till the *Bartholomew Act* Silenc'd him. When he was Ejected, he retir'd to the Deſart Places in *Auſtin-More*, and there took a Farm, and manag'd it carefully in order to a Subſiſtence for his Family, Preaching in his own Houſe on the Lord's Day to any Poor Chriſtians that would come to hear him; and in proceſs of time he Preach'd at *Burneſton* in Publick, no one taking Notice of him. At length Providence Favouring Sir *William Blacket* in his Lead-Mines, he fix'd him there to Preach to his Miners, with an allowance of 30 *l. per Annum*. He had great Succeſs among thoſe Ignorant Creatures, and did much good. But when the Mines fail'd, Poor Mr. *Burnand* was again at a loſs; came up to *London*, and ſpent ſome time

with a Congregation at *Harwich*. But Age coming upon him, he at length came to *London* again, and ſubſiſted upon the Charity of well diſpoſed Chriſtians, till Death gave him his *Quietus*. Vol. II.

Adingham: Mr. *Daniel Broadly*. That was his right Name. And whereas I before had mention'd Mr. *Broadly* of *Glaſſenby*, I have ſince been given to underſtand, that *Glaſſenby* is a Town in *Adingham* Pariſh, where one Mr. *Croxall* was at that time, who Conform'd.

Boulneſs: Mr. *John Saxton*.

Thurſby: Mr. *John Carmitchel*, who afterwards went into *Scotland*.

St. *John's-Chappel*: Mr. *James Carr*. *Crosby*: Mr. *John Collyer*. *Kirkanders*: Mr. *Tho. Courtney*. *Melmerby*: Mr. *William Hopkins*. *Kirk-Leventon*: Mr. *Hopper*. *Hutton*: Mr. *John Jackſon*. *Sowerby*: Mr. *Peter Jackſon*.

Keſwick Pariſh: Mr. *Cave*. He was born at *Banbury*. His Father was a Brazier, and bred him up to the ſame Buſineſs. After he had been in the Wars in *Scotland*, (where he was a Captain) he became for ſome time a Preacher in *Carliſle*, and thence came to *Keſwick*, where he was their Publick Miniſter. He was Solemnly Ordain'd in *Croſthwait-Church*. He remained ſome Years at *Keſwick*, and Studied hard, and was laborious in Preaching, and Repeating, and Catechizing and Inſtructing Youth. He remov'd afterwards to *London*, where he was well known.

Edenhall: Mr. *Thomas Tailor*. He was a Native of *Scotland*; he liv'd about 10 Years after his Ejectment, Preaching at *Alſton-Moor*; and any Place as he had Opportunity.

Torpennow: Mr. *Thomas Turner*.
Wetherhall: Mr. *Wilcox*.
Plumland: Mr. *Gawen Egglesfield*.
Egremont: Mr. *Halſell*, He was an *Antinomian*.

Mr. *George*

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Mr. *George Nicholſon*, was bred up at *Oxford*, under the Tuition of Mr. *Theophilus Gale*. He went down into *Cumberland* a little before the *Bartholomew Act* took Place. Mr. *Hopkins* who had gathered a Church at *Mellerby* reſign'd it into his Hands; and by the connivance of Mr. *Weſt* who ſucceeded Mr. *Broadly* at *Glaſſenby*, he Preach'd for about a Year, both at *Glaſſenby* and *Kirkoswold*: For Mr. *Weſt* who was a Prebendary, thought to draw him into Conformity by mildneſs and fair Promiſes of the great things he would do for him. Whilſt he continu'd Preaching at *Kirkoswold*, a certain Curate who was ſet on by others, as he was Praying before his Sermon, began the Common-Prayer, but ceas'd upon perceiving a general diſlike of it. After the Act took place, which kept him out of the Publick Churches unleſs he Conform'd, to do which his Conſcience was not ſatisfied, he Preach'd in private Houſes, as opportunity offer'd. Sir *Philip Muſgrave* once ſurpriz'd a Meeting where he was the Preacher; and thereupon the goods of the Maſter of the Houſe were Seiz'd, and ſome goods alſo of Mr. *Nicolſon's*; and they were forc'd to Pay down the Money which the Law requir'd. After this he had a Diſpute with a certain Curate, in Sir *Philips* preſence, which had this effect, that that Gentleman was more Moderate in his Carriage towards him afterwards. When King *Charles* the II. granted his Indulgence, he took a Licenſe under the denomination of Congregational. Upon King *James*'s Liberty he had a Meeting-Place built for him at *Huddleſceugh*, at which he Preach'd till his Death, which was ſerene and Peaceable, on *Aug.* 20. 1697, when he was about the Age of 60. He adminiſtred the Lord's Supper, the Lord's Day before, and quoted that Text *Luk.* 22. 18. which was fulfilled in him, who kept the next Sabbath in the Upper World. He appear'd more than ordinarily affected in that Adminiſtration, and a flood of Tears almoſt ſtopp'd his Voice; the cauſe of which was unknown. He had good Skill in the *Hebrew* Tongue. and was a Popular Preacher, and Inſtrumental in doing good to many. There is one Sermon of his extant, in a Book call'd *The Virgin Saint.*

Mr. *Anthony*

Mr. *Anthony Sleigh*, M. A, was a Candidate for the Miniſtry, when the *Bartholomew* Act took place. He was educated in a private Academy at *Durham*, and took his Degrees at *Edinburgh*, *An.* 1660. He preach'd occaſionally in the Publick Churches of *Cumberland* and *Weſtmorland* till 62, and then was a Nonconformiſt, and Silenc'd, tho' he could not be ſaid to be Ejected. After ſome time he fix'd among Dr. *Gilpin*'s old Hearers, and was ſolemnly Ordain'd to the Miniſtry. He continu'd among them all the time of King *Charles*'s Reign, performing the various Duties of his Miniſterial Function, with great Faithfulneſs, notwithſtanding all the Diſcouragements he labour'd under, both from the Government, and from the People. He was twice Impriſon'd for his Preaching, and once thrown into the Dungeon for praying with the Priſoners. As ſoon as he was ſet at Liberty, he return'd to his People, and preach'd to them in the Night time when he could not have any other Opportunity for it. For Twenty Years together, he had not above Twenty Shillings a Year from his People. He continu'd with them after the Toleration, though he wanted not Invitations to more profitable Stations. But ſuch was his Love to his poor Flock, that nothing could ſeparate him from them but Death. Towards the latter end of his Time, he was violently tortur'd by the Stone, which he indur'd with Chriſtian Patience, till God call'd him to his Reſt, *Ann.* 1702. In the whole of his Life, he was Regular and Blameleſs, to ſuch a Degree, that the worſt of his Enemies could not in the leaſt ſully his Reputation. He was a Man mighty in Prayer, and of a meek peaceable Diſpoſition. He lov'd not to be imbroil'd in the Controverſies of the Times, tho' he was able and ready to give a rational Account both of his Faith, and Practiſe, to all Chriſtian Enquirers.

I have been inform'd ſince my laſt Edition, that Mr. *James Cragg* of *Newkirk* (where there is a Chappel belonging to *Grayſtock* Pariſh) went into *Scotland*, and there Conform'd, and therefore I have here left him out: And I have done the like by Mr. *John Forward* of *Bolton*, and Mr. *John Michael* or *Myriel* of *Lamplugh*. Mr. *George Yates* of *Anſtable* Conform'd alſo, and liv'd and preach'd at *Croglin*.

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In the County of DERBY.

* *See Mr.* Porter's *Account of his Life,* 4to, 1691.

BREDSALL: Mr. *John Hieron*, M. A*. His Father was Minister at *Stapenhil*, near *Burton* upon *Trent*. There was he Born, in *August* 1608. He had many Providential Deliverances when he was but a Child. He was Tost by a Cow; he fell out of a Chamber; he fell into *Trent*, and yet receiv'd no harm; he was carry'd down the River in the *Trent*-Boat alone, when the Wind was high, and had in all probability been drown'd in a Whirl-pit, if one that saw him had not taken the private Boat, and stopp'd him. These things he thankfully Recorded when he grew up. He laid a good Foundation in School-Learning, under Mr. *Whitehead* at *Repton*. He went to *Cambridge*, and was admitted into *Christ's-College*, *May* 2. 1625, under the Tuition of Mr. *Will. Chappel*, afterwards Bishop of *Cork*, and *Ross* in *Ireland*; whom he ever acknowledg'd to have been, a Learned, Painful, Careful, Faithful Tutor. He continu'd in the College till 1628, when he commenc'd Batchelor of Arts; and then went into *Yorkshire* to Mr. *Thurscrosse*, an Acquaintance of his Tutors, and Prebendary of *York*, with whom he liv'd for some time at *Kirkby-Moor-side*, reading Prayers for him, and teaching School in the Town. Being bent upon the Ministry, he Addres'd himself to the Learned Bishop *Morton* of Coventry, and *Litchfield*, who examin'd and approv'd him, and on *Trinity* Sunday 1630, Ordain'd him both Deacon and Presbyter. After staying with Mr. *Thurscrosse* a Year and half, he remov'd to *Eggington*, where he was Houshold Chaplain to Sir *H. Leigh*, and preach'd at *Newtonsulney*. In 1632, with his Patrons Encouragement and Assistance, he took the Degree of Master in Arts. While he continu'd in this Family, he also preach'd a Week-day Lecture at *Bratby*, at the Request of *Catherine* Countess of *Chesterfield*, a Religious Lady. In 1633, he remov'd from hence to *Ashborne*, where he Succeeded Mr. *Taylor* in his Place of Lecturer. Here he was put into the High-Commission-Court, and Summon'd by a Pursevant to appear at *Lambeth*, much to his Trouble and Charge: And upon the whole, they

they were but very trifling Matters that were brought against him. He was forc'd to remove from thence to *Derby*, in the time of the Civil War, and was no ſooner gone from Home, than his Houſe was Plunder'd. From *Derby* he remov'd with his Family in 44, to *Bredſall*, where he continu'd till his Ejectment in 1662.

He was a Learned Man, and always Studious; Well ſeen in Hiſtory. Had a ſharp Judgment, was a great Maſter of Method, and had throughly digeſted his Tutors Method of Preaching. He was very ready in Scripture Chronology: And ſo Converſant with his Bible, that the Senſe of its Difficulties, and the Reference of one Scripture to another, were become Familiar to him. He was an excellent Expoſitor; very Compaſſionate in dealing with Troubled Souls, zealous for GOD, and Earneſt in every Part of his Work. Beſides Preaching Twice every Lord's Day, he Expounded the Scripture, and Catechiz'd. He Taught publickly, and from Houſe to Houſe. He aſſiſted in moſt Lectures in thoſe Parts, and himſelf ſet up a Monthly one at *Dale Abby*. He back'd his Doctrine, with an Exemplary Life, and was a Pattern to all round about him.

When he was Silenc'd he deſir'd Biſhop *Hacket* to allow him to Preach *Gratis* at *Dale Abby*. The Biſhop refus'd, unleſs he Conform'd; and yet there was no Care taken to ſupply the Place with any other. Upon his Ejectment, he remov'd to *Little Eaton*, a Town not far from *Breadſall* that he might be near his beloved People, But was driven thence by the *Oxford Act*, which put him upon moving from Place to Place, till at laſt he fix'd in *Loſco*. His Sufferings did not exaſperate him; he kept his Moderation; and would frequently join in worſhipping GOD in the Publick Churches; and yet was ſatisfy'd fully in his Nonconformity. Once one ask'd him, *Do you not Repent? What do you mean*, ſays he, *the leaving of my Place? No, I am far from that; for I have done nothing therein, but what I have taught you to be your Duty. Rather looſe all than Sin againſt God. And if* Breadſall *Parſonage was the beſt Biſhoprick in* England, *I muſt do again what I have done.* When the Con-

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venticle Act came out, in 1670, which Confin'd the Number of Auditors in Private Meetings to Four, he Preach'd Twice a Day in the biggeſt Families, with Four Perſons only beſides; but as many under Sixteen Years of Age, as would come, and then repeated at home at Night. During the Indulgence in 1671, he had full Meetings: But when the Declaration was recall'd, he was more Cautious; and tho' he neither deſiſted, nor gave out, yet he expos'd not his Hearers. In this his Retirement he was of uſe to many, who with great Thankfulneſs adore that Providence which brought him into thoſe Quarters. He dy'd there, *July* 6. 1682. *Ætat.* 73. At which Time he had been an Ordain'd Miniſter Fifty Years; Preach'd at Sixty Six Churches and Chappels in *Derbyſhire*, and Thirty out of *Derbyſhire*.

In the Time of his Health and Strength, he Study'd hard, and made many Collections out of the Books he read. Among other Things, he abridg'd Mr. *Pool's Synopſis* of the Criticks, and added his own Collections. Mr. *Porter* ſays, That he left under his Hand Two Volumes upon the whole Scripture, in which there are Practical Remarks as well as Critical, and Spiritual Gloſſes, and moſt pertinent Inferences, in which he is well known to have had a peculiar Excellency.* And he that will Read thoſe Private Notes which are Publiſh'd in the Account of his Life, will have before him a Specimen of ſuch Piety as is not Common.

* *He hath Publiſh'd ſome Sermons on Heads of Divinity*; *Intituled*, The way to Salvation, 8vo. 1688. *And* A Diſcourſe of Spiritual Joy, for the Relief of Melancholy Chriſtians. *Some of his Letters are added at the End of his Life, in* 4to. *He has alſo two Sermons on* Epheſ. 6. 24. *in the Country Collection of* Farewel Sermons; *being Sermon the* 5th *and* 6th.

Derby: *All Saints*: Mr. *Joſeph Swetnam.* St. *Peters*: Mr. *Luke Cranwell.* St. *Werburgh's*: Mr. *Samuel Beresford.*

Mr. *Joſeph Swetnam.* He was not *formally* put out by the *Act* of *Uniformity*, and yet *really* he was. For foreſeeing the Commencement of that *Act* at *Bartholomew-Day*, he thought good to make a mixtly voluntary Seceſſion ſometime before its taking Place, and

and so was not, and yet was expell'd by it. He was a Man very well qualify'd to fill so August a Place as *Alhallows* in *Derby*. A very able Preacher; and great Master of Language. Vol. II.

Mr. *Luke Cranwell* *. Born at *Loughborough* in the County of *Leicester*, and Educated in *Christ's-College* in *Cambridge*. A knowing, Couragious, Zealous, and upright Man. He was not very ready in Elocution; but very Scriptural, Solid and Substantial in all his Discourses. His Sermons when look'd over by Writers, or thought over by Understanding Hearers, were found to be full of Divinity. He had some competent Skill in Physick before he was Silenc'd. When he was no longer suffer'd to exercise his Ministry publickly, he resolv'd to try what he could do in the other Faculty. He betook himself to serve Bodies, and he grew very Judicious and Skilful, Famous and Successful. Hereby he maintain'd himself, and his Family very comfortably, kept good Hospitality; and he did as readily help his Brethren, and the Poor among his Neighbours, without any Desire or Expectation of Fees, as he did the Rich and greatest. He had a working Head. He understood well what he read, and found out some Magistrals of his own, some happy and effectual Medicines. He was a chearful Man, and to appearance very strong, but when he began to decline, he ran down speedily. That he might be out of the reach of the *Oxford Act*, he went to *Kegworth* in *Leicestershire* where he dy'd, *Nov.* 11. 1683; on the Lord's Day.

* *The 12th Sermon in the Collection of Farewell Sermons of the Country Ministers, upon* Joh. 16. 33. *is his.*

Mr. *Samuel Beresford*. He was a good Scholar, a fine Preacher, a curious Orator, and a very Holy Man. He was very warm against the Sectaries, but was not at a great distance from the Church. After his Ejectment, he went frequently (if not constantly) to Church during his stay in *Derby*; which was till the Five Mile Act took Place; and persuaded his Friends to do so too. He was against both Superstition and Separation. The former made him a Nonconformist; and the latter caus'd him to attend on the publick Assemblies.

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Matlock: Mr. *Thomas Shelmerdine.* Born in *Lanceſhire*, and bred in *Chriſt's-College* in *Cambridge.* He was a diligent Preacher at *Criche* divers Years; where he was encompaſſed with many good old Puritans, that liv'd in that Pariſh and about it, who ſtrengthen'd his Hands much in his Work. He was a Man very chearful in Converſe. A kind Husband to an Holy, but very Melancholy Wife. From *Crich* he remov'd to *Matlock*, where he did the Work of his Place, liv'd peaceably with his Neighbours, and found more Benefit by his Peace, than his Succeſſor did with his Contention. He remov'd thence when he was Silenc'd to a dwelling at *Wirkſworth*, where he did not long ſurvive. In his Sickneſs he would tell his Friends, *he was going to his Preferment.* And Mr. *Porter* relates this Paſſage; that he thus expreſs'd himſelf one Day to one that ſtood by him; *That next to my Hopes of Heaven, I rejoyce that I turn'd out of* Matlock.

Barrow upon *Trent:* Mr. *Daniel Shelmerdine.* M. A. Son of the former. He was born at *Crich* in this County, on New-Years-Day, 1636, or 1637. He was Educated at *Repton-School*, from whence he went to *Chriſt's-College* in *Cambridge.* He was Ordain'd by the Claſſical Presbytery of *Wirkſworth.* His firſt Preaching was in the Family of Collonel *Grevis* of *Moſeley* in *Worceſterſhire*, where he was for ſome time Chaplain. From thence he remov'd to *Barrow* and *Twyford* two ſmall Places Adjacent. Here he was when the *Act of Uniformity* took place; and afterwards Rented a Farm at *Twyford* for 17 Years. He was ſeveral times Impriſon'd, and Suffer'd much on the account of Nonconformity. When the Liberty was ſettled by Law, he Preach'd at *Derby*, and ſeveral other Places Occaſionally; not daring to hide his Lord's Talent in a Napkin. He dy'd at *Findren* in this County, in *October*, 1699. A valuable Man and uſeful Preacher.

Duffield: Mr. *Roger Morrice.* Who was ſometime Chaplain to my Lord *Hollis*, and afterwards to Sir *John Maynard.* He dy'd at *Hoxton* in *Middleſex*, Jan. 17. 1701. He hath left behind him a valuable Collection

lection of Manuscripts: Which cost him a great deal of Time, and Pains, and Money. Vol. II.

Henor: Mr. *Samuel Wright*. A good Man, and a very able Preacher. He liv'd in much Weakness for divers Years after his being Ejected. He could not Preach, as the rest of his more healthful Brethren; But when he did, he Preach'd to very good Purpose.

Langley: Mr. *Robert Seddon*, M. A. Born in *Outwood* in *Prestwich* Parish in *Lancashire*, brought up in *Ringley* School under Mr. *Cole*, and admitted in *Christ's-College* in *Cambridge*, Ann. 1647. He continu'd there several Years, and then return'd home. After which he had the Advantage of Living in Mr. *Angier's* Family, and the Benefit of his grave Example, pious Instructions, and useful Converse. From his House he was call'd to the Exercise of the Ministry in *Goiton* Chappel. From thence he remov'd to *Langley*, where he was Silenc'd in 62. He was a Man of great Piety, Patience, and Meekness, and was greatly Serviceable in the Conversion of many Souls to GOD, as several thankfully acknowledg'd after his Ejectment. He was so far concern'd in appearing for the King, at a Day known in this County by *White-Fryday*, (because one *White* was the Leading Man who appear'd at *Derby* for the King) that he was forc'd to fly into *Lancashire* to Sir *George Booth*, who rose at the same time, and was Threaten'd to be carried to *London*, to be Try'd for his Life: But the King's coming in prevented that. After his Ejectment, he was for many Years in the Family of *Samuel Hallows* Esq; and when Liberty was granted *Anno Primo Gulielmi & Mariæ*, he Preach'd in his Course with some other Ministers at *Derby*, being on other Days imploy'd in Places Adjacent. In King *Charles's* time coming up to *London*, he was taken up as he was Preaching in Mr. *Baxter's* Pulpit: And notwithstanding that he had before suffer'd Imprisonment from the *Cromwellians* for seeking to bring in the King, yet he was sent to Gaol, where he continu'd some time; But Judge *Hale* declar'd the *Mittimus* void, and releas'd him by the Sentence of all the Court. Whilst he was in the *Gate-*

Vol. II. *Houſe*, Money was ſeveral times ſent him, (ſaid to be from *Whitehall*) tho' he knew not his Benefactors. He had Acquaintance with and Intereſt in, many Perſons of good Quality: And was generally acceptable where-ever he came. At laſt he fix'd at *Bolton* in his Native Country; where he was a ſolid and uſeful Preacher, and with great Zeal and Affection laid out himſelf in his Maſters work. Buying an Houſe there, He gave the People Liberty to build a Chappel on the back-ſide of it, and a little after dy'd of a Palſie at his Brothers, Captain *Peter Seddon*, (in the very ſame Houſe where he was born) in *March* 1695. *Ætat.* 77. He was a Diligent and Zealous Preacher; wonderfully furniſh'd for good Diſcourſe, wherein he took great delight. He was mighty in the Scriptures, having known them from a Child; which together with the help of an excellent Memory, was to him inſtead of a Concordance, which he never once us'd in compoſing his Sermons for 30 Years together. The 10*th* Sermon in the Collection of Country Miniſters *Farewell Sermons*, upon *Luke*. 24. 50, 51. is his.

Hogmaſton: Mr. *Jonathan Staniforth*. *Alleſtre*: Mr. *Timothy Staniforth*. Two Brothers, Sons of an Ancient Godly Miniſter. Both good Men, who gave much Attendance to reading, and had a good Library. After their Ejection, and the taking Place of the *Oxford Act*, they were driven from Pillar to Poſt, yet in all Places at Work as they had Opportunity, and that with Succeſs. Many Perſons about *Heage*, had Cauſe to bleſs GOD for their Night Labours. They Liv'd ſome Years together, and Dy'd very near one to another. They made their laſt remove to an honeſt but an obſcure Family; and from thence took their flight one after another, from an obſcure Corner to a light-ſome and large Place. They both of them dy'd with much inward Satisfaction, that they were going to that Heaven which they had choſen, and long labour'd for. They had lively Hopes in their dying Moments.

Sherly; Mr. *Samuel Hieron*, Brother to Mr. *John Hieron* mention'd before. He made no great Figure in the World, but was an honeſt Man, and an uſe-

ful

ſul Preacher. He was much belov'd by thoſe amongſt whom he labour'd. Few Mens outward Circumſtances more preſs'd their Conformity than his did; yet he follow'd his Conſcience, and left a pretty Living, at *Bartholomew Day* 62, and threw himſelf, and all his, into the Hands of GOD's Providence. And tho' he remov'd from Place to Place, and every where met with hard Penny-worths, yet he found GOD pitiful and of tender Compaſſion, and had enough to carry him to his Journeys End, which he arriv'd at *March* 24. 1687. Vol. II.

CHESTERFIELD: Mr. *John Billingſley* *. M. A. Born at *Chatham* in *Kent*, *Sept.* 14. 1625. Firſt of St. *John*'s in *Cambridge*, and afterwards of *Corpus-Chriſti* in *Oxon.* He was ſolemnly Ordain'd to the Miniſtry *Sept.* 26. 1649, in the Church of St. *Andrew Underſhaft* in *London.* While he was at *Oxford*, he Preach'd frequently in the Adjacent Places, and at length had a Call into one of the remote, and dark Corners of the Land to Preach the Goſpel, which he did painfully at *Addingham* in *Cumberland.* He found the People very Ignorant, and therefore ſet upon Catechizing, and was one of the Aſſociation for reviving the Scriptural Diſcipline of particular Churches, of which the World has had an Account in Print. From thence he remov'd to *Cheſterfield.* There his Memory is, and will be Precious to many, tho' the peeviſhneſs of ſome, and the Malignity and Apoſtacy of others, added greatly to the burthen of his Miniſterial Labours among them. He was a conſtant Preacher, and did not ſerve GOD with that which coſt him nought. His Stile was plain, his Expreſſion clear, his Method natural, and eaſy, his Voice ſweet and audible, tho' not very Strong. Out of the abundance of his Heart his Mouth ſpake, both in Prayer and Preaching; and GOD was pleas'd very much to bleſs his Labours. He had a large Acquaintance, and was acceptable where-ever he came, and had great Temptations from ſecular Advantages, and the importunity of Friends to have left *Cheſterfield*, but would not yield to a thought of leaving that People, who were dear to him as his own Soul, and it was in his Heart to Live and Dye with them. At the Reſtauration in 1660, he bore his Share in the

* *He wrote ſomething againſt the Quakers, and Printed a Sermon with it, which gives the World a Taſte of his Abilities.*

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the common Joy, and before it, contributed what in him lay to pave the way for it, by Praying publickly for the King, when it was hazardous to do it; and had it not been for the King's coming in, he had in all likelyhood been a deep Sufferer. Yet couldnot this prevent his Ejection in 1662, with the reſt of his Brethren. He was not caſt out for Ignorance or Scandal, for Sedition or Rebellion, for Schiſm or Hereſy, but for not ſaying or ſwearing ſome ſuch Things as were never before impoſed on the Miniſters of the Goſpel, in any Reform'd Church under Heaven. Biſhop *Hacket* was very earneſt with him to Conform, and He told him, that if he did, he would do it Cordially: Upon which, the Biſhop (when other Arguments fail'd) us'd both Flatteries and Threats, but all in vain. He knew not how to mollify Oaths by forc'd Interpretations, or ſtretch his Conſcience to comply with human Will, in Caſes wherein if he ſhould happen to be in the wrong, (as he ſhrewdly ſuſpected in this he ſhould) he knew human Power could not defend him. And yet he would not Cenſure others, but quietly receded from his Publick Station, when he thought he could no longer hold it without Sin. He continu'd afterwards to Labour among his People in Private, as he had opportunity, and as they were willing to hear him, till the *Oxford* Act forc'd him to remove from them. And then *Mansfield* became to him, and ſeveral others, a little *Zoar*, a Place of Refuge and quiet Retirement. It was the more Agreeable, becauſe of the good Temper of the Publick Miniſter, with whom he had a former Acquaintance, and particular Friendſhip. His Labours afterwards became Unſupportable to ſo weak a Body as his was. He went once a Fortnight to *Cheſterfield*, and preach'd twice, and often Expounded and Catechiz'd alſo on the Lord's-Day, and Viſited the Sick; And Travelling in thoſe Times late in the Night to come in unſeen, and Preaching alſo in the Night, it was very fatiguing, and it was wonderful how he went through it. He was a good Governor in his Family, and rul'd his Houſe well. He was careful of the Souls committed to his Charge, griev'd when Sin brake out Remarkably in any of the Members of his Family, and was careful to rebuke and puniſh for it. He was an hard Student, and a great Admirer of the *Greek* Tongue. He was a Man of Peace, and much

for

for accommodating leſſer Differences in Religion. Vol. II.
He liv'd in hearty Love and Concord with his Nonconforming Brethren at *Mansfield*, as he and all of them did with the worthy Miniſter of the Place, who counted it no Schiſm for them to endeavour to help his People in their way to Heaven, as they by their friendly Converſe with him, and frequent hearing of him manifeſted they had no Deſign of leſſening him in their Eſteem or Affections. Few had more of Heaven in them than he; and yet he was very induſtrious in concealing his own Excellencies. He dy'd *May* 30, 168¾. He, out of his great Modeſty, left an expreſs Order in his Will, that there ſhould be no Sermon preach'd at his Funeral: But a ſuitable Conſolatory Diſcourſe was preach'd to his Family on the Lord's-Day following, by Mr. *Sylveſter*, from *Rom.* 12. 12; *rejoyce in Hope.* His Freedom in reproving Sinners of whatever Rank, where there was Cauſe, and he had a Call, was one eminent Branch of his Character: And ſo alſo was his Skill and Tenderneſs in comforting afflicted Conſciencies, for which he had great Occaſion, and in which he was remarkably Succeſsful: As alſo his Faithfulneſs in dealing with Sick-bed Penitents, which are Three difficult Parts of a Miniſter's Work.

EPITAPHIUM.

Siſte Gradum Viator,
ut audias Vocalem Lapidem;
Habet enim dicenda quæ tacuiſſe haud Pium foret:
Hoſpitio nempe excepit ſuo, Reliquias Viri vere Venerabilis
Johannis Billingſley, M. A.
C C C apud Oxonienſes Socii,
Eccleſiæ apud Cheſterfeldienſes Paſtoris Fideliſſimi,
Qui tantâ ſuit Induſtriâ,
Morum Probitate tantâ,
Tam Æquus aliorum, rigidus autem ſui Æſtimator,
Anhelans adeo Pietatis atque Pacis Cultor,
Ut non ſolum ſuis quin & Poſteris reliquit Monita:
Mundum etenim contemptui habendo temnendum Docuit;
Carnem conculcando inimicum indigitavit ſimul & Subegit;
Diabolum fortiter oppugnando fudit, pedibusque trivit.
Per Chriſtum
Supervictor

Ad

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Ad Superos demum & Cæleſtia
Si minus evans, expectans tamen atque
Ovaturus tandem,
Placide receſſit.
Natus Septem. 14. 1625.
Denatus Maii. 30. 1683.
Perge Viator, & ad tantum Exemplar te compone.
Poſuit Mœrore pene confectus J. B. Filius
Unicus Superſtes.

Carſington: Mr. *John Oldfield.* Born near *Cheſterfield*, and brought up at *Bromfield* School, at that Time famous. He was a general Scholar. A great Maſter in the Tongues, and *Mathematicks.* He had a Mechanical Head and Hand, capable of any thing, he had Opportunity to get inſight into. What ſome might reckon a Reflection upon him, was in the Judgment of wiſe Men his great Honour, *viz.* That he was a Man of conſiderable Learning and Worth, and yet beholden to no Univerſity: His Living was worth but about 70 *l. per Ann.* He had the offer of *Tamworth*, and was preſs'd to have remov'd thither, where he would have had a much better Living, but was ſtopp'd by the Importunity of his People. All that knew him acknowledg'd him to have been a judicious Divine, a good Caſuiſt, an excellent Preacher, one that was Pertinent and Methodical, Clear in opening his Text, and that ſpake very cloſe to Conſcience from it. He was well acquainted with the inſide of Religion. He was of few Words and reſerv'd, not at all Talkative: But let any one give him Occaſion, by ſtarting uſeful Diſcourſe, putting him upon his Knees, or upon Writing or Preaching Work, and they would ſoon find he wanted neither Words nor Senſe. He was a Man of Prayer. One of a very quiet Spirit. The People among whom he labour'd was very Tickliſh and Capricious, very hard to be pleaſed in Miniſters, and yet they Center'd in him, and his Name is precious amongſt them. This good Man had many Removes after he was Ejected, but God told his Wandrings, and he had Songs in the Houſes of his Pilgrimage. He was one of great Moderation; which he thought himſelf oblig'd to teſtify, by going ſometimes to Church: As to which ſome Perſons of his Acquaintance being of another Mind, he would

would often freely and amicably Discourse it with them: And yet he was many ways a Sufferer for his Nonconformity. He for sometime preach'd once a Fortnight at *Rodenuke*, where a Meeting being discover'd by Two Informers, they Swore against him upon Presumption, that he was the Preacher, though as it fell out, it was not his Day: However he was Prosecuted with much eagerness. Whereupon Esquire *Spademan* (a worthy Gentleman who was owner of the House where the Meeting was) and Mr. *Oldfield* made their Appeal, and gave so clear Proof of his being Ten Miles distant at the Time that was Sworn to, that he was Clear'd: And the Informers being afterwards Prosecuted, were found Perjur'd. Upon which one of them ran away, and the other stood in the Pillory at *Derby*, with this Inscription affix'd, *A Base Perjur'd Informer.* Vol. II.

He spent the latter Part of his Life at *Alfreton*, from whence he took many weary Steps to serve his Master, and was very useful in that Neighbourhood; but at last was forc'd by his Infirmities to cease from his Labours, and departed to his everlasting Rest, *June* 5. 1682. *Ætat.* 55. *

* *He hath built himself a lasting Monument, in a small Piece, Entituled,* The First Last, and the Last First, *against Hypocrisie. The Substance of some Lectures at* Wirksworth. *And in his larger Piece about Prayer, which by many judicious Persons, both* Conformists *and* Nonconformists, *is esteem'd as valuable a Discourse, as any Extant upon the Subject. And the Eleventh Sermon in the* Collection of Country Ministers Farewell Sermons, *on* Psal. 69. 6. *is his.*

After the *Act of Uniformity* pass'd in the beginning of 62, before it took Place in the *August* following, he with all possible Care study'd his Duty, as to the requir'd Compliance; weigh'd Matters fairly in the Ballance; and the Determination which he fix'd on as to his own Practise, was the Result of his mature and deliberate Thoughts. I the rather mention this in his Case, because I have had the very Paper which he drew up upon this Occasion, communicated to me in his own Hand-Writing. 'Tis in the Form of a *Soliloquy*, to which that of the wise Man is perfix'd, *Eccl.* 7. 14. *In the Day of Adversity consider.* 'Tis too long to be here inserted: But I shall transcribe thence a few Passages, that will manifest the Seriousness and Solemnity of his Spirit

Vol. II. Spirit upon that Occaſion, the impartiality of his Thoughts, his Fear of doing any thing in that Critical Juncture which he could not juſtify, and his Concern for Superior Guidance and Conduct, &c.

Conſideration (ſays he) *is the way to Reſolution; and well-grounded Reſolution will bulwark and fortify the Soul, againſt the impetuous Violence of Man, and make it as the Rock to repel the daſhing Waves. To this, O my Soul, I now invite thee*, &c. *Raſh Engagements often end in ſhameful Retreats, and baſe Tergiverſation.* Thou O Fountain of Wiſdom, who giveſt it Liberally and upbraideſt not, to him that asketh, ſhine in upon my dark Underſtanding, let thy Spirit of Truth lead me into all Truth, and ſo direct me in my Conſideration, that it may end in pious Reſolution; and what through Grace I purpoſe, let me by Grace be enabled to perform.

It is not, O my Soul, a light Matter thou art now imploy'd in: It's not thy Food, Cloathing, Maintenance, Family, Wife and Children, that are the main Things conſiderable in this Enquiry. Forget theſe, till thou art come up to a Reſolution in the main Buſineſs. Strip thy ſelf of all theſe in thy Diſquiſitions. Imagine thy ſelf neither to have a Body to be fed and cloth'd, nor a Family to be provided for. Theſe muſt be abſtracted from, and be as the ſmall Duſt of the Ballance, not at all poizing the Scale, this way or the contrary.

It is, O my Soul, the Glory of God, the Credit and Advantage of Religion, the Good of that poor Flock committed to thy keeping by the Holy Ghoſt, thy Miniſtry, thy Conſcience, thy Salvation and the Salvation of others, that muſt caſt the Scale, and determin thy Reſolutions. And where all cannot be at once promoted (or do at leaſt ſeem to croſs one another) it is fit the leſs and more ſubordinate, ſhould give Place to the greater. Thy Miniſtry, thy People, muſt be ſingularly dear and precious to thee; incomparably above Body, Food, Raiment, Wife, Children, and Life it ſelf: But where theſe ſeem inconſiſtent with thoſe higher Things; God's Glory, Religion's Credit and Advancement, the keeping of a good Conſcience, the ſaving of thy ſelf and others, it is fit the latter ſhould take Place. For the other being but Means to theſe, it is fit they ſhould give Place to their End, which ever is or ought to be more noble than the Means. Nay, my Soul, let it ſeem no Paradox to thee, that when the divine Providence hath ſo ordered it, that there is an inconſiſten-

cy between these, the very laying aside the Means shall pro- Vol. II.
mote the end. When thou canst no longer continue in thy Work without dishonour to God, discredit to Religion, foregoing thy Integrity, wounding Conscience, spoiling thy Peace, and hazarding the Loss of thy Salvation; in a Word, when the Conditions upon which thou must continue (if thou wilt continue) in thy Employment are sinful, and unwarranted by the Word of God; thou mayst, yea, thou must believe, that God will turn thy very Silence, Suspension, Deprivation, and laying aside, to his Glory and the Advancement of the Gospel's Interest. When God will not use thee in one kind, yet he will in another. A Soul that desires to serve and honour God, shall never want Opportunity to do it: Nor must thou so limit the Holy One of Israel, *as to think he hath but one Way in which he can glorifie himself by thee. He can do it by thy Silence, as well as by thy Preaching, thy laying aside, as well as continuance in thy Work. Oh put on that Holy indifference (as to the Means, so the End be but attained) which the blessed Apostle expresses,* Phil. 1. 20. That Christ might be magnify'd in his Body, whether by Life or by Death. *Nor should it seem incredible unto thee, O my Soul, that he who could make Figgs Effectual to cure a Plague-sore, and Clay and Spittle to open the Eyes of the Blind, should also be able to turn thy Suspension from thy Work, to the Advantage of the Ends of thy Work. Canst thou think God would, or his Church, should have lost one Sermon of those his precious silent Ambassadors,* Dod, Cleaver, *&c. (whose Labours in the Work of the Ministry were far more profitable than thine) if he could not have glorify'd himself, and advantaged his Church, as much or more by their Suspension from, than Continuance in their Employment? Let God have the disposal of thee, and doubt not but he will use thee for his own Glory, and his Churches Good, his Respect to which is infinitely greater than thine can be.*

But there is, O my Soul, a Scylla *and* Charybdis *in this Voyage thou art making; a Rock, both on one side and the other; and therefore beware, lest thou make it a light Matter to be laid aside from thy Work. Examine; Hast thou so faithfully discharg'd thy Duty, that thou mayst take Comfort in the Review of it, when suspended from it? Do not abundance of Failings, Follies, Neglects, Misspent-time, Sinister-ends, base Self seeking, Unprayerfulness, Idleness, Hypocrisie, &c. present themselves to thee, when thou beginnest*

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neſt to review the Courſe thou haſt run? Think how little Service thou haſt done for God or his Houſe. How heavy will thy Account be, if to thy Removal from thy Work be added, the ſtinging Remembrance of Unfaithfulneſs in it? Haſt thou not by thy Miſcarriages juſtly provok'd God to ſpit in thy Face, and lay thee aſide as a broken Veſſel? Is not this Diſpenſation the Fruit of thy own Sin, as well as (yea, more than) of others Malice? Learn O my Soul to put every Cauſe in its right Order. God is the Juſt Diſpoſer of this Providence: Men tho' acting maliciouſly and unjuſtly, yet are the Inſtruments of his Juſtice; thy Sin juſtly provoking God, to ſuffer Men unjuſtly to lay thee aſide. Neither will the Righteouſneſs of the Cauſe wherein thou ſuffereſt, excuſe thy Unrighteouſneſs, which is the procuring Cauſe of thy Sufferings. Learn then O my Soul, to juſtify God, to be ſilent towards Men, and to condemn thy ſelf. But there's another Rock, againſt which thou art in danger of Splitting. Take heed O my Soul, leſt that be charg'd on God's Providence or Mens Injuſtice, which is caus'd by thy own Wilfulneſs and Obſtinacy. If that which thou calleſt Conſcience and Duty, be found Refractorineſs and Sin, thou not only loſeſt thy Reward, but incurreſt the Guilt of thy own Suffering, and thinking to charge others, wilt be found Acceſſary thy ſelf to thy own Murder, as a Miniſter. Here then lies the ſtreſs of the Conſideration thou art upon; whether the Grounds upon which thou art to ſuffer will bear thee out? Whether thou ſhalt ſuffer as a Chriſtian for Righteouſneſs ſake? Whether the Cauſe of Suffering be as weighty as the Suffering it ſelf is like to be? That if thou findeſt it otherwiſe, thou mayſt (Dum res in integro eſt) *make a timely Retreat. I charge thee O my Soul, to lay aſide all Prejudices, Præpoſſeſſions, and Reſpects to, or Siniſter Conceptions of, Men of the one or the other Party. Away with carnal Wiſdom, leaning upon thy own Underſtanding. Let the Word of God Umpire,* And becauſe (O Bleſſed Father) the way of Man (to know as well as do it) is not in himſelf; nor is it in Man that walks to direct his Steps, I again and again implore directing Grace: Lead me O Lord by thy Counſel; make thy Way plain before me; lead me in a plain Path; and into the Land of Uprightneſs. Let not former Errors be puniſh'd, in thy leaving me to err in this Thing. Lord ſhew me thy Way, and thro' Grace I will ſay it ſhall be my Way. What can a poor weak Creature ſay more! Thou

Thou knoweſt Lord the Heart of thy Servant; O diſ- Vol. II.
pel Clouds of Ignorance, Prejudice, Paſſion; take off all preponderating Weights and Propenſions; caſt the Scales which way may be moſt for thy Glory, thy Churches and my Peoples Good, the Peace of my own Conſcience, and the Salvation both of my own and others Souls.

And canſt thou (O my Soul) think of laying down, or being laid aſide from thy Miniſtry upon a light Occaſion? Muſt Matters of Indifferency give thee a Superſedias? *Oh take heed, leſt if like* Jonah *thou overrunneſt thy Embaſſy, through Diſcontent, thou be feteh'd back with a Storm. Poize the Burden, that is to be laid upon thee; that if thou canſt bear it (tho' with ſome Trouble and Reluctancy) thou mayſt yet abide in the Vineyard. What if Men be* Pharaohs *Task-maſters, impoſe ſuch Burdens as thou mayſt even groan under; if they be only Burdens and not Sins, they muſt be born and not ſhaken off. Nothing but a Neceſſity of ſinning in the doing, can abſolve thee from that Neceſſity, which is laid upon thee of Preaching the Goſpel, and ſhelter thee from the Influence of that Wo, which is denounc'd againſt thee, for not Preaching it. The plain Queſtion then, which lies before thee, O my Soul, (and in the right Reſolution whereof conſiſts the Comfort of Suffering, or the Duty of continuing at thy Work) is, Whether the Conditions that are impos'd (without performing which, thou muſt leave thy Place and Employment) be ſinful or no? Sinful, I ſay, not only in the Impoſition of them, but in Submiſſion to them?* Whether thou canſt without ſinning againſt God, his Church, thy People, thy Conſcience, and Soul; (all or any of theſe) ſubmit to the preſent Conditions of continuing in thy Place and Employment? *Here's no room for comparing Sin with Sin*: viz. *Whether it be a greater Sin to leave thy Miniſtry, or perform ſuch a ſinful Condition? There is no ſuch perplex'd Caſe, unleſs it be made ſuch, wherein thou art neceſſitated to Sin, or do the leaſt Evil, tho' the greateſt Good might come of it. Nor is it thy Sin to deſiſt, when thou canſt not without Sin go on, but theirs who thruſt thee out, by impoſing a Neceſſity of ſinning on thee, upon Suppoſition of thy Continuance in the Miniſtry. Nor is there any Room to compare Sin with Duty. 'Tis not pretence of doing God the greateſt Service, or performing the weightieſt Duty, that will excuſe the leaſt Sin, tho' that Sin capacitated or gave us the Opportunity for the doing that Du-*

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ty. Thou wilt have little Thanks (O my Soul) if when thou art charg'd with corrupting God's Worſhip, falſifying thy Vows, &c. Thou pretendeſt a Neceſſity of it in Order to thy Continuance in the Miniſtry, &c.

Afterwards he proceeds particularly to mention and conſider the Conditions of the continu'd Exerciſe of his Miniſtry, ſaving that as to the Book of *Common-Prayer* with its Amendments, it not being then Extant, he was forc'd to ſuſpend his Thoughts concerning it. And upon the whole he concludes, that to hold on in the Publick Exerciſe of his Miniſtry, to him would be Sin.

I have not taken the Pains to tranſcribe theſe Hints, which ſo plainly diſcover the Impartiality of Mr. *Oldfield* in his Conſideration of the Caſe of Conformity, as if he were the only Perſon that could be inſtanc'd in; (for there were many others of whom 'tis evident, that they acted in this Affair with equal Care and Seriouſneſs:) But becauſe this is the moſt ſolemn and expreſs Debate of that Nature, drawn up in Writing, which hath as yet fallen into my Hands. And methinks he that obſerves that Openneſs to Divine Light, that concern for ſpecial Conduct, that readineſs to yield to it without reſerve, and that unbyaſs'd Temper of Spirit that breaths in theſe Strains, ſhould hardly be able to ſuppoſe that ſuch an one, could be ſo far left of God, in a Matter ſo momentous, as to take a Courſe in which he could not be able to approve himſelf to him, whoſe Aid he ſo earneſtly deſir'd, and was ſo ready to yield to. Withal, I cannot but apprehend that the ſober Conſideration of this ſingle Inſtance, may convince ſome on both ſides of no ſmall Miſtake, in their Determination as to their own Conduct in this weighty Affair; in which ſuch as proceed haſtily, do often upon ſecond Thoughts find Cauſe to charge themſelves with Raſhneſs; which is not to be avoided, unleſs ſome ſuch Method as this be taken. For where Self-Intereſt is deeply concern'd, and Affections are probably pre-engag'd, 'tis not fit to run immediately into Argument and Reaſoning, but highly neceſſary that the Mind be prepar'd to weigh what may be alledg'd on both ſides with Impartiality: And particularly, that it be wrought into ſuch a Submiſſiveneſs and Self-denial, as ſhall make it capable of entertaining the Evidence on that ſide, which is like

like to be moſt diſadvantageous. And they may greatly deceive themſelves, who preſume they are fit Judges upon their meer Reaſoning, of ſuch a Matter, till they have firſt brought their Minds to ſuch a Temper. 'Tis as if a Man going to uſe a pair of Scales, ſhould be mightily concern'd about the Weights he puts in it, without any Care of the Ballance, whether it be even or deceitful. But whoever takes ſuch a Method as this in poizing his Spirit, (with an Eye caſt ſeriouſly upward to the Fountain of all Wiſdom) before he proceeds to weigh the Merits of the Cauſe in debate, ſhall have unſpeakable Satisfaction upon reflecting afterwards; and on which ſide ſoever his Determination falls, he may be eaſie and undiſturb'd, under all the Iſſues and Conſequences of that Determination.

Sandeacree: Mr. *Joſeph Moore* *. Born at *Nottingham*, and Educated in St. *John*'s-*College* in *Cambridge*, when Holy Dr. *Tuckney* was Preſident. He was ſober-minded from his Youth. He entred Young into the Miniſtry; but his Youth was not deſpicable, being Grave, Serious, and Savoury. After his Ejectment, he ſpent the reſt of his Time in divers private Families, in Praying, Preaching, and Catechizing. He was a hard Student, a ſearching Man, and a pertinent profitable Preacher. He liv'd well, and dy'd happily, *Nov*, 25. 1684.

* *He has a Sermon on* 2 Pet. 1. 15. *in the* Collection of Country Miniſters Farewel Sermons; *being Sermon* 15.

Norton: Mr. *Jeremy Scoales*. He was born in *Salford* near *Mancheſter* in *Lancaſhire*. When he was Ejected from his Living, he remov'd to his Native Place, and liv'd on his Eſtate. He was very Induſtrious in his MASTER's Work, and preach'd as he had Opportunity. He was wont to take much Delight in Days of Prayer and Humiliation, in which he was often charg'd by his Brethren with holding out too long; tho' he was uſually pertinent and acceptable. He was an upright hearted Man. He dy'd, *Apr.* 27. 1685. *Ætat.* 56. He left a Son behind him in the Miniſtry, among the Nonconformiſts.

Eyam in the *Peak*: Mr. *Stanley*, M. A. He was born at *Duckmonton* Three Miles from *Cheſterfield*. His firſt Publick Employment was under Mr. *Cart* at *Hanſworth*. For Three Years he was Preacher at *Dore*

Vol. II. Chappel, in the Pariſh of *Dronfield*; and Eight Years after, at the Parochial Chappel of *Aſhford* in the Pariſh of *Bakewel*; whence by thoſe then in Power, he was in 44 Tranſlated to the Rectory of *Eyam*, where he continu'd his Labours till *Bartholomew*-Day 62. He was an eminent Preacher; and a very viſible and audible Confuter, of thoſe who adventure to decry free conceived Prayer; ſaying, there is no ſuch Gift, whereby Perſons can ſuit their Prayers to Divine Povidence, and their own and others particular Caſes. When he could not ſerve his People Publickly, he was helpful to them in Private; eſpecially, when the Peſtilence prevail'd in that Town. He Officiated amongſt them with great Tenderneſs and Affection, during that Sore and very Mortal Viſitation, which in that little Place cut off 259 grown Perſons, and 58 Children. And yet even at that very Time did ſome who might have been better employ'd, make a Motion to the Lord-Lieutenant of the County, the Noble Earl, Grandfather of the preſent Illuſtrious Duke of *Devonſhire*, to remove him out of Town. Who like himſelf, made ſuch Reply as this; *That it was more reaſonable, that the whole Country ſhould in more than Words teſtifie their Thankfulneſs to him, who together with his Care of the Town had taken ſuch Care, as none elſe did, to prevent the Infection of the Towns adjacent.* He dy'd in 1670. ſatisfy'd to the laſt in the Cauſe of Nonconformity, and rejoycing in his Sufferings on that Account.

* *He hath nothing extant, but his Farewel Sermon to his People in a Book call'd,* England's Remembrancer. *It is Sermon* 16. *on* Zeph. 3. 18 *And an Account of the Life and Character of Mr.* Hieron, *and other* Derbyſhire *Miniſters*, 4to.

Pentridge: Mr. *Robert Porter* *. Born in *Nottinghamſhire*, and bred in *Cambridge*. His Parts were great and quick, his Fancy very Rich and Pregnant, and his Wit rendred him the Deſire and Pleaſure of Gentlemen in Converſation. And after God had touch'd his Heart, which was quickly after his coming from *Cambridge*, he betook himſelf to ſevere Studies and a ſtrict Converſation. His Proficiency was conſiderable. Few Men better underſtood their Bible than he. His Judgment was Solid, and his Eloquence Natural, and greatly Scriptural. The People he ſettled amongſt were poor, but his Labours were great, and very proſperous

among

among them. His ſtated Income was not above 15 *l. per Ann:* But being greatly belov'd by the Neighbouring Gentry, and other Perſons, they rais'd it to near Fifty. He was invited, and would have been welcome, where he might have had much more, but he refus'd, becauſe he found his Labours proſperous, and thought their getting a ſuitable Supply would be difficult if he ſhould leave them. He was abundant in Prayer and Preaching, and Catechizing, and viſiting his Pariſhioners from Houſe to Houſe: Inſomuch as that if the meaneſt Perſon in his Pariſh were either Sick, or nigh the Hour of Travel, or in any other Difficulty or Strait, he was always ready to Pray with them, or give them a Sermon ſuited to their Exigencies, in which he had a marvellous Faculty, as to which very few exceeded him. When he was Ejected in 62, he kept as long as he could within the Pariſh, to help his People in Private, when he might not do it Publickly. Sometimes he preach'd in his own Houſe; ſometimes he went by Night, or by One or Two of the Clock in the Morning, to an obſcure Houſe about a Mile off, till the coming out of the *Oxford* Act, when he retir'd to *Mansfield*, where he ſpent the reſt of his Days. From thence he would often viſit his former Charge and Flock, keeping Days of Prayer with them, *&c.* And many a dark Night hath he been engag'd in Travelling in dirty and dangerous Ways, on their Account, to ſhew his ſincere Regard to their Souls good. At *Mansfield* he attended on the Publick Worſhip, and kept his Meetings before or after the Publick Service, that he might not interfere. His Latitude was great: For he went much upon the Principles of the Old Moderate Nonconformiſts, ſuch as Mr. *John Ball*, &c. Such Love did he conciliate there, thro' the Blameleſsneſs and Pleaſantneſs of his Converſation, and his diſcreet Management of himſelf, as that when others were clap'd into Priſon, upon that which was call'd the Lord *Ruſſel*'s Plot, a conſiderable Perſon who conſtantly kept to the Publick, and whoſe Judgment was fix'd that way, went to the Lord-Lieutenant, and offer'd to be bound Body for Body for him, for his good Behaviour, that he might peaceably ſtay at Home. The offer was accepted; and Mr. *Porter* continu'd in his own Houſe without Suſpicion or Diſturbance. Vol. II.

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An handſome Comprehenſion with a fit Indulgence would greatly have pleas'd him. He was look'd upon as the greateſt Oracle of Bleſſing in thoſe Parts, and highly valu'd by his Brethren, who us'd to Converſe with him upon difficult Caſes, and paid a great Deference to his Judgment. He dy'd at *Mansfield*, Jan. 22. $16\frac{89}{90}$. His great Excellency lay in ſuitable Pathetick Preaching upon all Occaſions, and an extraordinary Gift in Prayer; in which Duty he would be particular in his Remembrance of the Church of God, the State of the Nation, and the Caſes of his Friends and Relations. When one of his Hearers came to viſit him a little before his Death, he us'd this Expreſſion to him: *Never did any one go with more Joy to his moſt pleaſing Recreation, than I have gone to* Longcroft-Fields, *to Preach to you.*

Mickleover: Mr. *Samuel Charles*, M. A. Born at *Cheſterfield*, Sept. 6. 1633. and educated in *Cambridge*, in *Corpus-Chriſti-College*. He was Ordain'd to the Sacred Miniſtry in 1655. His firſt ſettled Miniſterial Labours were at *Kniveton*, and then he reſided in Sir *John Gell*'s Family at *Hopton*. Afterwards he was preſented by Sir *John Curzon*, to this Pariſh of *Mickleover*. His early Labours in the Miniſtry were Affectionate, Judicious, and Succeſsful. He exercis'd a particular and conſtant Watch over his own Soul, eſpecially in ſolemn Duties, publick, private or ſecret. He labour'd for ſome time under ſevere and ſtrong Temptations, which increas'd his Spiritual Experience. He obſerv'd the Day of his Ejection out of his Living as a Faſt, all his Life after. When he left his Parſonage-Houſe, he wrote thus in his *Diary*: *For thy Sake, O Lord, I left my Houſe. So far as I can look into mine own Heart, for thine only, have I left Houſes and Lands; may I have my Hundred-fold, (which upon the Bond of thy Promiſe thou oweſt me) in the World to come. It was ſaid of* Abraham *that he went out, not knowing whither to go: I am ſure I went out not knowing whither to go.* Tho' he met with many Difficulties as a Nonconformiſt, yet they were Sanctified to his Spiritual Advantage. One time he ſays in his *Diary*, that *he could not apprehend, but that if he had Conform'd, he had gone to Hell.* His longeſt Settlements after his being turn'd

out,

out, were at *Belper* and *Hull*. While he was in *Derbyſhire* he preach'd up and down, and had no particular Flock. At *Hull* he labour'd ſeveral Years with Faithfulneſs, and Diligence, and Acceptance. Concerning his Impriſonment at *Hull*, he writes thus: *A Priſoner for Chriſt. Good Lord! What is this for a poor Worm! Such Honour have not all his Saints. Both the Degrees I took in the Univerſity have not ſet me ſo high, as when I commenc'd Priſoner for Chriſt.* In another place in his *Diary*, ſpeaking of Mr. *Baxter's Call to the Unconverted*, he gives it the Character of, *a Book ſufficient to perſuade to any thing but Holineſs.* He was well skill'd in the *Oriental* Languages, a great Hiſtorian, a ſolid and acute Divine, and a ſmart and awakening Preacher. God ſingularly bleſs'd his Labours among the People at *Hull*, and his Carriage in that Place procur'd him much Reſpect from the Magiſtrates of the Town: But the Earl of *Plimouth* coming thither after that he was made Governor of it, ſent for the Mayor and Aldermen, and with great vehemence urg'd them to ſuppreſs the Meetings of the Diſſenters; threatning them with the Loſs of their Charter if they did not. One of the Aldermen (Mr. *Duncalf* by Name) told the Earl that by many Years Obſervation he found, that the *Diſſenters* that dwelt among them were Pious and Peaceable Men, and Loyal Subjects to the King, and therefore he being an Old Man, and going into another World, would have no Hand in Perſecuting them. But this did not hinder his Lordſhip from preſſing the Matter ſo far, as that the Mayor and Aldermen ſent immediately to apprehend Mr. *Charles* and Mr. *Aſhley*, the Miniſters of the Two Diſſenting Congregations in that Town. Mr. *Aſhley* had ſo much Warning given him, that he made his Eſcape out of Town, before the Officers came to his Houſe: But Mr. *Charles* was taken, and brought before the Mayor and Aldermen, who committed him to Priſon. The freedom of Speech which he us'd while he was before the Magiſtrates, made ſome Men Angry: which coming to his Ears the next Day, he wrote an Account of all that he ſaid, and ſent Copies to ſeveral of his Friends, to prevent the miſrepreſenting his Diſcourſe by thoſe who were diſpleas'd at it. Having obtain'd a Copy of it, I ſhall inſert it here.

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It was on *February* the 2d, 1682 that he was brought before the Magiſtrates of the Town of *Hull*, and being come into their Preſence, he began thus:

MR. *Charles:* I am here my Maſters in Obedience to your Warrant, What's your Pleaſure with me? But I pray you Conſider before you do any thing, that the impriſoning of the Miniſters of the Goſpel is the Devil's Work: And I do not apprehend, you can do his Work and eſcape his Wages.

Aldermen: Mr. *Charles*, we expected another manner of Salutation from you.

Mr. *Charles*, What manner of Salutation Gentlemen, did you expect from me?

Ald. A Salutation of Peace: You are to Preach the Goſpel of Peace.

Mr. *Ch.* I am ſo; And alſo the Terror of the Lord, to all wicked and impenitent Sinners, and hard-hearted Hypocrites.

Ald. You are ſo.

Mr. *Ch.* But my Maſters, are there no Malefactors in *Hull*, but Two Miniſters of the Goſpel, Mr. *Aſhley* and I? Are there no Drunkards, no Swearers, no Sabbath-breakers? Nay if you look into your Cellars, is there nothing of the Growth and Product, and Manufactory of the *French* King's Dominions?

Mayor, You may Inform. And thereupon he was order'd to withdraw.

Being call'd in a little after, the Diſcourſe was continu'd thus:

Ald. Mr. *Charles*, have you taken the Oaths of Allegiance and Supremacy?

Mr. *Ch.* I am ready to take them.

Ald. Are you in Holy Orders, according to the Church of *England*?

Mr. *Ch.* I came not here to accuſe myſelf.

Ald. Do you Preach?

Mr. *Ch.* You know what I do.

Ald. Do you not inhabit the Town? and have you not an Houſe in *Mytton-Gate*?

Mr. *Ch.* You can tell as well as I. But Gentlemen, before you paſs any ugly Sentence, conſider the Dying

Votes

Votes of the laſt *Weſtminſter* Parliament of immortal Honour. Vol. II.

"RESOLVED, that the Execution of the Pe-
"nal Laws upon Diſſenting Proteſtants, is at this time
"Grievous to the Subjects, and a furtherance to Pope-
"ry, and a weakening to the Proteſtant Religion, and
"Dangerous to the Kingdom.

Ald. It was not their Dying-Votes.

Mr. *Ch.* They were their Dying-Votes.

Ald. It was the Papiſts that they intended.

Mr. *Ch.* It was on the behalf of the *Diſſenting-Proteſtants*, that the Votes paſs'd.

Ald. Do you call the Execution of the King's Laws, ugly Work?

Mr. *Ch.* But before you execute the King's Laws, (God bleſs him, and prolong his Life, and ſend him to outlive me) I pray you hear me this one thing. There have been ſome Perſons in *England* that have made as great a Figure in the World, as any in *Hull*, (no diſparagement to the worthieſt of you) that were hang'd for Executing the King's Laws.

Ald. That is Sedition!

Mr. *Ch.* Sedition! Sedition! And all our Chronicles and Hiſtories, and ſeveral of our Law-Books, and Acts of Parliament ring of it. But if you will execute the Law, pray do not out-do the Law: For it is ſevere enough upon us.

Ald. If we do, you may look for your Remedy.

Mr. *Ch.* Remedy! I had rather never be Sick, than be put to look for my Remedy.

Ald. When was there ever any hang'd for Executing the King's Laws? There never was any ſuch thing.

Mr. *Ch.* Yes; *Empſon* and *Dudley*, for Executing the King's Laws in *Harry* the Seventh's Time, were hang'd in the firſt Year of *Harry* the Eighth. And this very Law which you are about to execute upon me, was obtain'd of a Parliament of that Conſtitution that was carry'd but by Two Votes, of an 105 Yea's, againſt 103 Noe's.

Ald. What Conſtitution was that Parliament of? Was it not of King, Lords and Commons?

Mr. *Ch.* Yes, Yes, Yes.

Ald.

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Ald. We did not ſend for you to Preach to us.

Mr. *Ch.* I doubt you want one to tell you the Truth.

Ald. We have a Proteſtant Church, and a Proteſtant Miniſtry.

Mr. *Ch.* Long, Long, Long may you ſo have. Yet I pray let me acquaint you with this: The Jews had a Church Eſtabliſh'd by GOD's own Law, and a Miniſtry Eſtabliſh'd by Law, and yet their Silencing, Impriſoning, and Murdering a few poor Fiſhermen that were Commiſſionated by the Redeemer of the World, to Preach the Everlaſting Goſpel, coſt 'em ſo dear, that GOD has not done reckoning with 'em unto this Day: And it is now above 1600 Years ago.

Ald. It was not for Silencing the Apoſtles; it was for Crucifying Chriſt.

Mr. *Ch.* It was ſo indeed: But that did not fill up the Meaſure of their Sin, nor bring the Wrath of God upon them and their Poſterity, to the uttermoſt, till they forbad the Apoſtles to Preach to the Gentiles, that they might be ſaved, 1 *Theſſ.* 2. 15, 16.

Ald. We have as Learned Men in the Church of *England* as you. Mr. *Ch.* Yes, Yes: Some whoſe Books I am not worthy to wipe the Duſt from.

Town-Clerk, He does not ſpeak as he thinks.

Mr. *Ch.* How can you tell that, unleſs you were GOD Almighty, the Searcher of Hearts, whoſe Prerogative only that is? Are not you the Town-Clerk?

Town-Clerk, Yes.

Mr. *Ch.* I wiſh you had as much Wiſdom and Honeſty as the Town-Clerk of *Epheſus* had; he took the part of the Bleſſed Apoſtle St. *Paul*: But you are very briſk againſt me. I pray you Gentlemen, do not judge my Caſe, and deprive me of my Liberty, by a piece of the Law, but let the whole *Act* be read.

Ald. 'Tis a long Act, and we muſt go to Dinner.

But one of them ſaid, It is a ſhort Act, a ſhort Act; let it be Read. For which he had little Thanks given him by ſome. However the Act was read; and then they went on.

Mr. *Ch.* Where are the Two Witneſſes? Let me ſee them Face to Face, (according to the manner of *England*) that will Swear I was the Parſon, Vicar or Curate, and did refuſe to give my Aſſent and Conſent to take the Oath, and to make the Declaration, according to the *Act of Uniformity*.

Ald.

Ald. It is no matter.

Mr. *Ch.* There muſt needs be Proof, that I am ſuch a Perſon as the Act deſcribes; for there are more Preachers in *Hull* than Mr. *Aſhley* and I: And you may as well, if you have not Proof that I am the Parſon, Vicar or Curate, ſend for the Man that goes next by in the Streets, and execute the Five Mile Act upon him.

Ald. Do you think we ſit here like a Company of Fools: Will you take and ſubſcribe the Oath, according to the Act?

Mr. *Ch.* Let me ſee it prov'd according to the Act, that I am concern'd in it, and then I will tell you more of my Mind.

Ald. You do Preach; you do Baptize; you do Adminiſter the Sacrament.

Mr. *Ch.* Did you ſee me?

Ald. No; but we did hear ſo.

Mr. *Ch.* And will you deprive a Man of his Liberty by hear-ſay? You may then find your ſelves Work enough, as the World goes. —Upon this they order'd him to withdraw; and he was carry'd from the Hall to the Goal, where he was impriſon'd for Six Months: After which he was ſet at Liberty, and continu'd Labouring among his People to the Day of his Death.

He was an excellent Scholar, an accurate Lively and Succeſsful Preacher; indefatigably Studious; very Retir'd and Devout, and of a warm Temper, and bold Spirit: A prudent Oeconomiſt, and zealous Reprover of Reigning Vices; of firm Health till overtaken with the Students Diſeaſes, the Stone and Strangury, which he bore with invincible Patience, and of which he dy'd, *Dec.* 23. 1693. And as he liv'd in great Integrity, ſo he dy'd with great Peace and Comfort, yea, Aſſurance and Triumph: Such indeed as but few, either Miniſters or Private Chriſtians, now-a-Days reach unto.

Marſton upon *Dove*: Mr. *John Bingham*. He was born at *Derby*; educated at *Repton* School, under Mr. *Whitehead*, and was afterward of St. *John's-College* in *Cambridge*, where he ſtay'd till he was about Twenty four Years of Age, and then remov'd to *London*, for the Cure of a ſore Foot, that was hurt when he was a Child. He was Two Years under the Surgeon's Hands, and at laſt was forc'd to have his Leg taken off; and declar'd afterwards, that one Dreſſing was more Pain to him,

Vol. II. him, than the parting with it. The Anguiſh of his Leg had turn'd him as white at Twenty ſix Years old, as he was when Eighty Years of Age. He liv'd for ſome time a Chaplain, and about the Year 40 he was choſen middle Maſter of the Free-School at *Derby*; and afterwards was the Chief Maſter. He could not for a great while, prevail with himſelf to undertake a Paſtoral Charge, but was at laſt prevail'd with, and preſented by the Earl of *Devonſhire* to the Vicaridge of *Marſton*, of about 70 *l. per Annum*; in which he continu'd till 62, and then was Ejected. Upon the coming out of the Five Mile Act he remov'd to *Bradly-Hall*, where he continu'd Three Years, and taught ſeveral Gentlemens Sons, who Boarded with him. From hence he remov'd to *Brailsford*, where he liv'd Seven Years, but met with ſome Trouble, and was Excommunicated by the procurement of the Incumbent, tho' he was a Man of great Moderation and Temper, and us'd to attend with his Family at Church every Lord's-Day-Morning; tho' in the Afternoon he preach'd in his own Houſe, to the Number that was not Prohibited by the Act. Upon King *Charles*'s Indulgence he preach'd at *Hollington*, where his Friends, Mr. *Seddon*, Mr. *Charles*, Mr. *Ogden*, and Mr. *Samuel Hieron*, had alſo their Turns. Mr. *Bingham*'s Excommunication made a great Diſturbance in *Brailsford*-Pariſh, and therefore to avoid giving Offence, he remov'd to *Upper-Thurneſton* in *Sutton*-Pariſh, where he and his Wife and Children lie interr'd.

He was a good Scholar, and well acquainted with the Languages. He was Subſcriber to the *Polyglot-Bible*, and ſtirr'd up others to incourage ſo Noble a Work. He was one of Remarkable Temperance, of a Charitable Diſpoſition, and of true unaffected Piety; loving real Goodneſs whereſoever it appear'd, how much ſoever Perſons might differ from him in their Sentiments. He was for Occaſional Conformity to the Eſtabliſh'd Church. He kept himſelf from the Errors of the Times, when there were ſo many Sects and Diviſions: and conſtantly attended on the Claſſis of Miniſters that met at *Derby* to reform ſuch Abuſes.

He was always Chearful under the greateſt Difficulties, contented and Thankful in all Circumſtances, and a great Contemner of the World, when it interfer'd with his Conſcience. One Inſtance of it deſerves a Remark,

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Remark, which was this. Dr. *Sheldon* the Archbiſhop of *Canterbury*, with whom he had an Intimacy of a long ſtanding, wrote to perſwade him to conform to the Church, telling him, that he lay ſo near his Heart, that he would help him to any Preferment he deſir'd, He in return acknowledg'd his Favours, and intimated, that they Two had not been ſuch Strangers, but that he might very well know his Sentiments; and gave it him under his Hand. that he would not offer Violence to his Conſcience, for the beſt Preferment in the World. He was a Perſon of great Faith in the darkeſt Times; and bore up his Spirit in confidence that all things would work together for good to the Church of God.

About the 70th Year of his Age he got a fall from his Horſe, and broke his Arm, but was well recover'd of it again. About a Year after, he was taken with a Tertian, and then with a Quartan Ague, that held him Three Years, and brought him ſo low, that his Friends thought that every Fit would prove his Laſt: And yet when the Fits were gone off, he would often ſay, he was fully perſwaded, and very confident, he ſhould live to ſee a very great Change, tho' he knew not which way it would be effected. He liv'd ſeveral Years after his Ague left him, but remain'd ſo weak, that he could not walk any otherwiſe than between Two. According to his Expectation, he did live to ſee a great Change; *viz.* King *William* and Queen *Mary* ſettled upon the Throne of *England*, which much rejoyc'd him. He had no Diſtemper upon him but Old Age, which prevailing, he grew weaker and weaker, and expir'd as a Lamp goes out for want of Oil. He reſign'd his Soul to God on the Lord's-Day, about Four a Clock in the Evening, *Febr.* 3. $168\frac{8}{9}$, about the 82d Year of his Age. His Funeral Sermon was preach'd by Mr. *Crompton*, from *Pſal.* 12. 1.

Mackworth: Mr. *Samuel Ogden*. He was born in the Pariſh of *Oldham* in *Lancaſhire*. After due preparations in the Grammar-School, he was ſent to *Chriſt-College* in *Cambridge*, where he was under the Tuition of Mr. *Ball*, Son of the Famous Mr. *John Ball* of *Whitmore* in *Oxfordſhire*; and was Co-temporary with Mr. *Borfet* Mr. *Leadbeter*, and ſeveral other

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By the Committee for Plunder'd Miniſters, *Sept.* 17th. 1652.

Whereas this Committee have the 10th *of* June 1646. *Order'd that the Impropriate Tythe Corn, Tythe Hay, and Tythe Barn of* Great Huckley *amounting to* 10 l. per Annum ; *and the Tythe Corn and Hay of* Little Huckley, *within the Pariſh of* Hope, *and County of* Derby *worth* 20 *Nobles* per Annum, *ſequeſtred from* Rowland Eyre, *Papiſt and Delinquent* ; *and the Tythe Corn and Hay of* Buxton *and* Blackwell, *and the Tythe Wool and Lamb of* Blackwell *in the ſaid County, ſequeſtred from the Earl of* Newcaſtle *Delinquent, Impropriator thereof, worth* 16 l. per Annum, *amounting in the whole to the Yearly Sum of* 32---13---4, *ſhould be paid to, and for increaſe of, the Maintenante of the Miniſter of the Chappel of* Buxton, *annexed to, and but Eight Miles diſtant from the ſaid Church of* Bakewell ; *the preſent maintenance belonging to the ſaid Chappel being but* 8 l. *a Year : It is therefore ordered that the ſaid Yearly Sum of* 32.---13.---4, *be from henceforth continu'd and paid unto* Mr. Samuel Ogden, *Miniſter of the ſaid Chappel of* Buxton : *And the Commiſſioners for Sequeſtrations in the ſaid County, are requir'd to pay the ſame from time to time, according to the purport of an Act of this preſent Parliament in that behalf.*

John Davers. *Peter Temple.*
Gilbert Millington. *Roger Johnſon.*

ther good Scholars and ſerious Chriſtians, of whom he us'd often to ſpeak with pleaſure. When he had finiſh'd his Academical Studies, he return'd into the Country, and Marry'd the Daughter of Mr. *Burnet* Miniſter of *Oldham*, a Grave Strict and Pious Old Nonconformiſt, formerly Miniſter of *Uppington* in *Shropſhire*, but being driven thence by the ſeverity of the Biſhop of that Dioceſe, he fled to *Mancheſter*, and at laſt fix'd at *Oldham*, where he continu'd Miniſter of the Pariſh as long as he liv'd. Mr. *Ogden* ſoon after his Marriage ſettled at *Buxton* in *Derbyſhire* in 1652. And he had an Augmentation allow'd him by an Order which is here tranſcrib'd in the Margin. *

For as much as Samuel Ogden B. A. *hath Addreſs'd himſelf to the Claſſical Presbytery of* Wirkſworth, *in the Province of* Derby, *according to the Ordinance and Direction of Parliament, for the Ordination of Miniſters by the Claſſical Presbyteries; deſiring to be Ordained a Preaching Presbyter, for that he is called to the Work of the Miniſtry, in the Chappelry of* Buxton ; *and hath exhibited unto the ſaid Presbytery, ſufficient Teſtimoniols (now remaining in their Cuſtody)*

And being thus provided of a Settlement, and Maintenance, he apply'd himſelf to the Claſſis of *Wirkesworth* for Ordination, which he accordingly receiv'd: And the Certificate thereof is here annex'd.

Custody) *of his competent Age, of his unblameable Life and Converſation, of his Diligence and proficiency in his Studies, of his fair and direct Calling unto the aforemention'd place, by the People there, to whom the choice belongs, as is Certified:*

We the Miniſters of the ſaid Presbytery have by the Appointment thereof, Examin'd him according to the ſaid Ordinance; and finding him to be duly Qualified and Gifted, for that Holy Office and Employment, (*no juſt exceptoins being made againſt his Ordination and Admiſſion*) *we have approv'd him: And accordingly in the Church of* Wirkſworth, *upon the Day and Year hereafter expreſs'd, we have proceeded Solemnly to ſet him apart, to the Office of a Preaching Presbyter, and Work of the Miniſtry, with Faſting and Prayer and Impoſition of Hands; and do hereby as far forth as concerneth us, actually admit him unto the ſaid Charge, there to perform all the Offices and Duties of a faithful Miniſter of* JESUS CHRIST.

In Witneſs whereof We have hereunto ſubſcribed our Names, the 27th *Day of* September, *in the Year of our* LORD. *according to the Computation of the Church of* England, 1653.

Rober Porter, *Miniſter of* Pendrige: *Moderator.*
Tho. Shelmerdine, *Miniſter of* Matlock.
Martin Topham, *Min. of* Wirkſworth.
Edward Pole, *Miniſter of* Bonteſhall.
John Oldfield, *Miniſter of* Carſington.
Samuel More, *Miniſter of* Aſhborn.
Thomas Miles, *Miniſter of* Bradburn.

But in the Year following, Mr. *Ogden* was preſented to the Parochial Chappel of *Ffairfield*, by the Earl of *Rutland*, the proper Patron. This lies very near *Buxton*, and has been uſually ſerv'd by the very ſame Miniſter that Officiates at *Buxton*. But notwithſtanding that he had the preſentation of the Patron he was oblig'd to get the Approbation of the *Tryers*, in *London*: And he accordingly apply'd himſelf to them for that purpoſe, making a Journey thither to obtain their Concurrence. The Form in which they approv'd him is here added, for the ſatisfaction of the Curious, who may not eaſily meet with ſo authentick an Account how things of this kind were manag'd in that Juncture.

Know all Men by theſe Preſents, that the 23d *Day of* October *in the Year* 1654, *there was exhibited to the Commiſſioners for Approbation of publick Preachers, a Preſentation of* Samuel Ogden, *Clerk to the Parochial Chappel of* Ffairfield *in the County of* Derby, *made to him by the Right Honourable,* John *Earl of* Rutland *the Patron thereof, together with a Teſtimony in the behalf of the ſaid* Samuel Ogden, *of his Holy Life and good Converſation, upon Peruſal and due Conſideration of the Premiſes, and finding*

finding him to be a Perſon qualified, as in and by the Ordinance for ſuch Approbation is requir'd, the Commiſſioners above-mention'd have adjudg'd and approv'd the ſaid Samuel Ogden, *to be a fit Perſon to Preach the Goſpel, and have granted him Admiſſion, and do admit the ſame* Samuel Ogden *to the Parochial Chappel of* Ffairfield *aforeſaid, to be full and perfect Poſſeſſor and Incumbent thereof, and do hereby ſignify to all Perſons concern'd therein, that he is hereby Intituled to the Profits and Perquiſites, and all the Rights and Duties incident and belonging to the ſaid Chappel, as fully and effectually as if he had been inſtituted and inducted according to any ſuch Laws and Cuſtoms as have in this Caſe formerly been made, had, or us'd in this Realm. In Witneſs whereof they have caus'd the Common Seal to be hereunto affix'd, and the ſame to be atteſted by the Hand of the Regiſter, by his Highneſs, in that behalf appointed. Dated at* Whitehall, *the 23d of* October, 1654.

And here he continu'd his Labours, till the Year 1657. whence he was call'd to *Matlock*, near *Derby*, where he continu'd till the *Bartholomew Act*; and ſo there he finiſh'd his Publick Miniſtry, in 1662. He was a very ingenious Man, and a Polite and excellent Scholar. He had a Genius that led him to all the parts of refined Literature. He valu'd no Notions that were mean or trivial, but was ever taken up with the more Curious and Manly Parts of Learning. An Eminent Conformiſt in a Letter to him, expreſs'd himſelf thus: *I dare commit any thing to your Free and Generous Underſtanding.* He was a good Languiſt, he wrote pure *Latin.* He would take *Euſebius* or any other ſuch *Greek* Author, and read it Cutrently in *Engliſh* at firſt ſight. When the pretended Archbiſhop of *Samos* Travel'd through *England*, he viſited Mr. *Ogden*, who entertain'd him in the *Greek* Tongue. He was alſo well vers'd in the *Hebrew* Language. His laſt work at Night was the reading an *Hebrew* Chapter, which was become very familiar to him, through the great pains he had taken in that Tongue; of which ſome Manuſcripts which he hath left behind him are a Specimen. He had very good Natural Parts. His Behaviour was obliging, and his Converſation not moroſe and ſupercilious, but Affable, Graceful, and Pleaſant. He was eminent in Divinity. He had Studied the moſt difficult Points; and would diſcourſe on the hardeſt Controverſies with that readineſs and clearneſs, as ſhew'd he had labour'd in them. He hath left behind him a Treatiſe about the *Decrees*, and another concerning *the ſeparate Exiſtence of the Soul*, between

between Death and the Reſurrection.. This was drawn up at the requeſt of a young Gentleman in the Univerſity, who had been his Scholar, and was tainted with Infidelity. His Treatiſe about *Predeſtination* was occaſion'd by his own Melancholy, which fore'd him to a deep ſearch into thoſe Points, in order to the clearing up to himſelf the Goodneſs and Mercy of GOD, and the repreſenting him as amiable in all his Ways, and Righteous in his Judgments. He has ſaid however, that he would not adviſe others to embroil themſelves, as he had done in thoſe Contr•verſies: But added, that he was compell'd to it by the Temptations he lay under. His Judgment was much the ſame with Mr. *Corbets* upon thoſe Matters. Vol. II.

By his own Tryals and Studies, he became very Skilful in Adminiſtring Comfort to troubled Minds. As he receiv'd ſome Letters from Mr. *Angier*, Mr. *Prime* and others, drawn up with great reſpect and tenderneſs to him in his Sorrows, ſo did he often write himſelf to Perſons in Affliction, to direct and Comfort them with great Wiſdom and Compaſſion.

He was a good Mathematician, and took delight in *Algebra*, *Trigonometry*, and the ſeveral parts of the *Mathematicks*. He was acquainted with ſome of the greateſt Men of the Age in that Science, and Taught his Scholars that were Studious and Ingenious the Elements of the *Mathematicks*, on purpoſe to charm them into a Love of thoſe Studies, that they might there find Manly Pleaſure, and not be drawn to Debauchery under a pretence of Pleaſure. And he was us'd to obſerve that very few good *Mathematicians* were Lewd and Scandalous. He was a great lover of Muſick, both Vocal and Inſtrumental. He was alſo well vers'd in Natural Philoſophy, and very ready in the *Carteſian* Scheme. He could readily tell you what had been ſaid by the ſeveral parties among Philoſophers to ſolve the ſeveral *Phænomena* about Fire, Gravity, *&c.* He would frequently write down ſeveral Difficult and Curious Queſtions, both to recreate himſelf, and exerciſe others upon Occaſion.

He took great delight in Poetry, and eſpecially in *Latin* Verſe; and did ſo even to his Old Age. Often would he divert himſelf with making a Copy of Verſes, upon any Subject that offer'd: but moſt com-

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monly his Subjects were ſerious. He had a conſiderable inſight into *Anatomy*, and ſeveral parts of *Phyſick*; but eſpecially *Botaniſm*. Herein he exceeded many Phyſicians. 'Twas a rare thing to him to meet with an Herb that he could not readily Name in *Latin* and *Engliſh*: And as to moſt, he would tell you the Nature and Effects.

He was Wiſe and Judicious, and able to give good Advice. He would reaſon ſedately upon any things that offer'd. He was very diſtant from Extreams, and was not violent for or againſt any Party. He wrote a Political Book in 83 or 84 that was very ſuitable to the complexion of thoſe times.

His Nonconformity was the fruit of cloſe and deliberate thoughts. Some reckon'd that he had too high Notions of the Power of the Magiſtrate in matters of Religion. He was for Communicating with the Eſtabliſh'd Church Occaſionally, but never could come into it as a fix'd Member. His thoughts about that matter will ſufficiently appear, by a Letter of his to an Ingenious and Learned Clergy-man, which I ſhall here ſubjoin.

SIR,

"OUR mutual Acquaintance and Endearment, "ſhall excuſe all Prefatory words as ſuperfluous "between you and me. As I ſet my face towards the "Church of *England*, I am confronted with Objections "of various kinds, which you perhaps may be better "able to diſſipate than I, ſtanding upon higher Ground, "and ſeeing your Strength in more Advantageous "Light. One or two at preſent give me leave to "bring into view, in the ſame Equipage in which "they came into my thoughts. Indeed they are not "Accurate and Scholaſtick, but ſeem ſo much the "more ſtanch and robuſt.

"1. To Conform is to leave the Society of the beſt "and moſt Religious People in the Land; to deſert "the peculiar Work and Sufferings of the moſt Painful and Succeſsful Miniſters. For is not the preſence of GOD and his Bleſſing, more abundantly "in our ſelect Aſſemblies, than in the publick Parochial Congregations? By whom have the moſt "part of the Godly and ſincere Chriſtians been rais'd, and

" and built up, but by the Prayers, Pains, Doctrine, and Vol. II.
" Conduct of the Nonconformists? Shall I leave the
" Snow of *Lebanon* for *Kedar* and *Meshech*? Can I be
" secure of GOD's Grace and Blessing, if I depart,
" from the Confines of *Hermon*, where GOD has
" made his Blessings to fall? *Dod*, *Hildersham*, *Ball*,
" *Angier*, &c. in a word the best Men are with us:
" *Ergo*.

" 2. To Conform, what is it else for matter and
" substance, but to adjoin my self to the Dissolute
" multitude; to a Clergy more ambitious of Preferment
" than to be examples of Meekness and Sobriety
" to their Flocks? To act in, or to be an Abettor to
" the Briberies and Corruptions of Spiritual Courts?
" For where shall Zeal for real Godliness, find either
" Encouragement or Preferment, unless it be upon the
" Merits of a redundant Conformity? Or what Criminal
" if he have either Money or Friendship may
" not elude the Thunder of their Censures? May I
" be secure of my former Innocency, and not be made
" worse by such Society? Pardon the Odium of these
" Expressions, and set these two Parties together, in
" the Air one of another, then tell me, whether you
" may not say as *Tully* in another Case, *Ex hac parte*
" *Pudor*, *illâ impudentia*: *Ex hâc parte Pietas*, *ex illâ*
" *Avaritia*? &c.

" 3. To Conform is not only to assert by Practice,
" but to assent to in express Terms, all the dubious
" Articles of Faith, all the imperfect Forms of Prayer,
" all the erroneous Translations of Scripture, all the
" unaccountable Rubricks, and prescriptions of the
" Common-Prayer-Book, together with the questionable
" Ceremonies us'd, all which have been the
" Scruples, Scandals and Stumbling-Stone of most
" good Men in *England* for many Scores of Years.
" Do I approve of all these, or may I not by my Compliance,
" hinder as much as in me lies, their future
" Reformation? Tell me, good Friend, may I innocently
" after a Reformation upon the Wheel, thus
" by *assent* and *consent* sufflaminate the work thereof?
" These things I have transferr'd to my self by a Figure,
" but notwithstanding am still

Sir yours, &c.

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Another thing that he laid great ſtreſs upon, was *Re-ordination*, which he utterly diſlik'd. He was of Opinion, that the Church of *England* would one time or other, come under ſome ſore Judgment for their ſtiff adhering to their impoſitions, and refuſing to make any Amendments, tho' earneſtly Petition'd and Solicited thereunto. He alſo thought that the overmuch doting upon the Common-Prayer, was one great occaſion of the Debauchery and Wickedneſs of the Age. Many People contented themſelves with being loud and zealous, at the Prayers, and that's all their Religion: and ſo they intend ſays he μυκτηρίζειν as the expreſſion is *Gal.* 6. 7. that is lead GOD by the Noſe, and go to Heaven in their Sins, whether he will or no. He thought the *Idolizing* the Common-Prayer, and placing all Religion in it, was a provocation to the good Spirit of GOD, ſo that it became ineffectual almoſt to Edification: For (ſaid he) whatever is highly eſteem'd among Men, is an Abomination in the ſight of GOD.

He was one of great diligence, and loſt no time. He taught School between Forty and Fifty Years: for ſome time he taught a publick Free-School; but when he was Miniſter of *Buxton* or *Mackworth*, he was full of Boarders in his own Houſe. He bred many Eminent Scholars. And all the time of his publick or more private Miniſtring he wrote his Sermons *verbatim*, which took up a great deal of time; and yet in the midſt of ſuch employment, he became, and did all that has been related.

But there was in him a richer Accompliſhment than any has been mention'd yet; and that was his Eminent Holineſs. He walked with GOD, and was frequent, tho' ever ſhort in Prayer. He was a Man of great Wiſdom, tenderneſs of Conſcience, and real Piety. He was a Peaceable, Humble, Charitable Man. He took frequent occaſions to inſtill good Thoughts into them that were with him.

After his Ejectment in the Year 62, He continu'd his School for ſome time at *Mackworth*, till the Five Mile Act took effect, which forc'd him away. He fled into *Yorkſhire*, but after ſome time he return'd to his Employment at *Derby*, where his School flouriſh'd, and had many Gentlemens Sons with him. In the

Year

Year 85 the publick Schoolmaſter of the Town, (who was a Man of no great reputation) Commenc'd a Suit againſt him for teaching School there, to the Prejudice of the Free-School, and contrary to the Canon, &c. Mr. *Ogden* tried the Cauſe in the Court of Arches, inſiſting chiefly on this, that there were Five Pariſhes in *Derby*, and the place ſo populous that one School was not ſufficient: and his School was not in the ſame Pariſh with the Free-School. This coſt him an Hundred Pounds, and he was caſt after all. Whereupon Sir *John Gell* gave him the Free-School of *Wirkſworth*, whither he remov'd in 1686. and there he continu'd to his Dying day: Daily inſtructing his Scholars, and after the Liberty was ſettled, Preaching to the Inhabitants thereabouts on the Lord's-Days. The goodneſs of GOD, and his tenderneſs to his Aged Servant was ſeen in ordering the manner of his Death. For being of a Melancholy diſpoſition, and apt to be incumbred with troubleſome fears about Dying, it pleaſed GOD he was on a Lords-Day ſeiz'd with a Palſey, as he was in the Pulpit. This diſeaſe did ſo weaken his Underſtanding, that he could not reflect, and aggravate matters againſt himſelf, as poſſibly he would have done, if his mind had been more clear. He continu'd ſeveral Weeks in patient expectation of his Change, at which he arriv'd on *May.* 25. 1697, and was bury'd the 27th in the Church of *Wirkſworth*, Aged upward of Seventy. Vol. II.

Gloſſop: Mr. *William Bagſhaw.* He was born at *Litton* in the Pariſh of *Tidswell* in this County *Jan.* 17. 1628. At ſeveral Country Schools he made a greater proficiency in Learning than moſt of his Equals; and under the Miniſtry of Mr. *Rowlandſon* of *Bakewel*, and Mr. *Bourn* of *Aſhover*, he receiv'd a deep tincture of Religion betimes. He had an early inclination to the Miniſtry, and after ſeveral attempts to have fix'd him in ſome other Employments, was ſent to *Corpus-Chriſti-College* in *Cambridge*, under the Tuition of Mr. *Boyſe* a Learned, but no very active Man. After his return from the Univerſity, he Preach'd his firſt Sermon in the Chappel of *Warmhill* in *Tidſwell* Pariſh: and there he continu'd about a quarter of a Year. Tho' he would oft complain that he enter'd too raſhly on that

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awful work, yet his Labours were very acceptable to ſober intelligent People, and he gave no juſt occaſion to any to deſpiſe his Youth. From thence he remov'd to *Attercliffe*, in *Yorkſhire*. He Preach'd there as one of the Aſſiſtants to Mr. *James Fiſher* of *Sheffield*, and reſided in the Family of Colonel (afterwards Sir *John*) *Bright*. He was ſolemnly Ordain'd to the Office of the Miniſtry at *Cheſterfield* Jan. 1. 1650, before a very Numerous Congregation: and ſometime after was invited to *Gloſſop*, the remoteſt Corner of his Native Country. That People injoy'd him about Eleven Years. Among them he went about doing good, and GOD was with him. He kept back nothing that was profitable for them, but taught them publickly, and from Houſe to Houſe. He laid hold of all opportunities to Awaken, Inſtruct and Comfort them. Obſerving People to be more than ordinarily affected with Funeral Sermons, he very willingly Preach'd on ſuch Occaſions, even when he had no proſpect of being any way gratified for it. His Adminiſtration of the Sacraments, eſpecially that of the Lords-Supper was with great Solemnity and Care. * As he would not admit the groſly ignorant, and notoriouſly profane to that Sacred Feaſt, ſo he durſt not exclude thoſe in whom he ſaw any thing of the image of Chriſt, tho' they were of different Sentiments in leſſer Matters of Religion, and had been too averſe to that Way of Church-Government, which he believ'd moſt agreeable to the Rules of the Goſpel. He was very Diligent in fulfilling his Miniſtry; and his Carriage towards his People was with that Humility, Meekneſs, Inoffenſiveneſs, and undiſſembled Affection, as gain'd him an Univerſal Eſteem. He had indeed a natural Regard to their State, and no offers of greater Preferment could tempt him to quit his Relation to them. He proceeded vigorouſly in his Work, and not without conſiderable Succeſs. But the Fatal *Bartholomew* 62 put a ſtop to his publick Labours. He thereupon retir'd to *Ford*, in the adjacent Pariſh, and liv'd upon his own Eſtate. He continu'd there a Conſcientious Nonconformiſt: But his Moderation was known unto all men. He was never forward to urge his Sentiments on others, but had a great Veneration for all that walk'd with Chriſt, how much ſoever they differ'd from him in their Principles and Practices. He

pray'd

* *See Mr. Tong's Prefatory Letter to Mr.* J. Aſhes ſhort Account of the Life and Death of the Reverend Mr. *William Bagſhaw.*

pray'd for, and rejoyc'd in the Succeſs of their La- Vol. II.
bours, who were poſſeſs'd with the deepeſt Prejudices againſt him. He ſeveral Years attended the Publick Worſhip in his Pariſh-Church, both Parts of the Lord's-Day, and took his Family along with him: But being perſwaded that no Power on Earth could cancel his Authority, and diſannul his Obligation to Preach the Goſpel, he preach'd privately in his own Houſe, and elſewhere on the Lord's-Day-Nights; and to ſome few every *Thurſday*. He alſo frequently aſſiſted at Conferences, and Private Days. Upon the coming out of the Indulgence in 1672, he concluded it his Duty to Labour more publickly; Preaching Three Lord's-Days in the Month, in the Pariſh where he then reſided, and the Fourth in that which the *Act of Uniformity* had expell'd him from. He had Lectures alſo at other Places, particularly once a Fortnight at *Aſhford*, the other Fortnight's-Day being ſupply'd by Mr. *Porter*, Mr. *Joſ. More*. and others. When King *Charles* recall'd his Declaration, he kept his Meetings, but privately, and with great Caution, changing almoſt every Day, till the breaking out of the Popiſh-Plot. His Liberty was then inlarg'd: But upon the trumping up a Proteſtant-Plot, he was driveninto Corners again. In thoſe dark and cloudy Times he demean'd himſelf with ſuch Prudence and Circumſpection, and God made ſuch an Hedge about him, that tho' he had ſome Enemies, their Deſigns againſt him were ſignally diſappointed. Two Informers that once diſturb'd him, ingenuouſly acknowledg'd, that his very Countenance ſtruck a Terror into them: And one of them before he dy'd, ſent often to beg his Pardon and his Prayers. When another who had frequently ſate under his Miniſtry gave Information againſt him before a Magiſtrate, who was very zealous in ſuppreſſing Conventicles, he was ſo infatuated, that his Information was falſe, both as to Names of Perſons, and alſo as to Time and Place, tho' he knew all very well at other times. However upon Information, a Warrant was iſſu'd out againſt him: But he had timely notice of it, and an Opportunity to retire into another Part of the Country: But at the next Quarter-Seſſions, a worthy Magiſtrate ſo fully convinc'd the Bench, of the Falſhood of what was Sworn againſt him, that they recall'd the Warrant.

Vol. II. Tho' he was far from owning the Diſpenſing Power on which King *James*'s Declaration for Liberty of Conſcience was Founded, and could not but diſcern his Deſign in it, yet he took that Opportunity to ſhew his Zeal in his Heavenly MASTER's Work, and preach'd publickly to ſuch as were willing to attend his Miniſtry. Beſides the Sermons he preach'd on both Parts of the Lord's-Day, he began a Cuſtom which he continu'd the greateſt part of his Time; *viz.* to make a ſhort Diſcourſe immediately after the Reading of the Scripture, which all this Reign tended to confirm his Hearers in the Proteſtant Religion, and to Arm them againſt Popery. After that the Liberty which the Diſſenters injoy'd ſo precariouſly under that Prince, was in the beginning of the laſt happy Reign Eſtabliſh'd by Law, he labour'd more abundantly than ever. He allow'd himſelf but little time for Sleep, and was very ſeldom out of his Study, unleſs at Meal-times, at the Seaſons of Family-Worſhip, or when Abroad in the Publick Service of his Great MASTER, in which he was imploy'd Two or Three Days in every Week, and frequently at Two or Three Places the ſame Day: And yet ſuch was his Induſtry, that tho' he preach'd ſo often, (and ſeldom on the ſame Text in Two Auditories,) yet he had laid in a Stock of ſeveral Hundreds of Sermons, which he liv'd not to make uſe of. Tho' he was of a firm Conſtitution, his Health began at laſt to impair, and his growing Infirmities compell'd him to ſhorten his Journeys, and leſſen his Labours: Yet he deſiſted not wholly from his delightful Work, more than One Lord's-Day before his Deceaſe.

His laſt Sermon was on *March* 22. 170$\frac{1}{2}$, on *Rom.* 8. 31. He had but a little before, receiv'd the News of King *William*'s Death, and would have ſtudy'd a New Sermon upon that Occaſion, but wanted Strength for it, and therefore was ſatisfy'd with adding ſomething in the Cloſe, towards the improving ſo great a Loſs: But when he came to deliver his Sermon, he did it with that Life and Spirit, that a Stranger who had only heard and not ſeen him, would have thought him to have been in perfect Health. However, he had no ſooner done, than he was ſenſible that his Preaching-work was over: And he thereupon ſaid, he thought it would be tempting God to make another Eſſay. He became

became every Day weaker and weaker; and on the Lord's-Day following was confin'd to his Bed. He ſaid to thoſe that were about him, that his Silence was a Sermon. The Two following Days he was viſited by ſeveral of his mournful Hearers, but could not ſpeak much to them. He told them, he had ſpoken to them formerly. He declar'd his Satisfaction in his Nonconformity, and bleſs'd GOD who had kept him from Acting againſt his Conſcience in thoſe Affairs. A young Miniſter Praying with him, he join'd heartily in every Petition, and when he had done gave him Thanks, Bleſſing GOD that had help'd him to ſuch apt Expreſſions; and ſeeming to wonder that ſome ſhould be ſo much againſt Free-Prayer, he added, There is not a Prayer in all their Book, would have ſuited my preſent Circumſtances ſo well as this has done. On *Wedneſday April* the 1ſt, he lay for the moſt part in a kind of Slumber. Towards Night he call'd to have an Hymn ſung, and after a ſhort Prayer, to which he added his *Amen*, he fell into a Slumber, and ſeem'd to breathe without Difficulty; till on a ſudden he gave a Gasp or two, and ſo quietly ſlept in Jeſus. Having liv'd an eminently holy, and uſeful Life, he had the Favour of an eaſy Death, in 1702, and was buried in *Chappel le Frith*; and his Funeral Sermon was preach'd by Mr. *J. Aſhe*, from *Heb.* 13. 7. Which Sermon, with Mr. *Bagſhaw's* Life and Character has been ſince Printed. Vol. II.

He had a good Conſtitution of Body, and an happy Temper of Mind. He had good natural Parts, and was very deſirous of Knowledge. He had many Thoughts of Heart about his own Soul and its everlaſting Concernments before he took the Charge of others. He excell'd in the Gift of Prayer. He did not entertain his Hearers with nice Curioſities, and dry Speculations, but ſolid and ſubſtantial Food. He had a peculiar Dexterity in adapting his Diſcourſes to the Diſpentions of Divine Providence, He had a ſingular Faculty of Saying much in a little. He ſpake as one that felt what he ſaid, and had a Powerful Senſe of thoſe Things upon his own Mind, which he urg'd on others. He was mighty in the Scriptures; and a diligent and skilful Catechiſt. He us'd much Skill and Compaſſion in dealing with wounded Conſciences. His Love to GOD and CHRIST was a bright and conſtant Flame.

His

Vol. II. His Zeal for the Cauſe and Intereſt of CHRIST, and againſt prevailing Error and Wickedneſs was very Remarkable. He was of a very pacifick and condeſcending Spirit; and of great Moderation and Candor; and Eminent for his Charity, both in forgiving Enemies, and relieving ſuch as were in Want: And all his other Excellencies were adorn'd by a profound Humility. He had a good Eſtate, and an Heart to Honour GOD with it. He had many ſignal Returns of Prayer; many Seals of his Miniſtry. GOD was his Defence in the moſt cloudy and dangerous Times. He injoy'd a Bleſſed Serenity and compoſure of Mind; and at length without Groan or Struggle, went to his Everlaſting Reſt.

He publiſh'd theſe TREATISES.

I. *Living Water*; or Waters of a Thirſty Soul, *drawn out in ſeveral Sermons on* Rev. 21. 6. 1653.

II. *A Sermon of* Chriſt's Purchaſe; *to which is prefix'd* a Form of ſound Words, *being his* Confeſſion *of Faith at his* Ordination.

III. Rules for our Behaviour every Day, and for Sanctifying the Sabbath: With Hints for Communicants.

IV. The ready Way to prevent Sin; *on Prov.* 30. 32. With a Bridle for the Tongue; *on Mat.* 10. 36. 1671.

V. The Miner's Monitor; *or a Motion to thoſe whoſe Labour lies in the Lead and other Mines.* 1675.

VI. The Sinner in Sorrow: *To which is added*, The Humble Sinner's modeſt Requeſt.

VII. Brief Directions for the Improvement of Infant-Baptiſm. 1678.

VIII. The Riches of Grace, *in* 3 *Parts*: *The Firſt Printed* 1674; *the the Two later*, 1685.

IX. Trading Spiritualiz'd, *in* 3 *Parts*: *The Firſt*, 1694; *the Second* 1695; *the Third*, 1696.

X. *De Spiritualibus Pecci*: Notes or Notices concerning the Work of God, and ſome that have been Workers together with God in the *High-Peak*, 1702.

Since his Death is publiſh'd, Eſſays on Union to Chriſt. 1703.

It is an amazing thing to conſider the Work that this Good Man went thro'. He preach'd often every Week, and ſometimes every Day in the Week: After which he uſually ſat up late in his Cloſet, and yet was an early Riſer. He uſually ſpent an Hour in Secret wreſtling with GOD in the Morning, while the reſt of the Family were in Bed. He was a diligent Reader, and had no contemptible Library; and yet there are few Books in it but what he had read through, and mark'd with his Pencil.

cil. He ſpent much Time in writing Books for particular Perſons of his Congregation, ſuitable to their Circumſtances, which he gave them, hoping they would be of uſe to them when he was dead. Beſides which he left behind him Fifty Volumes, ſome in *Folio*, and many in *Quarto*, written fair with his own Hand, on ſeveral Subjects. At the end of every Year, he uſually repeated to his People the Subſtance of the Sermons he had preach'd on, all the Lord's-Days in the Year: And in the beginning of the New Year, he went to the Houſes of his Hearers, and preach'd a ſuitable Sermon in each. Vol. II.

He once parted with his Right of a conſiderable Value to his Brother, becauſe he would not contend with him.

He was the Chief Inſtrument in gathering the Congregations at *Aſhford*, *Malcoffe*, *Middleton*, *Bradwall*, *Chalmarton*, and *Hucklow*; beſides Lectures that he began in ſeveral Places that are ſtill kept up.

Brampton: Mr. *Robert More*. He was born at *Nottingham*, and bred up at *Clare-Hall* in *Cambridge*. His firſt Preaching was at *Belper* in this County, where he ſtaid about a Year, and then remov'd to this Place, and was Ordain'd by the *Claſſis* at *Cheſterfield*. After his Ejectment, he ſuffer'd many Ways for his Nonconformity. Particularly, he was once indited for not reading the Book, when it was not yet come down. In the time of *Monmouth*, he (with many peaceable Miniſters and others) was ſent Priſoner to *Cheſter* Caſtle. He was afterwards one of the Paſtors of the Congregation in *Derby*, where he dy'd in *June* 1704.

Caldwel: Mr. *Nathanael Barton*.

Turnditch: Mr. *Thomas Swetnam*; Son to Mr. *Joſeph Swetnam*, Preacher at *Alhallows* in *Derby*. He was of St. *John's-College* in *Cambridge*. He had the Biſhop's Licenſe to Preach, which was never recall'd. He publiſh'd a ſmall Piece in 8*vo*, 1677, conſiſting of Three Sermons. *The Grand Queſtion, or the Chriſtian's Great Inquiry*; from Pſal. 15. 1. *The Holy Man's Honour*; from *Mal.* 3. 17. *The Heavenly Converſation*; from *Phil.* 3. 20.

Mr. *Edward Buxton*, was alſo turn'd out from the ſame Place with Mr. *Swetnam*.

Dranfield:

Dranfield: Mr. *Richard Maudeſly.*

Buxton: Mr. *John Jackſon.*

Backnel: Mr. *Samuel Nowel.*

Mony-Aſh: Mr. *Robert Cook.*

Blackwel: Mr. *Iſaac Bacon.*

CHESTERFIELD: Mr. *Ford.*

TIDDESWEL or *Sheldon*: Mr. *John Beeby*; who was Eminent for his cloſe walking with God.

Grieſly: Mr. *Thomas Ford.* He was born at *Willington* in this County, and brought up at *Repton*-School, where he profited in Learning beyond moſt of his Years. From thence he was ſent to *Cambridge*, and there ſettled in *Trinity-College*, under the Care and Tuition of Dr. *Hill.* He was earlier than ordinary in Piety, in Learning, and in Preaching, upon which Work he entred at the Age of Twenty one; and that with the full Approbation both of judicious Divines, and underſtanding Chriſtians. The firſt Exerciſe of his Miniſtry was in the capacity of an Aſſiſtant to Mr. *George Croſs* of *Clifton* in *Staffordſhire*, whoſe Siſter he marry'd. He was a very lively, weighty, pertinent, and methodical Preacher. He was never ſettled in any Parſonage or Vicaridge, but preach'd under other Miniſters for the ſpace of Seven or Eight Years. He was at *Seale* in *Lieceſterſhire* when King *Charles* came in, and there he was mention'd, p. 367 of my former Edition; but he was Preaching at *Grieſly* when the *Bartholomew Act* ſlew him, with ſo many others of his Brethren. But being civilly dead, and yet continuing to Speak both to God and Men in a Way forbidden by Human Laws, tho' as he conceiv'd allow'd and approv'd of God, he together with another Miniſter, Mr. *Thomas Bakewel*, was ſent to *Stafford* Goal, where they continu'd Priſoners for the time appointed. After which, he ceaſed not by Day or by Night to Preach the Goſpel, for which he was again apprehended, and committed Priſoner to

Derby

Derby Goal, in the Company of another Miniſter, Mr. *Timothy Staniforth*. And fulfilling his time of Suffering there alſo, he ſtill went on in his MASTER's Work as long as he was able. But as he began betimes ſo his Work was ended betimes: For by his extraordinary Pains upon a Day of Faſting and Prayer he broke a Vein, which brought him into a Conſumption, whereof he dy'd, in a little Village, near *Burton* upon *Trent*, about the Year 1677. He was not allow'd to be bury'd in conſecrated Ground. He was a hard Student, and a celebrated Preacher. His Memory is very precious to the Inhabitants of *Burton*, and the Neighbouring Villages. Mr. *Swinfen* improv'd his Death from thoſe Words, Joh. 5.35. *he was a burning and a ſhining Light*. Vol. II.

Fairfield in *Hope-Pariſh*: Mr. *William Naden*.

Aſhford-Chappel: Mr. *Edward Hollingſhead*.

Dower-Chappel: Mr. *James Laughton*; afterwards a School-maſter at *Oldham* in *Lancaſhire*.

Aſton upon Trent: Mr. *Tho. Palmer*. He had been formerly Miniſter of St. *Lawrence Poultney* Church in *London*, from whence he remov'd to this Place: And he was remov'd from hence ſoon after the Reſtauration of King *Charles*, to make way for Mr. *Clark* a Prelatical Divine, who had been Ejected there many Years before. About *July*, 1663, he was impriſon'd in *Nottingham* for Preaching in Conventicles.

Mr. *Finch* and Mr. *Forth*, are mention'd in all the Liſts I have ſeen as Ejected or Silenc'd in this County; but I can't learn ſo much as where they preach'd, or what were their Chriſtian Names.

Mr. *Jeremiah Wheat*, was a Preacher as a Candidate in this County, when the *Uniformity Act* Silenc'd, tho' it did not Eject him. He was afterwards Chaplain to Sir *John Bright*, Bart. of *Badſworth* in *Yorkſhire*. He was a good Scholar, and an hard Student; and an eminently pious Man. He dy'd moſt comfortably in the Lord, about the Year 1667.

And here I think it moſt Proper to take notice of Mr. *Charles Sager*, who was in my laſt Edition brought in at *Darwen* in *Lancaſhire*, p. 411, but is now omitted there.

Vol. II. there. —He was born neat *Burnley* in *Lancaſhire* in 1635. When well fitted for the Univerſity, he was admitted of St. *John's-College*, under the Tuition of Mr. (*ſince* Dr.) *Fogg*, Dean of *Cheſter*. Whilſt he was there, the moſt Religious were his Companions. At the Age of Twenty, he was choſen Maſter of the Publick School at *Blackbourn*, in which Station he was highly Uſeful, and met with general Reſpect, as may appear from his being conniv'd at by the Governors of the School, and the Gentry thereabout, till 68 or 69, tho' he could not Conform to the Eſtabliſh'd Church. He began to Preach in the Year 1660, and tho' he ſet about this Work with Trembling, yet God own'd him in it. After he was turn'd out of the Publick, he betook himſelf to the Teaching of a Private School in the Town, and had many Gentlemens Sons and others under his Care, that were conſiderable Proficients. In this Work, together with that of Preaching frequently, he continu'd till 83, in which Year Major *Nowel*, his great Enemy, ſent him to *Lancaſter* Priſon by a *Capias*, and there he continu'd Six Months, bating a few Days only. During his Confinement, he was uſeful among the Priſoners, and ſeveral Perſons alſo of the Town, by ſetting up a Conference on the Lord's-Days. His Priſon Improvements and Comforts were very great. In the Year 87, he was choſen Paſtor to a People in *Darwen*, where he labour'd in the Work of the Lord, with great Acceptance and Succeſs, till God remov'd him by a Palſey, on *Febr.* 13. 1697, being the Lord's-Day. He was a good Scholar, very Affable, blameleſs in Converſation, and generally belov'd. He had a peculiar way of reproving Sinners in Private, and was ſo own'd in it, that the Guilty either heard him with Patience, or came under ſome Reſtraints. His Diſcourſe in the Families where he came, was much of it about Soul Concerns, and much directed to the younger Sort of Perſons, the good Fruit of which he liv'd to ſee, in that not a few of them ſolemnly gave up themſelves unto the LORD, in which he much rejoyc'd.

Of thoſe mention'd in this County before, I have here omitted Mr. *Smith* Lecturer of *Rawſon*, becauſe he is mention'd in *Liecеſtershire*; and Mr. *Samuel Bayes* of *Beehiff-Abbey*, becauſe he is mention'd at *Gryndon* in *Northamptonſhire*, where I think he was laſt Ejected; and

and Mr. *Olderſhaw*, who was Ejected in *Lieceſterſhire*, tho' he liv'd afterwards at *Roadnook* (which was the Name of Eſquire *Spademan's* Houſe, in whoſe Family he was Chaplain) in this County; and Mr. *Thomas Hill*, becauſe tho' he firſt began to Preach in this County, yet he was Ejected in *Warwickſhire*; and Mr. *Wood* who is mention'd in the Univerſity of *Cambridge*. Vol. II.

And whereas in my former Edition I intimated, that Mr. *Matthews* of *Edlaſton*, Mr. *James Sutton* of *Crich*, and Mr. *Pool* of *Mugington* Conform'd afterwards in this County: I now add to them, Mr. *Wright* of *Ednal* in *Caſtleton*, and Mr. *Higginbotham of Hayfield*, who I underſtand alſo Conform'd.

And whereas I before mention'd Mr. *Rawlinſon* of *Knyveton* among the Nonconformiſts, I ſince am inform'd, that he never was a Nonconformiſt, nor ever left his Living.

In the County of DEVON.

EXETER: At the Cathedral, Mr. *Thomas Ford*, M. A. St. *John's*: Mr. *Robert Atkins*, M. A. *Sidwells*: Mr. *Thomas Powel*, M. A. St. *Mary* in the *More*: Mr. *John Bartlet*. St. *Mary Arches*: Mr. *Ferdinando Nichols*, B. D. St. *Edmunds*: Mr. *Thomas Down*, M. A. St. *Peters*: Mr. *Lewis Stuckly*. *Petrooks*: Mr. *Mark Down*, M. A. St. *Thomas*: Mr. *Alexander Hodges*, M. A. And Mr. *Thomas Mall*. I'll take them in the Order mention'd.

1. Mr. *Thomas Ford*. M. A. He was born at *Brixton* in *Devon*, Anno. 1598, of Parents of good repute, who left his eldeſt Brother above 200 *l. per Annum*. His Father Dying when he was Young, his Mother took care of his Education. In his Childhood he had a ſtrong inclination to Learning, and Serious impreſſions. He was train'd up in School Learning under Mr. *Durant*, a Pious Schoolmaſter at *Plimpton*. Tho' he judg'd him fit for the Univerſity at Fifteen, for ſome reaſons he was not ſent till the Year 1620, when he was entred at *Magdalen-Hall* in *Oxford*. He proceeded B. A, *Ann.* 1624: and M. A, 1627. Here he was as celebrated a Tutor as any in the Univerſity.

Vol. II. ſity. His inclinations were to the *Puritan* way. And ſome publick Expreſſions of it by him and ſome others, in the Univerſity, drew on a Caſe which then made a conſiderable noiſe, and is fit to be remembred. Dr. *Frewen* Preſident of *Magdalen-College* chang'd the Communion Table in the Chappel into an Altar, which was the firſt ſet up in the Univerſity ſince the Reformation. Several of the Preachers at St. *Mary*'s inveigh'd againſt this Innovation. Particularly Mr. *Thorn* of *Baliol-College*, in a Sermon on 1 *King.* 13. 2, about the Altar at *Bethel.* And Mr. *Hodges* of *Exeter-College*, from *Num.* 14. 4: *Let us make a Captain, and return into* Egypt. Mr. *Ford* alſo in his Turn Preach'd from 2 *Theſſ.* 2. 10, 11. This Sermon was on *June* 12. 1631. He made ſome ſmart Reflections on the Innovations then creeping into the Church, the magnifying of Tradition, making the Euchariſt a Sacrifice, Altars inſtead of Tables, bowings to the Altar, &c. The *Laudenſian* Faction took Fire at theſe Sermons, pretended them to be Reflections on ſome great Churchmen, and a Violation of the King's Declaration for Silencing the *Arminian* Controverſies. Next *Saturday* the Vice-Chancellor convented Mr. *Ford* before him, and demanded a Copy of his Sermon. Mr. *Ford* offer'd to give him one, if he demanded it *Statutably.* The Vice-Chancellor orders him to Surrender himſelf Priſoner at the Caſtle. Mr. *Ford* offer'd to go, if he would ſend a Beadle or Servant with him. That not being comply'd with, he forbore to ſurrender himſelf. Next *Saturday* the Vice-Chancellor much irritated, Seals up Mr. *Ford*'s Study, and afterwards ſearches his Books and Papers, but found nothing that could be urg'd againſt him, he having had the precaution to remove out of the way whatever his Enemies could take hold of. In the mean time an Information is ſent to Arch-Biſhop *Laud*, then their Chancellor, who returns orders to puniſh the Preachers. A Citation hereupon in his Name is fix'd on St. *Mary*'s July 2, Commanding Mr. *Ford*'s appearance before the Vice-Chancellor, on the 5*th.* Appearing on the Day appointed, he is preſt to an Oath *ex officio*, to anſwer any Queſtions about his Sermon; but refuſes it becauſe there were no Interrogatories in Writing. He offers again a Copy of his Sermon, if the

demanded according to the Statutes; and next Day delivers a Copy, which was accepted. But on pretence of former Contumacy, the Vice-Chancellor Commands him again to ſurrender himſelf Priſoner. Mr. *Ford* appeals from him to the Congregation, and delivers his Appeal in Writing to the two Proctors, (*two Men*, ſays *Fuller* in his *Church-Hiſt.* B. 11. p. 141. *Of eminent Integrity and Ability*, Mr. *Atherton Bruch*, and Mr. *John Doughty*,) They carry it to the *Congregation*, who refer the Cauſe to 16 Delegates; the major part of whom, *viz.* 10 in 15, upon a full hearing acquit him of all breach of Peace. From them the Vice-Chancellor appeals to the Convocation, who appoint Delegates alſo; but the Time limited by Statute expir'd before they came to Sentence. Hereupon *Laud* brought the whole Matter before the King and Council at *Woodſtock*. Mr. *Ford* appearing there, the King examin'd him upon Three Queſtions, 1. *Why he refus'd a Copy of his Sermon?* He Anſwer'd he had not deny'd it, but offer'd it according to the Statutes. 2. *Whether Dr.* Prideaux *diſſuaded him from giving it?* (the King it ſeems being made to ſuſpect him) He aſſur'd the King, he had never Conſulted the Doctor about it. 3. *Why he did not go to Priſon, when the* Vice-Chancellor *Commanded him thither upon his Faith?* He gave him the ſame Anſwer as before to the Vice-Chancellor; adding, that *he hop'd His Majeſty's Poor Scholars in the Univerſity ſhould not be in a worſe Condition than the worſt of Felons, who were Impriſon'd by a* Mittimus, *and with legal Officers to Conduct them to it.* The King ſpake no more, good or bad to Mr. *Ford*; and *Laud*, tho' preſent, interpos'd not one Word. But the reſult was, The three Preachers were expell'd; (for the reſt had made Appeals, as well as Mr. *Ford*,) the Proctors depos'd for receiving their Appeals, tho' legally they could not refuſe them; and Dr. *Prideaux* and Dr. *Wilkinſon* check'd for meddling on their behalf.

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The Merits of the Cauſe lay in this; ſuppoſing their Sermons had been liable to Cenſure, yet a Statute of King *James*'s then in Force, refer'd the Cognizance of any Errors in Sermons, to the Vice Chancellor and Six other Doctors, whereof the *Regius-Profeſſor* of Divinity muſt be one. And another Statute left it to the Vice-Chancellor with the *Regius-Profeſſor* or ſome other

Vol. II. Doctor. But he having Acted alone in this Buſineſs, proceeded not Statutably. And therefore theſe Miniſters were Guilty of no Contumacy. Which being the Sentence of the Congregation, to whom they appeal'd according to Law, and not revok'd by the Convocation; they judg'd themſelves to ſtand clear of any Crime.

Dr. *Fuller* in his Relation of this Matter inſinuates one Reflection, calling their Appeals *retrograde*. But Dr. *Heylin*, with all his diſaffection to the *Puritans*, wonders at *Fuller*'s Ignorance in this Matter, owns their Appeals to be regularly made from the inferior to the Superior Juriſdiction, that they were drawn up in due Form of Law, and deliver'd to the Proctors according to Cuſtom; only he blames the Proctors for Publiſhing them too haſtily. *Wood* raves on this occaſion, after his uſual manner with as little regard to Truth as Candour, *Antiq. Oxon.* p. 334. He calls Mr. *Ford* an *Obſtinate and perjur'd Wretch* for diſobeying the Vice-Chancellor, and yet owns but a few Lines after that there was a Statute in Force allowing ſuch Appeals. What he adds, that Mr. *Ford* at laſt preſented the Vice-Chancellor with a Copy of his Sermon *upon Oath*, and *begg'd his Pardon*, is a meer Romance. And ſo is another Charge he brings againſt this Sermon, That *the Engliſh Biſhops were Slander'd in it with* Arminianiſm; for in a Genuine Copy of his Sermon (which I can direct any Friend of Mr. *Wood* to a ſight of,) there is not one Word of that matter. And he could hardly have pitch'd upon a *Puritan* of thoſe Times leſs likely for this; for 'tis well known he was no rigid *Calviniſt* in the Five Points, but of the middle way. But enough of this Caſe.

Mr. *Thorn* and Mr. *Hodges* upon a Recantation and a Year's Suſpenſion were fully reſtored, and afterwards promoted to be Archdeacons. But Mr. *Ford* by the final Sentence, was oblig'd to quit the Univerſity within Four Days, and was Conducted out of the Town with much Honour, by a vaſt Multitude of Scholars in their Habits. He is ſoon invited by the Magiſtrates of *Plimouth* to be their Miniſter: But Archbiſhop *Laud* obtains a Letter to them from the King, Sign'd with his own Hand, (accompany'd with another from himſelf,) forbidding them to admit him,

on

on pain of his higheſt Diſpleaſure: Which oblig'd them to recede from their Choice. Vol. II.

Mr. *Ford* finding the Biſhop ſet upon excluding him from all Preferment in *England*, embraces an opportunity of going beyond Sea as Chaplain to an *Engliſh* Regiment under the Command of Colonel *George Fleetwood*, in the Service of *Guſtavus Adolphus*. He Travels with the Colonel into *Germany*, and lay ſome time in Garriſon at *Stode* and *Elbing*. His Merit recommended him to Learned Men of all Profeſſions in his Travels. While abroad, he was invited by the *Engliſh* Merchants at *Hamburgh*, to be their Miniſter, with the promiſe of a Salary of 200 *l. per Annum*. But he was weary of a Foreign Country, and choſe rather to return home. Whether the Biſhop's Prejudice was abated, or length of Time had worn out the remembrance of him, at his return he met with no oppoſition in a Preſentation to the Rectory of *Aldwinckle* or *Oundle*, in *Northamptonſhire*. There he perform'd his Miniſterial Work with great aſſiduity for ſome Years, and Married the Daughter of——*Fleetwood* of *Graves-Inne*, Eſq; by whom he had ſeveral Children. He was choſen Proctor for the Clergy of the Dioceſs of *Peterborough* to the Famous Convocation 1640. who fram'd the *&c.* Oath. When the War broke out, he retir'd to *London*, and was made Miniſter of St. *Faith*'s, *London*, and a Member of the Aſſembly of Divines. When the Wars were over, he ſettled at *Exeter*: Where he found the City and Country over-ſpread with a ſwarm of Errors, and under the influence of thoſe *Enthuſiaſts* that pretended to be above Ordinances. He ſet himſelf vigorouſly to Preach againſt theſe mad Errors, and with wonderful Succeſs. The whole City was mightily reform'd, and a good reliſh of the beſt things appear'd in the generality. His Province was to Preach in the Cathedral, tho' for a time he was once put out of it, *An.* 1649, by Major General *Desborough*, who quarter'd there, for refuſing the Engagement. He had not only the greateſt reſpect from the Body of the People, but was highly eſteem'd by the Magiſtracy and Neighbouring Gentry, and maintain'd a very Friendly Correſpondence with the Miniſters of the City. He induc'd them to ſet on foot a *Tueſday*'s Lecture, where they all took their Turns, and were greatly frequented:

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And to have Communions once a Fortnight in each Church alternately, at which the Members of any of the other Congregations might Communicate. Theſe Methods prevented all Jealouſies among them, and united the People firmly among themſelves.

Thus, the Miniſters of *Exeter* enjoy'd for about Thirteen Years great Quiet and Comfort in the exerciſe of their Miniſtry, till *Bartholomew-Day*, 1662. Then he was caſt out with his Brethren, but ſtill reſided among his People. Upon the coming out of the *Oxford*-Act, he and 12 Miniſters more that reſided in that City, not ſatisfy'd with all the Particulars of the Oath preſcrib'd, and yet knowing that Miſconſtruction would be made of their Refuſal, thought it adviſeable to preſent a Petition to the Magiſtracy of *Exon*, "Begging Leave to declare, that "they could ſwear, That they were ſo free from all "Thoughts of raiſing a new War, or reſiſting the "Powers which by Divine Providence were over "them, that they were fully reſolv'd never to take up "Arms againſt the King's Perſon, Crown, Dignity or "Authority, or to aid, abet, countenance, or encou"rage any other in any tumultuous or unpeaceable "Endeavours towards the Diſturbance of his Majeſty's "Kingdoms; but to behave themſelves Peaceably in "all things and at all times, under his Majeſty's Go"vernment in Church and State. Adding, that "this "they humbly offer'd, not as expecting to eſcape "the Penalties of the Act by it, but that they might "not be repreſented as diſloyal or diſaffected to his "Majeſty's Perſon and Government. But the preſent Magiſtrates being ſuch as had no Favour for Men of their Stamp, rejected the Petition, and they were forc'd for a time to leave the City. Upon this Occaſion it may be fit to obſerve, That upon the tendring of this Oath to ſeveral Nonconformiſt-Miniſters of that Country, a leading Man among them declar'd before-hand in open Court, That "ſince he underſtood partly by "Diſcourſe with ſome concern'd in making the Law, "and partly by comparing the Law itſelf with others, "that the Oath meant no more than to ſecure the "King's Perſon and Authority, and the Government "in Church and State from being ſubverted by any "unpeaceable or ſeditious Endeavours out of our

"Place

" Place and Calling; he was therefore satisfy'd to ten- Vol. II.
" der himself to that Honourable Court for the taking
" of it. This Declaration being accepted by the Court, several there took it; Mr. *Humphrey Saunders*, Mr. *John Howe* and others, to the number of Twelve, who were all that took it in that County. The Church-men glory'd in this, as hoping it had broke the Union among the Nonconformists, but found themselves mistaken. For those that took it were satisfy'd with this Declaration; and those that could not take it, refus'd it only because they thought the Act left room for no such *Proviso*.

Mr. *Ford* retir'd to *Exmouth*, about Nine Miles from *Exeter*, and liv'd privately there in those evil Days. When the Indulgence came out, tho' he lik'd not the Persons that obtain'd it, nor their Design in it, yet it was his Judgment, they should take the opportunity of Preaching the Gospel: And tho' his Health was greatly impair'd, he return'd to *Exeter*, but was incapable of Preaching any more than Two Sermons in Publick. But he was Serviceable to many by Private Counsel at Home, and his fervent Prayers for them. While many were flattering themselves with Flourishing Times approaching, he told them, there was a sorer Storm behind that would unavoidably fall upon the Churches. He declin'd daily after his last Sermon, and was soon confin'd to his Bed, and could now speak little to Visitants. Yet when two Ministers of that City visited him, he spake much to them of his own Unworthiness, and the All-sufficiency of Christ, and that he would repose himself upon that Rock in the Storms of approaching Death. When his ancient Colleague, Mr. *Bartlet*, recited those Words of the Apostle, *The Sting of Death is Sin, and the strength of Sin is the Law*; he stop'd him short, and added, *But thanks be to God for Jesus Christ, thro' whom we have the Victory.* Which were his last Words. He dy'd in his 76th Year, in *December* 1674, and was bury'd in St. *Lawrence*'s Church in *Exeter*. He publish'd Two Sermons, one before the *Lords*, and the other before the *Commons*.—— *A Treatise of singing of Psalms*, 8vo. 1657. And, *The Sinner condemn'd of himself; being a Plea for God against all the Ungodly, proving them alone guilty of their own Destruction*, 8vo. 1668.

Vol. II. And, *Scriptures Self-evidence, proving it to be the only Rule of Faith; againſt the Papiſts*, 8vo. 1677.

2. Mr. *Robert Atkins*, M. A. He was born at *Chard* in *Somerſet*, *An.* 1626. His Father Mr. *Aaron Atkins* had 15 Children, 9 of which liv'd to be marry'd. *Robert* the youngeſt Son was deſign'd for a Merchant, had a Maſter provided for him in *London*; the Day of his Journey was fix'd, and all things in readineſs, but he was not to be found. His Father hereupon alter'd his purpoſe, and ſent him to *Oxon*, to *Wadham-College*, of which he was a Fellow. After Twelve Years ſpent there, he was for a while, one of *Cromwell's* Chaplains, but ſoon grew weary of the Place, by reaſon of the Inſolency of the Sectaries. From thence he remov'd to *Cooperſale* in *Eſſex*, a Benefice of 300 *l. per Ann.* He found the Place over-run with Sects; but his ſolid Doctrine joyn'd with a free and obliging Converſation, ſo convinc'd and gain'd them, that after a while he had not one Diſſenter left in his Pariſh. Judge *Archer* was his Pariſhioner and Friend, and ſo continu'd to his Death. He was forc'd to quit this Place upon the account of his Health, to the great Sorrow of his People. He aſſur'd them, That could he have liv'd with them he would not have left them; and declar'd, that he would not again accept of ſo great a Benefice.

By Mr. *Thomas Ford* he was invited to *Exon*. At his firſt coming thither, he preach'd at St. *Sidwell's*, while the Quire of the Cathedral was preparing for him. When it was finiſh'd, it was a moſt convenient and capacious Church, (commonly call'd *Eaſt-Peters*) Here he had a vaſt Auditory, being generally eſteem'd one of the beſt Preachers in the *Weſt* of *England*.

In *September* 1660, he was expell'd from *Eaſt-Peters*. "*Church-Muſick* (to uſe his Words in his *Farewell Sermon* upon that Occaſion) juſtling out the conſtant "Preaching of the Word; the Miniſter being oblig'd to "give place to the *Queriſter*; and Hundreds, yea "Thouſands, to ſeek where to hear a *Sermon* on the "Lord's-Day, rather than *Singing-Service* ſhould be "omitted, or not kept up in its ancient Splendor and Glory. Hereupon he was choſen at St. *John's*, from whence he was again Ejected by the *Act of Uniformity*, in *Auguſt* 1662. His Principles were Loyal, and his Charity

Charity truly Catholick. *For me* (says he in his Farewel Sermon at St. *Johns*, *August* 17) *let him never be accounted a sound Christian, that doth not both fear* GOD *and Honour the King. I beg that you would not suffer our Nonconformity, (for which we patiently suffer the loss of our Places) to be an Act of Unpeaceableness and Disloyalty. We will do any thing for his Majesty but Sin. We will hazard any thing for him but our Souls. We hope we could die for him; only we dare not be damn'd for him. We make no Question, however we may be accounted of here, we shall be found Loyal and Obedient Subjects at our Appearance before* GOD's *Tribunal.* Vol. II.

He was very moderate in his Principles, of a Peaceable Healing Spirit, Obliging and Affable, grave and yet pleasant in Conversation. His innocent Mirth and Facetiousness render'd his Company very Acceptable. He was lov'd and respected by most who knew him. Many Persons of Quality had a great Esteem for him on the account of his Learning and good Humour.

When the Law prohibited the Publick Exercise of his Ministry, he discharg'd his Duty to his People in Private, as Opportunity was offer'd: Yet frequently attending on the Publick Worship of GOD, and exhorting others to do the same.

Great Offers were made him, if he would have Conform'd, particularly by the Earl of *Radnor*: But being dissatisfy'd in some impos'd Terms, the Offer of a Mitre could not move him to Act contrary to his Sentiments.

Tho' he was naturally very Fearful, yet he discover'd an undaunted Courage, in the discharge of his Duty. A while before his second Ejection, as he was Preaching against the growing Vices of that Time, one of his Hearers (a Gentleman of great Quality) stands up in the Church, just before him, and stares him in the Face: But he, knowing on whose Errand he came, proceeded with his Discourse, not fearing the Frowns of the Greatest. The very next Morning, his Clerk brings him a Libel, full of Reflections on that, and other Gentlemen, which he found affix'd to the Church Door. He reads it, leaves it in his Study, and goes out into the Country: He was no sooner gone, but a Messenger is sent after him with an Order for him to appear immediately before several Justices of the Peace,

Vol. II. in *Exon.* He appears, is charg'd with this Libel, profeſſes his Innocence, is Menac'd, and without any Proof committed to Priſon: But the very next Day, Biſhop *Gauden* procur'd him his Liberty.

Some of the Magiſtrates of the City of *Exon*, who were very ſevere againſt other Diſſenting Miniſters, yet favour'd and conniv'd at him. Three Meetings were taken in his Houſe, the Names of many taken; yet neither he nor the Houſe Fin'd. One Mayor and Juſtice who were far more Buſy than their Brethren, Fin'd his Houſe Twenty Pounds, (tho' the People were not found in his, but in a Neighbour's Houſe) Hereupon they came and broke up his Doors, to Diſtrain for the Fine: But finding his Books, and beſt Goods remov'd, they ſeiz'd on him, who was very ill of the Gout; brought him down from his warm Chamber in a Chair into his Court; expos'd him ſome Hours to the cold Air, (by which his Health was much impair'd,) and made his *Mittimus*, to ſend him to Priſon, for this Fine. Of all the great Multitude which were gather'd about his Houſe upon this Occaſion, the Mayor and Juſtice could not either by Promiſes or Threats, get any to carry him to Priſon. At length ſome of his Friends paid his Fine. The reſt of the Chamber utterly diſlik'd this Severity.

Once he was taken at another Houſe, where he was to have preach'd. The Mayor excus'd himſelf, telling him, that he thought he had been another Perſon, and diſmiſs'd him, on his Promiſe to appear the next Day at the *Guild-Hall*, if ſent for: He was not ſent for, neither did he hear any more of the Matter.

One of his Hearers was Proſecuted in the Spiritual Court, for having his Child Baptiz'd by a Nonconformiſt. When Dr. *Lamplugh*, late Archbiſhob of *York*, then Biſhop of *Exon*, underſtood that Mr. *Atkins* had Baptiz'd it; he put a ſtop to the Proceedings of the Court, diſmiſs'd the Man without paying any Coſts, and ſpake very honourably of Mr. *Atkins*, for his Learning and Moderation.

His peaceable Temper, and truly Catholick Charity, drew on him the Cenſures of ſome rigid People, as if he would Conform: But tho' he could have gone far, and would have done much, rather than be laid aſide, and hinder'd from the Publick Exerciſe of that Sacred Office,

Office, to which he hadbeen ſolemnly devoted, and in the Diſcharge of which, (thro' the Divine Bleſſing) he had been ſo very Succeſsful; yet he could not take all the Steps requir'd by the *Act of Uniformity*. Vol. II.

He had a large Heart and open Hand. He devis'd liberal Things, and gave oftentimes even beyond his Ability. Not only his own and his Wife's Relations, but his Brethren in the Miniſtry, who were in low Circumſtances, had a large Share of his Bounty.

Towards the latter end of his Life, he was much afflicted with the Gout; yet would he not neglect his Work, often Preaching in his own Houſe in his Chair, when he was not able to go or ſtand, or ſo much as uſe his Hands to turn his Notes.

The Affairs of the Church and People of GOD lay near his Heart. The Death of King *Charles* II, and the diſmal Proſpect of the return of Popery upon King *James*'s declaring himſelf a *Papiſt*, made a very deep Impreſſion upon his Spirit, and are ſuppos'd to have haſten'd his Death, which happen'd *March* 28, 1685. *Ætat.* 59.

He was a very comely little Man. His Countenance cheerful, his Voice clear, his Pronunciation very agreeable. He was ſo happy in his Expreſſions, as at once both to inſtruct and even charm his Hearers, tho' far from affected Words or Tones. His Tutor was wont to ſay, That three of his Pupils (of which Mr. *Atkins* was one) were ſome of the beſt Preachers in *England*. At his firſt Appearance in St. *Mary*'s Pulpit, in *Oxon*, he being but young, and ſeeming younger than he was, was deſpis'd by the Hearers, who expected nothing worth the hearing from ſuch a Boy, as they term'd him: But his Diſcourſe quickly turn'd their Contempt into Admiration.

Such was his Modeſty, that notwithſtanding his great Stock of Learning, his excellent Faculty at ſolving difficult Caſes, and his ſingular Dexterity in analyſing, expounding and applying the Holy Scriptures, notwithſtanding the repeated Importunity of his Friends, yet he could never be prevail'd upon to print ſo much as one ſingle Sermon.

Great Numbers of his Sermons, on many Subjects have been tranſcrib'd, and are ſtill handed up and down among his Friends: Some of which may (perhaps)

Vol. II. haps) when compar'd with, and corrected by his own Notes, ſee the Light.

3. Mr. *Thomas Powel*, M. A. After his Ejectment here, he went to *London*.

4. Mr. *John Bartlet*. He was a very laborious conſtant Preacher, and had an excellent copious Gift in Prayer. His Voice was low, but his Matter very ſolid and acceptable. He continu'd in *Exeter* after his being ſilenc'd, and preach'd there as he had Opportunity. He dy'd in a good old Age. He has printed ſome Things in Octavo. As his *Meditations*.--- An *Explication* of the *Aſſemblies Catechiſm*: And the *Duty of Communicants*. Of the *Uſe* and *Profit* of *Afflictions*, &c. He was Brother to Mr. *William Bartlet* of *Byddiford*.

5. Mr. *Ferdinando Nichols*, B. D. A Man of conſiderable Learning, and a grave Divine. He was for about 40 Years together a painful Miniſter in this City. Being once to preach before the Judges, he put his Notes into his Wife's Bible, as being finer than his own, and ſo fitter for that Occaſion: But being call'd away on a ſudden, he ſnatch'd up his own old Bible, and went to Church without his Notes. Perceiving his Miſtake before he began, he pray'd the Congregation to ſing a Pſalm, and told them what had happened to him. He ſoon return'd, and preach'd with great Freedom, without ever once looking upon his Notes all the while. When he had done, he ſaid, he would not for any thing have been without them: For the very Thoughts of miſſing them, would have caus'd ſuch Fear and Confuſion as might eaſily have put him out.

As he was once Preaching, he ſaw ſeveral of the Aldermen aſleep, and thereupon ſate down. Upon his Silence, and the Noiſe that preſently aroſe in the Church, they awaken'd and ſtood up with the reſt. Upon which he aroſe again, and ſaid, *The Sermon is not yet done, but now you're awake, I hope you'll hearken more diligently*; and ſo went on.

He had a great Deſire, which he often expreſs'd, if it might be, to die in Sight of his Congregation, to which

which he had ſo long been Paſtor: And he had his Deſire. For in the *November* after his being ejected and ſilenc'd, going towards his Church on a Lord's Day in the Afternoon, he met a Brother Miniſter in the Street, with whom he exchang'd a few Words, and took a ſolemn Farewel of him. He was obſerv'd to walk towards the Church more briskly than at other Times. He found them ſinging, and did ſo likewiſe in his Seat, and that with a chearfuller and a louder Voice than ordinarily; till he ſtopp'd on a ſudden; which ſome obſerving, ſtepp'd to him, and found him dead on his Seat, ſitting upright before the Pſalm was done. We have nothing of his extant, but the Life of of *Ignatius Jordan*, that eminent Saint, and Alderman of the ſame Place, written in 1653: Of which there was a 2d and a 3d Edition in a few Years; beſides that it was tranſcrib'd into Mr. *Clark*'s Lives. Vol. II.

6. Mr. *Thomas Down*, M. A. He was a diligent and uſeful Preacher, but grievouſly afflicted with the Stone and Gout, which at laſt put a Period to his Life, juſt before the *Oxford* Act took Place. A young Miniſter taking his Leave of him in theſe Words, Sir, *You are now going into the Haven, and we in the Storm*; referring to the *Oxford* Act: *No* (ſaid he) *you are in the Haven, and I in the Storm: Oh! my Pain and grievous Torments! But the Lord will end them ſpeedily.* He dy'd an Hour after. He had two Daughters, the one of which marry'd Mr. *Whiddon* of *Totneſs*, and the other Mr. *Flavel* of *Dartmouth*.

7. Mr. *Lewis Stukely*. He was a Gentleman of an ancient and Knightly Family in *Devon*. Very laborious and faithful in his Miniſterial Work. He was of the Congregational Way. He printed the *Goſpel Looking Glaſs for Profeſſors*; repreſenting their manifold Miſcarriages. 8*vo*. 1667.

8. Mr. *Mark Down*, M. A. He was a judicious Preacher, and had an excellent Gift in Prayer. He dy'd and was buried at *Exon*, in *October*, 1680.

9. Mr.

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9. Mr. *Alexander Hodges*, M. A. Sometime Fellow of *Wadham* Colledge in *Oxon*. After his being ſilenc'd, he retir'd into the *Netherlands*, and became Miniſter of the *Engliſh* Church in *Amſterdam*.

10. Mr. *Thomas Mall*: He was the Son of a Miniſter. Bred up in *Pembroke* Hall in *Cambridge*, and very ſtudious there. He was Fellow, almoſt as ſoon as B. A. But going into *Cornwal* with ſome others to preach the Goſpel, he met with ſuch Encouragement, Acceptance and Succeſs, that he return'd no more to his College. He was afterwards call'd to *Exon*, and join'd with Mr. *Stukely*. He drew up the Opinion of the Old Nonconformiſts in a Controverſy that fell out in that Congregation, in 8vo. He alſo drew up an Epitome of our Martyrs, Alphabetically: And an *Exhortation to Holy Living*, join'd with a Treatiſe of Mr. *Polwheil*.

DARTMOUTH; *Petrocks*: Mr. *John Burdwood*. He dy'd in the ſame Town where he was Ejected, after he had indur'd moſt exquiſite Torment by the Strangury; which made him the more able to pen thoſe Books which are call'd *Hearts-eaſe*; and *Helps for Faith and Repentance in times of Affliction*.

St. *Saviours*: Mr. *Allen Geare*: A Man of conſiderable Learning. He was bred in the Univerſity of *Utrecht*, at the Charge of the eminent Mr. *Rouſe*, the Provoſt of *Eaton College*. He was for ſome time Miniſter of *Paul's Wharf* in *London*. He dy'd about Four Months after *Bartholomew*-Day, 1662.

Townſtal: Mr. *John Flavel* †, educated in *Univerſity-College* in *Oxon*. Was ordain'd to the Miniſtry at *Saliſbury*, *Octob*. 17, 1650. He was firſt Aſſiſtant to Mr. *Walplate* at *Diptford* in *Devon*, and afterwards ſucceeded in his Rectory. From whence, upon an unanimous Call, he remov'd to *Dartmouth*, after the Death of Mr. *Hartford*, notwithſtanding that *Diptford* was a much more profitable Benefice. Here he continu'd Labouring with Acceptation and Succeſs, till the Act of Uniformity ejected him. But not thinking his Relation to his

† *See the Account of his Life, prefix'd to his Works in* Folio.

his People thereupon at an End, he continu'd the Exer- Vol. II.
ciſe of his Miniſtry among them as he had Opportuni-
ty. Upon the coming forth of the *Oxford* Act he was forc'd to remove, and went to *Slapton* about Five Miles Diſtance, where he Preach'd twice every Lord's Day to ſuch as would venture to be his Auditors; and he thence made private Viſits to his Friends in *Dartmouth*. When King *Charles* granted his Indulgence, he return'd thither, and kept an open Meeting in the Town: And when it was call'd in, he continu'd to preach more privately. Being at laſt in great Danger at *Dartmouth*, thro' the Malice of his Enemies, he reſolv'd to retire for *London*, where he hop'd for more Safety. He went by Sea, and met with a terrible Storm within Five Leagues of *Portland*, when they were in Danger of being loſt, ſo that Maſter and Seamen concluded they muſt of Neceſſity be wreck'd, if the Wind did not quickly change. When Things were in this Poſture he call'd all that could be ſpar'd to Prayer, and recommended himſelf and them to GOD; and ſoon after the Wind chang'd, and he got ſafe to *London*. There he was in Danger of being taken, at the ſame Time with Mr. *Jenkins*.

He had not been long here, before he reſolv'd to return Home, and take his Lot. Doing ſo, he was in a little time confin'd cloſe Priſoner to his Houſe. After Mr. *Jenkins*'s Death, his People gave Mr. *Flavel* a Call to ſucceed him, and much importun'd him; but he was not to be perſuaded to leave *Dartmouth*. Upon King *James*'s Liberty in 87, his People there provided him a large Place, in which it pleas'd GOD to uſe him for the Good of many. He preach'd twice every Lord's-Day; a Lecture every *Wedneſday*, and on *Thurſday* alſo before the Sacrament. And he was not only zealous in the Pulpit, but a ſincere lively Chriſtian in his Cloſet; as appears from his *Diary*, part of which is inſerted in his Life. He dy'd *June* 26, 1691. His Funeral Sermon was preach'd by Mr. *George Troſſe* of *Exeter*.

He was an Encourager of young Men deſign'd for the Miniſtry, and had ſome few under his Care, whom he inſtructed in Accademical Learning, to whom he was peculiarly kind. He was generally reſpected: And yet at ſome particular Times, he had ſome Experience of the Rage of his Enemies; but he was above it.

Thus

Vol. II. Thus in the Year 1685, when ſome of the People of *Dartmouth* accompany'd by ſome of the Magiſtrates, were acted by ſuch a Spirit of Madneſs, as to make up his Effigies, and carry it thro' the Streets in Deriſion, with the Covenant, and Bill of Excluſion, pinn'd to it, and burn it: He in the mean time retir'd, and offer'd up his moſt hearty Prayers to God, for the Town of *Dartmouth*, its Magiſtrates and Inhabitants: And when the Paſſages of their Mock-ſhew were afterwards related to him, he made no other Return, than in the Words of our Saviour: *Father forgive them, for they know not what they do.* His ſeveral Works being collected together, have ſince his Death been Printed in Two *Folio's*.

PLYMOUTH: Mr. *George Hughes*, B. D. Born in the Borough of *Southwark*, An. 1603. His Mother was then 52 Years of Age, and had never a Child before, tho' ſhe had three Husbands before Mr. *Hughes*'s Father: And her Age was as remarkable afterwards; for ſhe liv'd to her 96th Year. He was entred in *Corpus-Chriſti* Colege, in *Oxon*, *An* 1619. and while there, comment'd B. A, *An.* 1622. He had ſo general a Reputation then for his Proficiency in his Studies, that Dr. *Clayton* the *Regius-Profeſſor* of Medicine being made Maſter of *Pembroke-College*, upon the firſt Erection of it, he procur'd Mr. *Hughes* to be one of the firſt Fellows of it. Several Perſons of great Eminency afterwards were his Pupils here, as *Henry Langley* D. D, Second Maſter of *Pembroke*, *Tobit Garbrand*, M. D, Principal of *Glouceſter-Hall*, and many others. He receiv'd the Degree of M. A. *June* 23. 1625: And was ordain'd about three Years after. For ſome time he preach'd in and about *Oxford*; afterwards was call'd to be Lecturer of *Alhallows Bread-ſtreet*, *London*: And the Incumbent being ſickly and aged, Mr. *Hughes* with his Conſent perform'd in a manner all his Work. Here he proceeded B. D. *July* 10. 1633. But after 4 or 5 Years ſtay at *London*, his great Acceptance there, and the very numerous Auditory that conſtantly attended him, and ſome Inſtances of his Nonconformity to the Ceremonies, being complain'd of to ABp. *Laud*, he ſilenc'd him. Upon his Ejection at *London*, he retir'd for ſome time to Mr. *Dod* the famous old *Puritan* Miniſter at

Fauſley

Fausley in *Northamtonshire*, desiring his Advice in his present Circumstances, and particularly about going over to *New-England*, which he had some Thoughts of. The good old Man dissuaded him from that Design, and recommended him to the Lord *Brook* at *Warwick*, where he resided for some time, and marry'd a Gentlewoman of *Coventry*. During his Residence here, the old Lady *Maynard*, Mother to the famous Lawyer Sir *John Maynard*, sollicited him to accept of a Presentation she had obtain'd for him of the Earl of *Bedford* to *Tavistock* in *Devonshire*. This he accepted out of a Desire of more publick Service, tho' it had but a very small Stipend annex'd to it, and the aforesaid Earl made him his Chaplain. This was a very ignorant and prophane Place before he came; but by the Blessing of GOD upon his Endeavours, a mighty Reformation was wrought, and many brought to Seriousness, the Fruit of which appears even to this Day. Particularly the first serious Impressions were made there by his Means on three that prov'd useful Ministers afterwards, Mr. *John Rowe* Preacher at the *Abbey* in *Westminster*, Mr. *Ralph Venning* Minister of St. *Tooley's Southwark*, and Mr. *John Tickell*, a pious Conformist, Rector of *Withicomb* in *Devon*. He set up a *Wednesday*-Lecture there, which was much frequented.

When the Wars broke out, *Tavistock* being made a Garrison for the King, the Governor being his Wife's Relation, gave him a Pass for him, his Family and Effects to *Exeter*, then a Parliament Garrison. Soon after the King's Forces besieg'd and took that City; but he obtain'd the Favour of a safe Conduct to *Coventry*, where (now a Widower) he resided for some time with his Wife's Relations. Not long after his coming thither, upon the Vacancy of St. *Andrews* at *Plymouth*, the Government of that Town, who were before acquainted with him at *Tavistock*, present him to that Church; and he had Institution and Induction from Dr. *Brownrig Bp.* of *Exeter*; which happily prov'd a Reprieve to his Ejection at the King's Return, when one had got the King's Title to that Vicaridge on Pretence it was laps'd, not knowing he had been admitted by the Bishop. He came to *Plymouth*, An. 1644. where he found the Liturgy already

Vol. II. laid aſide by means of Mr. *Porter* Miniſter of another Church that had been newly ſet up in that Town, tho' he return'd to it in 1661, rather than loſe his Living. Mr. *H.* willingly enough omitted it alſo upon his coming thither. *Plymouth* was beſieg'd by the King's Forces ſoon after; many of the *Puritan* Miniſters in that Neighbourhood took Refuge there, and were frequently employ'd in Prayer and Preaching, till the raiſing of the Siege gave them Opportunity to return to their reſpective Charges. Here he was indefatigable in his Labours, univerſally lov'd and reverenc'd, moſt generous in Acts of Hoſpitality and Charity; conſtantly maintain'd a fair Correſpondence with the Magiſtrates of the Place, and an harmonious Accord with People of different Perſuaſions.

After a long Calm he had enjoy'd for 18 Years, Commiſſioners came down to *Plymouth* in *Auguſt*, 1662. and after they had put out all the Magiſtrates of the Town except one, the ſame Day ſummon'd Mr. *Hughes* before them, and told him, *he was diſmiſs'd from his Miniſtry at* Plymouth. Not content to let him die with his Brethren on the fatal *Bartholomew*, they ſilenc'd him a Week before. He continu'd in the Town after his Ejectment, which could not be born where he was ſo much eſteem'd, and therefore he was ſummon'd with his Aſſiſtant and Brother-in-law Mr. *Thomas Martin*, his Son Mr. *Obadiah Hughes*, and Mr. *Nicholas Sherwill*, to appear before the *Earl* of *Bath*, Governor of *Plymouth*. However, they were not ſuffer'd to ſee the Earl, but committed by the Deputy-Lieutenants of the County, tho' nothing was objected againſt them. Mr. *Hughes* ſenior and Mr. *Martin* were ſent with two Files of Muſqueteers to St. *Nicholas* Iſland. Mr. *Hughes* junior, Mr. *Sherwill*, and others were confin'd at *Plymouth*. The latter were firſt ſet at Liberty, but on condition they ſhould not return to *Plymouth* without Leave of the *Earl* of *Bath*, or his Deputy. The old Gentleman and Mr. *Martin* remain'd in the Iſland 9 Months, till at length his Health being much impair'd, and his Legs grown black and ſwoln, and an incurable Dropſy and Scurvy contracted, (which was occaſion'd as is ſuppos'd by the Saltneſs of the Air,) he was offer'd his Liberty upon Condition of giving Security of 2000 *l.* not to

live

live within 20 Miles of *Plymouth*. Which was accordingly done by his Friends without his Knowledge. Whereupon he retir'd to *King's-bridge* in *Devonshire*. There he ſtill continu'd in great Weakneſs to ſtudy hard, and ſpend his Time in private Devotion, and moſt holy Counſels and Conferences with the many pious Friends that came to viſit him. He hardly car'd for any other Diſcourſe but what was ſerious and heavenly; and had ſuch an affecting Senſe of the Cloud that was upon GOD's Church by the Ejection of ſo many eminent Miniſters, that he was ſcarce ſeen to indulge any Mirth after that Day. One ſaying to a young Miniſter that was much with him in this his Retirement, That if he had the Opportunity of preaching publickly again, he thought it might promote the Recovery of his Health; upon his anſwering, that he doubted his Sickneſs was ſuch as would not permit it, if he had Opportunity; Mr. *H.* replies,--- *Nature would not willingly go where it muſt and ſhall go: Yet I will wait all the Days of my appointed Time for my Change. Oh! When will it once come, that I ſhall put off this earthly Tabernacle, and be clothed with my Houſe from Heaven! I deſire to be diſſolv'd, and at home with Chriſt. I thank God I am not aſham'd to live, nor afraid to die.* The ſame Miniſter being neceſſitated to leave him when he drew near his End, upon Intimation of a Warrant out againſt him, Mr. *H.* ſpoke to him thus at parting, *I adviſe you not to faint. Hold out couragiouſly in your Maſter's Work. Take heed to yourſelf, and to that Miniſtry you have receiv'd from the Lord by my Hands,* (for he was one that ordain'd him,) *and the laying on of the Hands of the Presbytery, that you do fulfill it. Ben't diſcourag'd on account of Sufferings. The Croſs is the Way to the Crown. If we ſuffer with Chriſt, we ſhall reign with him. This dead Cauſe of Reformation, for which we now ſuffer, ſhall riſe and revive again. Salvation ſhall come to the Churches. I die, but you ſhall live to ſee it.* (As the Relater did.) *The very Ways and Means theſe Men take to ſuppreſs and deſtroy it, ſhall moſt effectually promote it. Only be cautious that you never engage in any indirect Courſes about it. Leave God to do his own Work in his own Way. Your Duty is to be quiet, and ſtand ſtill. In returning and believing you ſhall have Reſt.* And then gave him his ſolemn Bleſ-

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ſing. To a near Relation who ask'd him how he did? he anſwer'd, *I never found the Actings of my Faith and Hope more vigorous and lively than now.* He continu'd preaching privately to the laſt; he did ſo twice the very Lord's Day before he dy'd; but concluded with theſe memorable Words, *And now all my Work is done.* The Evening before he dy'd, he order'd his Watch to lie by him, and deſir'd a Relation to obſerve when it was two a Clock, *for* (ſays he) *that is my Hour.* And accordingly juſt then he expir'd, *An.* 1667: in his 64th Year.

He was a Perſon of great natural Capacity, and of a moſt obliging Diſpoſition: A Maſter in moſt Parts of Learning, eſpecially a great Textuary and Divine. He had a thorough Acquaintance with the Original Tongues, and was one of the exacteſt Criticks of all his Brethren in the *Weſt*: Well read in the Fathers, an acute Diſputant, a judicious Caſuiſt, as a great Number of Letters ſhew'd, that were found among his Papers upon the niceſt Caſes which he had been conſulted about. A moſt skilful and faithful Paſtor to a vaſt Flock under his Charge. His Preaching was elaborate, but plain. He affected not a Gingle of Words, nor any Quirks of Wit, but his Style was made up of Scripture Phraſe and Language. He went thro' a great Part of the Body of Divinity at *Plymouth* under the two Heads, of Repentance towards God, and Faith towards our Lord Jeſus Chriſt. In his *Wedneſday* Lecture he went thro' the Ceremonial Law and the Reference it bore to Chriſt. He preach'd over the Book of *Pſalms* in an Expoſitory Way, and many other important Subjects in a Courſe. One time with another he generally preach'd five times a Week, and yet all his Sermons ſhew'd they were not haſty Productions. It may not be amiſs to mention his ſtated Courſe on Lord's Days. He conſtantly began the publick Worſhip with a ſhort Exhortation from ſome Text he choſe new every Sabbath; then pray'd and expounded Part of a Chapter, and after ſinging, either he, or his Aſſiſtant went up, and pray'd and preach'd. In the Afternoon after a ſhort Prayer he expounded a whole Chapter, baptiz'd the Children; and after ſinging and a Prayer in the Pulpit, catechiz'd, preach'd, and concluded with Prayer, a

Pſalm,

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Pſalm, and the Bleſſing. And notwithſtanding this Variety of Exerciſe, made it no longer than two Hours each Part of the Day.

His perſonal Converſation was moſt ſtrict and exemplary in the Conduct of himſelf, the religious Management of his Family, his Obſervation of the Lord's Day, and his Behaviour towards all Men. Strict Piety and Regard to GOD appear'd in his whole Demeanour.

No Miniſter in thoſe Times in the *Weſt* of *England* had a greater Intereſt and Influence among his Brethren. He with Mr. *Ford* of *Exeter* prevail'd with the Miniſters of thoſe Parts both *Epiſcopal*, *Presbyterian* and *Congregational*, to join in an Aſſociation for mutual Aſſiſtance in their Miniſtry. They parcell'd themſelves into four Diviſions, according to the four Parts of the County; each Diviſion met quarterly, and ſubdivided themſelves into leſſer Bodies, which met every Six Weeks. In their Quarterly Meetings the Moderator open'd them with a *Latin* Prayer; then there was a Theſis upon ſome Divinity-Queſtion, and a Diſputation, wherein all the Miniſters preſent oppos'd the Reſpondent. All the 4 Diviſions had alſo a Yearly Meeting at *Exeter*, in the Month of *May*. Mr. *H.* preſided in thoſe of 1655. and 56. Theſe Exerciſes and Meetings promoted their Acquaintance, and amicable Correſpondence, tho' of different Sentiments about Diſcipline. Several Epiſcopal Divines of the beſt Characters join'd them and liv'd in great Amity with them. Mr. *H.* was much eſteem'd by the Generality of them. It may be worth the while to mention one Inſtance even after he was ſilenc'd in 1662. *Bp. Gauden* keeping a Viſitation at *Totneſs*, *An.* 1663, and there being a numerous Appearance of the Clergy, Mr. *H*, not knowing any thing of it, came occaſionally thither. When he had been an Hour in Town, and was taking Horſe, all the Clergy except three hearing of his being there, left their Biſhop, and accompany'd him on Horſeback a Mile out of Town, (tho' he would have diſſuaded them from it) and with great reſpect took their Leave of him.

He was attended at his Funeral by a great Number of hearty Mourners. His Funeral Sermon was preach'd by the Reverend Mr. *John Ford*, a Conformiſt,

Vol. II. miſt Miniſter of *Totneſs*, on 2 *Tim.* 4. 7, 8: Who juſtly gave him a large Encomium, and preſs'd his Hearers to imitate his holy Example, and live up to his excellent Sermons. He was interr'd where he dy'd, at *Kings-bridge*, in the ſame Grave with his dear Friend Mr. *George Geffreies* Miniſter of that Town, who dy'd *May* 12. 1641. A fair Marble Monument was erected for him by Mr. *Thomas Criſpin*, on which is this *Latin* Inſcription; fit to be inſerted, compos'd by Mr. *Hughes*'s Son-in-law the Reverend Mr. *John Howe*.

In Memoriam ſuave olentem æternùm colendam Viri deſideratiſſimi Georgii Hugheſii, *S. Th. B.* Plymmudenſium *nuper Paſtoris vigilantiſſimi, ſacræ ſenſus paginæ penitiores eruere, homines concione flectere, precibus Deum, mire edocti. Qui, Solis æmulum ab Oriente auſpicatus curſum* (*ortum* Londinâs) *occidentale dehinc ſidus diù claruit, lucem in vita ſpargens undique, moriens luctum: Vitæque* (*vere vitalis*) *curriculo in annos* 64 *perducto, optima perfunctus, perpeſſus mala, requiem tandem invenit, animo quidem in Cœlis, corpore vero in ſubjacente tumulo, ipſis Julii nonis, Anno Salutis* 1667. *Symmiſtæ longe chariſſimi* Georgii Geofridi, A. M. *cujus exuviæ ante ter novem annos ibidem ſitæ nunc primum in cineres ſolvuntur, novis miſcendos.*

Nacta ſacros cineres ſervato fideliter Urna,
Hæc u'erum Satio tibi fæcundabit inertem.
O fœlix tumuli matrix, de morte renatos
Olim tam claros hoſce enixura gemellos!

'Tis no Wonder this excellent Perſon ſhould have a Share with ſo much good Company in *Tony Wood*'s ill-Nature and Slanders; that he ſhould call in queſtion his Degrees, *Antiquit. Oxon.* L. 2. p. 335; tho' he himſelf had made expreſs mention of them all out of the Univerſity-Regiſter, as before related, in his *Faſti Oxon.* Vol. 1. p. 842. A willing Mind can eaſily make a Shift to overlook Things. But ſome other Reflections may deſerve a further ſcanning. He ſays of him, *Antiqu. Oxon.* p. 335. *Rebus in deterius vergentibus, in partes Presbyterianorum tranſivit, earundem ſtrenuus Aſſertor adverſus Epiſcopos & Eccleſiam Anglicanam.* And in his *Athen. Oxon*, p. 280, ſays, That *for Inte-*

Intereſt he ſided with the Presbyterians *at the beginning of the War.* That *he was zealous againſt the King and his Party, and Biſhops, took all Oaths that follow'd; was an Enemy to the Orthodox Clergy,* and *an Aſſiſtant to the Commiſſioners for ejecting ſuch as were then called ſcandalous.* And *the moſt noted Presbyterian (if not Independent) of his Time in* Devon. There is ſcarce a Word of Truth in all this Charge; except, that Mr. *H.* was a Presbyterian. He *did not become one at the beginning of the Wars.* His Education was among the *Puritans.* He was reckon'd one of them in the Univerſity, and ſilenc'd for it by *Laud* before the Wars. That *he ſided with them for Intereſt,* is ſtill a more malicious Slander. Let any judge whether the Worldly Proſpects to ſuch a Man as he, muſt be greater from *Presbyterian* Parity or the *Engliſh* Hierarchy. Thoſe that were acquainted with his Temper, Manner of Life, or the Eſtate he left behind him, know that no Imputation upon him could be more abſurd than that of a ſordid Spirit. And his Refuſal of a great and rich Biſhoprick offer'd him upon the King's Return is no Indication of Covetouſneſs. *Nor* was he *zealous and forward againſt the King and Biſhops.* Tho' he join'd with the Parliament Side, it was only while they profeſs'd a Regard for the King's Perſon, for whom he heartily pray'd to the laſt. He always paid a Deference to pious Biſhops, and diſcountenanc'd any diſreſpectful Speeches of them. If he *took all Oaths that follow'd,* it had been no more than the Epiſcopal Party generally did, upon the Principles of *Bp. Sanderſon.* But the Fact cannot be prov'd of Mr. *H.* The *Covenant* indeed he took, and thought himſelf oblig'd by it to preſerve the King's Perſon and Legal Authority. But 'tis probable he did not take the *Engagement*; for 'tis certain, he refus'd to obſerve the Thankſgiving Days appointed by the Remains of the *Houſe of Commons.* He was ſo far from being *an Enemy to the Epiſcopal Clergy,* that ſeveral of them were kept in their Livings by his Intereſt; particularly Dr. *Aſhton* then Rector of *Stofford* in *Devon.* He maintain'd an intimate Correſpondence with many of them; they join'd with him in the Aſſociations, often preach'd for him at *Plymouth,* and teſtify'd a great Reſpect for him on the Turn of the Times: One In-

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Vol. II. ſtance of which, from a conſiderable Body of them together, has been mention'd before, I doubt not ſome ancient Conformiſts thereabout, yet alive, can vindicate him upon this Head. He was *nominated one of the Aſſiſtants for ejecting ſcandalous Miniſters*, but without his Knowledge. Mr. *Quick* (out of whoſe *Memoires* the foregoing Account is taken,) who was well acquainted in thoſe Parts, and with Mr. *H.* declares, he knew of but one ejected for Scandal in the *South* and *Weſt* Diviſions of *Devon*, (where alone Mr. *H.* can be ſuppos'd to act) and he was ſo notorious that none can think it any Crime to have had a Hand in removing him: But he verily believes Mr. *H.* acted not even in that Caſe. One would wonder whence Mr. *Wood* ſhould have his Information, which was all ſo perfectly the Reverſe of Mr. *H's.* known Character.

There is another Story rais'd of him, and firſt publiſh'd in that doubty Piece, call'd, *Foxes and Firebrands*, Part II. p. 104. That "one *Newland* a Popiſh Prieſt, "came from *Ireland* to *Plymouth* in a very poor Condi-"tion, and deſir'd Work: Was entertain'd by Mr. "*Hughes* for his Under-Gardener, afterwards his Head-"Gardener, and upon his pretending to a Gift of Pray-"er was rais'd to be his Butler, to live in his Houſe, "and ſit at Table with him, and call'd upon to Pray "and expound Scripture at their Meetings. And that "*Newland* confeſs'd all this afterwards to a Gentleman "in *Ireland* upon the King's Reſtauration. This Tale is ſince republiſh'd by Mr. *Agate* of *Exeter*, in his *Anſwer to Mr.* Withers's *Defence*, Part I. p. 66; Publiſh'd 1708; and vouch'd by a Surgeon at *Plimouth*, that he calls Dr. *Young*, as of his own Knowledge; with a very romantick Addition; that "Mr. *Hughes* liv'd at that "Time in greater Credit, Power and Equipage than a-"ny Archbiſhop in the 3 Kingdoms, and almoſt in as "much State and Grandeur as our Archbiſhops do now. Mr. *Withers* in his *Truth Try'd*, Part I. *againſt Mr.* Agate, Publiſh'd *An.* 1708. p. 24, &c, Shews the Incredibility of this Evidence, from this ridiculous Addition, it being well known that Mr. *Hughes's* Income amounted not at fartheſt to above 2 or 300 *l. per Ann.* and therefore could not ſupport any ſuch Expence; from the incompetency of the Witneſs, as being too young then to

make

make such punctual Observations of Men and Things, being born but *March* 11, 1646; And from the Counter-Certificates of Mr. *Hughes*'s Sister-in-Law, another Relation of his, and Two Maid-Servants that then liv'd in his House; who all agree, that no such Person liv'd with him, that he never kept a Butler or Gardner, or more than One Man at a time. But I am enabled by the fore-mention'd Papers of Mr. *Quick*, to give an Account of what Matter of Fact there was to give a Foundation for this Story. He knew this *Newland*, and from his own Knowledge leaves this Relation of him. He came in a miserable Condition to *Plymouth*; Mr. *Hughes* reliev'd him as an Object of Charity, but never admitted him in any Capacity as his Servant, or to live in his House; he came sometimes to the Meetings, to ingratiate himself, but never did any thing like Praying or Expounding there, nor ever communicated with them in the Lord's-Supper. This last occasion'd their suspecting him; and by degrees they got out of him, that he was a *Papist*, but pretended to be unresolv'd. Mr. *Hughes* still gave him some Relief, as one ready to Starve, but had no Society with him after the Discovery. And what Foundation there is in this for any Reflection on Mr. *Hughes* or any of the *Presbyterians*, I cannot imagine. Vol. II.

I'll add an Account of his Writings. 1. *The joint Testimonies of the Ministers of* Devon *with their Brethren, Ministers of the Province of* London, *unto the Truth of* JESUS CHRIST; *with a brief Confutation of the Errors, Heresies and Blasphemies of these Times* Anno 1648; subscrib'd by 72 Ministers. 2. *Sure-footing in Christianity examin'd: In answer to* Serjeant, 8vo. Written, when he was confin'd in the Island of St. *Nicholas*. 3. *Aphorisms concerning the Doctrine of the Sabbath*, 8vo. 1670. 4. *An Exposition on* Genesis, *and part of* Exodus, *Fol.* 1672. Which was Printed but from some imperfect Notes left behind him. 5. Aaron's *Rod Blossoming, and the Pain and Gain of Afflictions.* Mr. *Baxter* esteem'd this the best Book of its Kind. Besides some Sermons at Funerals, and one before the *House of Commons*. Mr. *Wood* mentions Two others; but they were none of his, nor written by him; *viz. An Exposition on the smaller Prophets*, Fol. 1657. And, *An Exposition on the Book of* Job, Fol. 1669.

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Mr. *Thomas Martyn*, Ejected alſo at *Plymouth*. He was educated at firſt in *Oxon*, and upon the breaking out of the Civil Wars, with many others, he remov'd to *Cambridge*. Returning into his own Country, he was by the Magiſtrates of *Plymouth* choſen Lecturer of St. *Andrew*'s and there was publickly Ordain'd by Presbyters, and continu'd exerciſing his Miniſtry, till ſome Months before *Bartholomew*-Day, 1662, when he was forc'd to deſiſt from his publick Work, upon pretence of ſome Words which he was ſaid to ſpeak in private Converſation, tho' Mr. *Martyn* abſolutely diſown'd it. His Impriſonment afterwards in the Iſland of St. *Nicolas*, has been mention'd before, in the Account of his Brother-in-Law Mr. *George Hughes*. When that good Man dy'd, Mr. *Martyn* ſucceeded him as Paſtor of his Church in *Plymouth*, to which he before had been an Aſſiſtant.

Mr. *John Horſeman*, who was afterwards well known in *Plymouth*, was, as I am inform'd, Ejected at *Scilly* Iſland.

Mr. *Obadiah Hughes*, Son of Mr. *George Hughes*. He was in 1662 Ejected from his Student's Place in *Chriſt-Church Oxon*, when he was juſt ready to take the Degree of M. A. He betook himſelf to his Father at *Plymouth*, and there ſoon became a farther Sufferer for Nonconformity, being ſummon'd, and ſeiz'd, and clap'd up in Priſon with him, *Oct.* 6. 1665, tho' he could be charg'd with nothing but being his Son; and he continu'd confin'd a good while, till at length upon Security given to leave the Town, and not return thither without leave, he was ſet at Liberty. His Father and he, when they were confin'd, were not allow'd to come together; but there were Letters continually paſſing between them, which was a great Comfort. I ſhall inſert ſome Paſſages out of a few of the Father's to the Son, when under this Confinement, which are affecting.

" *Dear Son,*

" I am the Mark aim'd at; and how far GOD " may ſuffer Men to proceed, I know not: But " free Communion with GOD in Priſon is worth " a thouſand Liberties, gain'd with the Loſs of Li- " berty of Spirit. The Lord keep us his Freemen. " I am at a fixed Point in Heaven. The Will of the " Lord be done, either for Liberty, or Reſtraint, for Life

" Life or Death. I wait for the Lord, and rejoice Vol. II.
" in him; to which Strong-hold alone, I commend
" you alſo. I deſire God's Bleſſing on you, and de-
" ſire you by Faith to receive it from that Pro-
" miſe, *Bleſſed are ye when perſecuted for Righteouſneſs*
" *Sake*, and ſuffering without a Cauſe. God is Wiſe
" in this bodily Separation of us, and Good I hope, in
" making us meet daily in his Boſom. Keep cloſe to
" him; walk circumſpectly, be of good cheer, and
" the God of Comfort will be with you; and in
" his Boſom I leave you."-- And at another Time;
" I am glad to hear of your Acquieſcence in the
" Will of God as to your preſent Reſtraint; and re-
" joice alſo in your Aim at thoſe holy Reſolutions of
" the Saints who have ſuffered before. The Lord
" perfect both in you and me, every Grace that
" may enable us to do and ſuffer his Will. Keep
" Accounts with God every Day as even as you can.
" Believe thoſe Promiſes, *Gen.* 17. 1, *Iſa.* 43. 2, 3.
" and 63. 9. The Lord perfect Faith, Wiſdom, Ho-
" lineſs, and Courage in you. I am well, and beſt
" of all in Heaven; and ſatisfied with the Will of
" God, which will bring us to Glory. I pray for
" your Liberty more than my own. My Thoughts
" for my ſelf are to keep my Covenant; and yet
" againſt all traiterous Poſitions that are truly ſo, I
" am ready to declare. God hath ſuffer'd us to be de-
" barr'd from the Work of the Miniſtry, depriv'd of
" our Livelihood, ſhut up in Priſon; and at laſt
" we are to be driven from our Habitations which
" God hath given us: But this is not all intended by
" Men, or which may be permitted by God. There
" is more Bitterneſs yet to be expected, if the Lord
" leave the Reins on the Necks of violent and cruel
" Men. But his Will be done, which is to glorify
" himſelf, and perfect Bleſſedneſs for his, thro' theſe
" hard Ways. I hope He will deliver you from
" the Hands of Men, and from every Snare". And at
another Time, " We have here in this Iſland, (that is
" St. *Nicholas*'s) good Lectures read us every Day
" from Heaven and Earth, from Seas and Rocks, from
" Storms and Calms, enough to learn us much of GOD's
" Providence in our Morals as well as Naturals. Fruit-
" ful Spirits might gather much of GOD from them:

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" O that mine were so! How might I feel out Heaven " this way, as well as see it by believing! Lord help, " and I shall do it. The everlasting Arms of Love and " Mercy keep you blameless, and safe to the Appearance " of our LORD. And at another Time: As to our " Sufferings as ill-natur'd, froward, or worse, I have " pass'd through them, and I hope GOD will give you " Power to despise them. I do know (my Son) that " you do suffer at this Time more immediately for my " sake: But I hope it is on CHRIST's Account, who " will own it, and return Mercy unto you. If you are " call'd out this Day, I hope GOD will give Wisdom " what to Answer. As to myself or Liberty, I have " resign'd them to the good Pleasure of our GOD. " The LORD strengthen Faith, and lengthen Pati- " ence: We shall then do well, and inherit the Promise. " When I go forth from hence, I shall do it in the Faith " of God, not knowing yet whither I shall go. Thus did aged *Paul* encourage his young *Timothy*. And he subscrib'd his Letters thus; *Your Father endear'd by the Bonds of Nature, and Grace, and Sufferings.* His ex- cellent Brother also Mr. *Town Howe*, wrote to him at that Time, and the Letter is worth preserving. " Bles- " sed be GOD that we shall have, and hear of each " other's Occasions of Thanksgiving, that we may join " Praises as well as Prayers, which I hope is done dai- " ly for one another. Nearer Approaches, and con- " stant Adherence to GOD, with the improvement of " our Interest in each other's Hearts, must compensate " (and I hope will abundantly) the Unkindness and " Instability of a surly treacherous World, that we see " still retains its wayward Temper, and grows more " peevish, as it grows older, and more ingenious in in- " venting ways to torment whom it disaffects. It was, " it seems, not enough to kill by one single Death, but " when that was almost done, to give leave and time to " respire, to live again, at least in hope, that it might " have the renew'd Pleasure of putting us to a farther " Pain and Torture in dying once more. Spite is na- " tural to her: All her Kindness is an Artificial Dis- " guise: A Device to promote and serve the Design of " the former, with the more efficacious and piercing " Malignity. But Patience will elude the Design, " and blunt its sharpest Edge. It is perfectly defeated,

" when nothing is expected from it but Miſchief: For " then the worſt it can threaten finds us provided, and " the beſt it can promiſe, incredulous, and not apt to " be impos'd upon. This will make it at laſt Deſpair " and grow Hopeleſs, when it finds, that the more it goes " about to mock and vex us, the more it teaches and in- " ſtructs us: And that as it is wickeder, we are wiſer. " If we cannot, GOD will outwit it, and carry us, I " truſt, ſafe thro', to a better World, upon which we " may terminate Hopes that will never make us aſha- " med. Vol. II.

Some time after, *viz.* on *March* 9 16$\frac{6}{7}$9, Mr. *O. H.* was ſolemnly, tho' privately Ordain'd to the Work of the Miniſtry (for which his Sufferings had prepar'd him) by Mr. *Jaſper Hicks*, and Five others of his Brethren; And he for ſome time exercis'd his Miniſtry about *Plymouth* as he had Opportunity; tho' he ran great riſques, and was ſeveral Ways a Sufferer. Not being any longer ſafe there, he in *April* 1674, came to *London*, where he was choſen Paſtor of a conſiderable Part of Mr. *Wells*'s Congregation, to whom he Miniſtred in holy Things with great Diligence and Fidelity. He was noted for his excellent Gift in Prayer, in which few went beyond him. He was once ſent to *New-Priſon*, and appear'd at the Seſſions at *Hicks*'s *Hall*, and was forc'd to give Bail for his good Behaviour, and contin- nu'd under it from Seſſions to Seſſions, for a Year toge- ther. Some time after, he retir'd to *Enfield*, where, upon the Liberty granted, he preach'd Publickly, and gather'd a little Church, compos'd of ſerious Chriſti- ans of various Denominations, and was inſtrumental in preparing and ſending many to Heaven before him. At length he was ſeiz'd with an Aſthma, which for ſome time confin'd him to his Houſe and Chamber, under which his Patience and Reſignation was very Exemplary. He finiſh'd his Courſe on *Jan.* 24. 170$\frac{3}{4}$. in the 65th Year of his Age. And hath left behind him Two Sons in the Miniſtry, the one in *Canterbury*, and the other at *Ware*, who have much of the Spirit of their Father and Grandfather.

Great TORRINGTON: Mr. *John Howe*, M. A. He was born *May* 17. 1630, at *Loughborough* in *Leiceſter-ſhire*, where his Father was Miniſter, whom the Se- verities

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verities at that Time us'd againſt the *Puritans*, compell'd to remove into *Ireland*, taking this Son, who was then very young with him. During their Stay there, the Rebellion broke out, by which they were expos'd to very threatning Danger, that Place being for ſeveral Weeks beſieg'd and aſſaulted by the Rebels, but without Succeſs. A very ſpecial Providence on this Occaſion did guard that Life, which was afterwards made very ſerviceable. During the Civil War he return'd to *England*, where he paſs'd thro' his School Education in *Lancaſhire*. He was early ſent to *Chriſt*-College in *Cambridge*, where he took the Degree of B. A. after which he remov'd to *Oxford*, tho' Mr. *Wood* will have him to have been of *Brazen-Noſe* College in *Oxon*, and that he took his Batchelor's Degree there *Jan.* 18th, 1649. But not to conteſt this Matter; his great Attainments in Learning, * join'd with exemplary Piety, ſo recommended him, that he was duly elected Fellow of *Magdalen-College*, of which famous

* *His Works are theſe: A* Treatiſe of delighting in God, 8*vo.* 1674. The Bleſſedneſs of the Righteous: And the Vanity of Man as mortal, 8*vo.* 1678. The Living Temple of God, 8*vo.* 1675. The Reconcileableneſs of God's Preſcience of the Sins of Men, with the Wiſdom and Sincerity of his Counſels, Exhortations, and whatſoever other Means he uſes to prevent them, *with a* Poſtſcript, 8*vo.* 1677. Of Thoughtfulneſs for the Morrow; with an Appendix concerning the immoderate Deſire of Foreknowing Things to come, 8*vo.* 1681. Of Charity in reference to other Mens Sins. Of the Improvement of the Name of God in Prayer. Of Self-Dedication, 12*o.* The Redeemer's Tears wept over loſt Souls, in a Treatiſe on *Luke* 19. 41, 42. With an *Appendix* concerning the Sin againſt the Holy Ghoſt. A Sermon directing what we are to do, after a ſtrict Enquiry, Whether or no, we truly love God. The Carnality of religious Contention, in Two Sermons at the Merchants-Lecture at *Broadſtreet*. A Letter to a Perſon of Quality, who took Offence at Dr. *Stillingfleet*'s Sermon about Separation, 4*to.* A calm and ſober Enquiry concerning the Poſſibility of a Trinity in the Godhead. A Letter to a Friend concerning a Poſtſcript to the Defence of Dr. *Sherlock*'s Notion of the Trinity in Unity, relating to the calm and ſober Enquiry upon the ſame Subject. A View of that Part of the late Conſiderations addreſs'd to *H. H.* about the Trinity, which concerns the ſober Enquiry on that Subject. A Funeral Sermon for Mr. *Richard Fairclough*, 1682; another for Mrs. *Margaret Baxter*; another for Q. *Mary*; another for Mrs. *Judith Hammond*; another for Mrs. *Eſther Sampſon*; another for Mr. *Richard*

mous Society he was a bright Ornament. And by unusual Application furnish'd himself with a large Fund of Rational and Theological Learning, in both which he had very few Equals. Being (some time after his taking the Degree of M. A.) by an unexpected Conduct of Providence call'd to *Torrington*, tho' he was very young, he worthily fill'd the Ministerial Station, in which his Labours were bless'd with an uncommon Success. 'Twas with great Reluctance that he was prevail'd on to exercise his Ministry in the *Protector*'s Court; which Station he never abus'd, either to inrich himself, or do any ill Offices to others, tho' of known differing Sentiments. He readily embrac'd every Occasion of serving the Interest of Religion, and Learning; opposing the Errors and Designs which at that Time threaten'd both. Among many Instances of his excellent and generous Temper, his seasonable Service to Dr. *Seth Ward* (afterwards Bishop of *Sarum*) was an Evidence of his Zeal for the Interest of Learning, and those who were eminent in it. This Character (which he always retain'd) gain'd him the Friendship of the great Dr. *Wilkins*, and several others, who were great Supports of real Piety and Goodness in those Times. Some Years after *Bartholomew* Day 1662, (when from a Principle of

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chard Adams; another for Dr. *William Bates*; another for Mr. *Matthew Mead*. A Sermon preach'd to the Societies for *Reformation of Manners*. A Sermon preach'd on the Day of Thanksgiving, *Dec.* 2. 1697. *Two Sermons* concerning Enmity and Reconciliation to God. *Besides which, he hath some Sermons in the Volumes of the Morning Exercise: One in that of St.* Giles, On the Mutableness of the State in which Man was created. *And another in the Continuation of Morning Exercise Questions; on this Question,* What may most hopefully be attempted, to allay Animosities among Christians, that our Divisions may not be our Ruin (*which Sermon is recommended to the serious Perusal of such as would keep the due Mean between the Establish'd Church and Dissenters.*) *And he afterwards wrote a* Discourse of Occasional Communion, *which may supply the Place of an* Appendix *to the foregoing Sermon. To these we may add Two Sermons* Of yielding our selves to God: A Sermon at the Funeral of Mr. *Vink*. A Sermon preach'd *Nov.* 5. 1703. on *Col.* 1. 13. The Redeemer's Dominion over the invisible World. A Funeral Sermon for *John Houghton* Esq; *8vo.* 1699. The Living Temple; Second Part. And the Annotations on the Epistles of St. *John* in the Supplement to Mr. *Pool*.

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undiſſembled Conſcience he laid down his publick Station) being invited by the Lord *Maſſarene*, he remov'd his Family into *Ireland*, (in the Pariſh of *Antrim*) where his great Learning, and Chriſtian Temper procur'd him the particular Friendſhip of the Biſhop of that Dioceſs, who (together with his Metropolitan, without demanding any Conformity) gave him Liberty of Preaching in the Church of *Antrim*; where he approv'd his truly peaceable and Chriſtian Spirit, both in his Preaching and Converſation. By his two uſeful Books *of delighting in God*, and the *Living Temple*, which he publiſh'd at this time, it plainly appears how his holy Mind was little diſpos'd to contend about leſſer Differences, which ſome are wholly taken up with; but moſt intent to advance ſolid and vital Religion in the World. After his Return to *London*, he peaceably us'd the Indulgence granted in the Reign of *Charles* II: And when that was chang'd into a violent Severity, he ſilently withdrew into *Germany* firſt, and after to *Utrecht*, where he greatly aſſiſted, both the learned Studies, and the Piety of his Countrymen, and was not only reſpected by them, but greatly valu'd by others who knew him. There the late King *William* (then Prince of *Orange*) did admit him to frequent Converſes, and always after continu'd a particular Reſpect to him. Many others of eminent Character (ſome of them Reverend Prelates) might be mention'd, who cultivated a Friendſhip with him, which he always improv'd for the Purpoſes which are proper to an unfeigned Lover of Men, whoſe beſt Advantages he always endeavour'd to promote. And having employ'd his Time and Strength in moſt valuable Services, being waſted by ſeveral Diſeaſes, (which he always bore with joyful Patience) he finiſhed his Courſe with Joy on *April* 2. 1705.

BARNSTABLE: Mr. *Nathanael Mather*; who after his Ejection was a Miniſter at *Roterdam* in *Holland*; and dy'd Paſtor of a Congregation in *London*.

North-Taunton: Mr. *Maynard*. He was aged when ejected, and had been Epiſcopally ordained, and yet not long after his being ſilenc'd, was threaten'd to be

be ſent to the Work-Houſe, by Juſtice G----, and there ſaid the Juſtice; *You ſhall hear better Preaching.* He further cry'd out to him, *Maynard, who made you a Preacher?* He told him he was formerly ordain'd Epiſcopally. The Juſtice reply'd; *I hear you teach Children to ſuck in Rebellion: You ought to be baniſh'd the Realm, and if you return to be cut aſunder.* Vol. II.

Kenton: Dr. *George Kendal.* He was born at *Cofton* in the Pariſh of *Dawliſh*, near *Exon*; he was bred in *Exeter* College *Oxon*, where he was a Diſciple, and a great Admirer of Dr. *Prideaux.* When the Dr. was promoted to the Biſhoprick of *Worceſter*, Mr. *Kendal* then B. D. ſtood fair to ſucceed him in the Rectory of his College, for he was zealouſly recommended by King *Charles*; but loſt it. *Anno.* 1647, he became Rector of *Bliſsland* near *Bodmin* in *Cornwall.* Thence he remov'd to *London*, where he had a Living in *Grace-Church-ſtreet.* In 1654, he proceeded Doctor; and upon King *Charles*'s Return he left the City, and became Rector of *Kenton*, from whence he was ejected at the fatal *Bartholomew.* After which he retir'd to *Cofton*, the Place of his Birth, and the Seat of his Family, where he dy'd, *Aug.* 19. 1663. * He left behind him the general Reputation of a conſiderable Scholar, a ready Diſputant, and a good Preacher.

* *He hath written and publiſh'd*, A Vindication of the Doctrine generally receiv'd in the Churches, concerning God's Intentions of ſpecial Grace and Favour to his Elect in the Death of Chriſt, *Fol.* 1653. *Sancti Sanciti*: Or the common Doctrine of the Perſeverance of the Saints, againſt *John Goodwin*, Fol. 1654. *Fur pro Tribunali, Examen Dialogiſmi qui inſcribitur, Fur Prædeſtinatus*, Oxon. 8vo. 1657. *De Doctrinâ Neo Pelagianâ: Oratio habita in Committiis*, Oxon. July 9. 1654. *Twiſſii Vita & Victoria, &c.*

TIVERTON: Mr. *Theophilus Polwheil*, M. A. He hath Printed, *A Treatiſe of Self-denial*; *The Evil of Apoſtacy, and Quenching the Spirit*; *The Neceſſity and Advantages of Ejaculatory Prayer*, 8vo. 1674; *with Directions for ſerving God on the Working-Day, and Lord's-Day*, where he and Mr. *Mall* joyn'd in one little Book, call'd *Exhortations to Holy-Living*, in 8vo. 1668.

At the ſame Place alſo was Silenc'd Mr. *John Chiſſul*: Who hath ſeveral Books in Print; as *The Almoſt Chriſtian*

Vol. II. *Chriſtian, and the young Man's* Memento. He had a Boarding-School at *Enfield* in *Middleſex*, and ſometimes preach'd there. He dy'd about the Year 1674.

BIDDIFORD; Mr. *William Bartlet.* He was Congregational in his Judgment, but lov'd Peace with his Brethren. He was Brother to Mr *John Bartlet* who was Ejected at *Exeter*: He has written a *Model of Church-Government*, in 4*to*.

Shobrook: Mr. *Thomas Treſcot*, M. A. He was the Son of a Fuller of *Exon*; who was a very Religious, Charitable, and univerſally Bountiful Man, and left as good a Report behind him, as any Man of his Degree ever did in that City. His Son being bred in the Univerſity for ſeveral Years, was a good Scholar, of a fine Fancy, of a courteous and loving Diſpoſition; a frequent, plain and powerful Preacher in his Pariſh, and a bountiful Houſe-keeper. Upon his being Silenc'd he retir'd to *Exon*, and there liv'd and labour'd as he had Opportunities: And after much Weakneſs and great Inability of Body, he gave up his Breath at the Place where he firſt receiv'd it.

Morehead: Mr. *Robert Snow*, M. A. Some time Fellow of *Exeter-College* in *Oxon.*

Cheriton: Mr. *Nathanael Durant*, M. A. One of a moſt agreeable and pleaſant Converſation; and much reſpected by the Gentry.

Petrockſtow: Mr. *William Trevithiack.* After his being Silenc'd he went beyond Sea with Col. *Rolle*, when he was young, as his Guardian and Tutor. He Printed a Funeral Sermon for his Patron.

Pultimore: Mr. *Ambroſe Clare.* A very good Scholar; a plain, but judicious Preacher.

Ilſington: Mr. *William Stuke.*

Holdſworthy: Mr. *Humphrey Sanders.* Mr. *Morrice* (afterwards Sir *William Morrice*, and Secretary of State) wrote for a promiſcuous Admiſſion to the Lord's-Table;

ble; in Answer to it, Mr. *Sanders* wrote an *Antidiatribe*, or an *Apology for Administring the Lord's-Supper to a select Company only*, 8vo. 1655. Vol. II.

East-Ogwell: Mr. *John Stephens*.

HONYTON: Mr. *Francis Soreton*. Bred in the Free-School at *Plymouth*, and Fellow of *Exeter-College*: A Man of great Learning, and a constant Student, but marvellously Humble. He was an excellent Preacher; and his Labours were Successful to the good of many. His Sermons are to this Day kept as a Treasure in several Hands in that Town, and ever and anon repeated, to the Satisfaction of many. He had always such a reverend and awful Sense of GOD upon his Soul, that it gave a Majesty to his Presence. When the Rabble of the Town were guilty of any Rudeness, he would go Personally among them and reprove them, and endeavour to make them sensible of their Sin and Folly; and they would retire at the sight of him. He administred the Sacrament every Month, and constantly preach'd a Preparation Sermon, on some Day of the preceding Week: Besides which he set up a Weekly Lecture in the Town, and had the Assistance of several Neighbouring Ministers in carrying it on; and continu'd it till the *Act of Uniformity* Ejected and Silenc'd him. He was presented to this Place by Sir *William Courtney* of *Poderham*, whose Aunt he marry'd: And to his House he retir'd after his Ejectment. Upon the Indulgence in 72, he return'd again to his Flock. He was, upon the Five Mile Act, imprison'd in *Exeter* Goal: But Sir *William Courtney* being then High-Sheriff of the County, got him releas'd, and convey'd him, in his own Coach, to his own House, where he continu'd till he dy'd. His Benefice was worth between 2 and 300*l. per Annum*; which he freely left, rather than he would strain his Conscience. While he was Incumbent, he never troubled any with Law-Suits for his Tithes, least it should hinder the Success of his Ministry. None of his worst Enemies had any thing to lay to his Charge, but the Crime of Nonconformity. He never Printed any thing of his own, but Translated the learned Monsieur *Dailly*'s Sermons on the Epistle to

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the *Coloſſians*, out of *French* into *Engliſh*, and Printed them.

Mary-Church: Mr. *William Stidſon.*

Stoke-flemming: Mr. *William Bayly.* In the Civil Wars he had been Chaplain to the Lord *Roberts.* He liv'd in the Pariſh to his Dying day.

Brent: Mr. *Chriſtopher Jellinger.* An excellent Saint: Witneſs his Life written in 8*vo.* He was of an ancient Family in the *Palatinate* of the *Rhine*; was driven thence by the *Spaniards*, and forc'd to bear a Muſquet in the *German* Wars; but afterwards retir'd to *Geneva*, and thence came to *England.* He wrote *Unio Sacra*, againſt Uſury.

Inſtow: Mr. *William Clide.* Chaplain to K. *Charles* II. in his Expedition at *Worceſter*, and was there taken Priſoner; and was afterwards preſented to his Living by Eſquire *Speccot.*

Anſty: Mr. *John Mawdit*, M. A. Fellow of *Exeter-College.*

Aſhſprington: Mr. *John Burgeſs*, M. A. He was the Son of a Miniſter in the ſame County. His Father ſent him when he was a Boy into the Fields to look after the Tithe-Corn, and as he went along he felt ſomething give him a great Nip or Bite on his Leg. When he came Home, his Leg was horribly ſwell'd, which put his Mother and the reſt of the Family into a great Conſternation. She being in a Country Town, and not knowing any better Remedy, than what ſhe had heard to have been apply'd to a Plague-ſore, preſently ſent for a Cock, and laid his Poop to the Part affected, which in a little time kill'd the Cock. She ſent for another, and I think a third, and thereby recover'd the Leg from Swelling, and ſav'd his Life. It was thought to have been the Bite of ſome Adder he had trod upon. This Life was retriev'd for good Purpoſes. He prov'd a grave, ſtudious and laborious Miniſter of CHRIST, and an Inſtrument of much Good to many. When the *Act of Uniformity* drove him

him away from his People, he retir'd to *Hackney* near *London*, where he and ſome other Miniſters joyn'd in carrying on a Private Lecture, and other Exerciſes of Religion, to a Society of about Thirty Families. He was much tempted by the Offers of Preferments in the Church, to have Conform'd: But he refus'd them all, and ſate down contented at *Iſlington*, to keep Boarders of Citizens Sons, who went to School to Mr. *Singleton*, who had then a flouriſhing School at that Place: And there he dy'd about 1668. Vol. II.

Newton-abbots: or *Newton-buſhel*: Mr. *William Yeo*, M. A. He was a Native of *Totneſs*, bred up at *Exeter* School, and Cotemporary both there and at *Oxford*, with Dr. *Manton*. Having purſu'd his Studies for ſome time in *Exeter-College*, he remov'd to *Emmanuel* in *Cambridge*, and there took the Degree of M. A. Archbiſhop *Sancroft* being the *Senior*, and himſelf the *Junior* of Thirty, who took their Degrees at that Time. Removing from the Univerſity, he was Chaplain in Coll. *Gold*'s Regiment; but being ſoon weary of ſuch a Station, he ſettled for ſome time at *Brighthelmſtone* in *Suſſex*. He was remov'd from thence by an Order of the Committee of *Parliament* to *Newton*, in the Pariſh of *Wolborough*; where he liv'd in good Repute, and did much Service, by his ſerious and affectionate Preaching and exemplary Life. He found the Town very Ignorant and Profane, but by the Bleſſing of GOD upon his Labours, the People became very Intelligent, Serious and Pious. He had a great Authority among them, and was a Terror to looſe Perſons, and put a ſtop to the open Profanation of the Lord's-Day, by walking with a Conſtable round the Town, after the Publick Worſhip was over. He was highly eſteem'd by his Brethren in the Miniſtry, and well reſpected by the Neighbouring Gentry, being a genteel Man, and very Facetious and Pleaſant in Converſation. He was of a generous Spirit, an affectionate Preacher, and a cloſe Student; one that had well digeſted what he had read. While he was in his Living, he loſt an Augmentation of 80 *l. per Annum*, for refuſing the *Ingagement*: And after that he was Silenc'd in 62, he continu'd firm to his Principles, and preach'd as the Times would bear it. A ſevere Order of Seſſions offering a Reward of

Vol. II. Forty Shillings, to him that ſhould apprehend a Diſſenting Miniſter, a malicious Conſtable forc'd him to hide himſelf in the Fields, in a time of deep Snow. Often was he oblig'd to leave his Houſe and Family, but never ſeiz'd. Once it pleas'd GOD to touch the Heart of a Man that came to hear him with an ill Deſign. He became afterwards very ſerious, and continu'd his Hearer, and a Communicant with him to the Day of his Death. His Judgment, Fancy, Memory and Chearfulneſs, continu'd to Admiration to the laſt. He never diſcover'd the leaſt Repentance of his Nonconformity, but much Satisfaction in it. When his End drew near, he had no timerous Apprehenſions. He was ſatisfy'd with long Life, and us'd to ſay, *My Life is continually in my Hand, ready at GOD's call.* After he had diſcharg'd his Office in the Pariſh, in Publick and Private, about 53 Years, he dy'd full of Days, in *Octob.* 1699. *Ætat.* Eighty two. And his Funeral Sermon was preach'd by Mr. *Richard Evans*, his Son-in-Law.

TOTNESS: Mr. *Francis Whiddon*, M. A. He preach'd Occaſionally after *Bartholomew*-Day; for which he was carry'd up to *London* before the King and Council: And tho'he had nothing done to him, yet he was put to a vaſt Expence. He was afterwards Paſtor of a Congregation at *Morton-hampſted* in this County. He has a Book in Print call'd, *The Golden Topaz.* 1655.

Ugborough: Mr. *Nathanael Jacob.*

Jacobſtow: Mr. *Peter Osborn.*

North-Malton, or *Newton-ferrys*: Mr. *John Hill.* This was a ſequeſtred Living.

Stoke-Canon: Mr. *John Jordan.*

Pyworthy: Mr. *Michael Taylor.*

Harberton: Mr. *George Mortimer.*

BARNSTABLE; the Lecture: Mr. *Jonathan Hanmer*.* A Man of great Eſteem.

* He hath written an ingenious and learned Diſcourſe, *concerning* Confirmation; *and alſo*, A View of Antiquity, 8vo.

Stokenham:

Stokenham: Mr. *Benjamin Cleaveland.*

Drews Tenton: Mr. *Richard Herring*, M. A.

Maryſtow: Mr. *John Herring*, M. A.

Dean, or *Buckland*: Mr. *Simmons.*

PLYMPTON: Mr. *John Searl.* He was preſented to this Rectory but in 60. He found ſuch Dilapidations there, that the Repairs that were neceſſary did eat up all the Income for two Years before *Bartholomew* Day, when he was ejected: And he was not ſuffer'd to receive the Tythe of 62. So that he was above 200 *l.* the worſe for this Living; beſides his Pains for two Years, for which he had no Conſideration. He liv'd afterwards at *Plympton* till he was 86 Years of Age, and yet preach'd twice a Day.

Brutton: Mr. *Anthony Palmer.* A Gentleman of a fair Eſtate.

Kentsbear: Mr. *Richard Sanders*, M. A. An excellent Caſuiſt.* He continu'd the Exerciſe of his Miniſtry, as a Nonconformiſt, for ſome time at *Honyton*, and afterwards at *Tiverton*, where he ended his Days.

* He wrote a valuable Treatiſe concerning Angels, *in* 4to, *and another call'd*, A Balm to heal religious Wounds, *in Anſwer to* Collier's Pulpit-Guard routed. 8vo. 1652.

Brixham: Mr. *John Kempſter.* Who afterwards liv'd and dy'd in the City of *London*, preaching occaſionally as he had Opportunity.

Woodleigh: Mr. *John Binmore.* After his Ejection, he was deſir'd to preach a Funeral Sermon, and Way was given by the Incumbent for him to do it: But he was willing firſt to know the Mind of ſome neighbouring Juſtices. Conſulting them, they ſaid the Act of Uniformity was not levell'd againſt an Occaſional Sermon, but a more conſtant ſtated Preaching. However Notice of the Sermon was ſoon given to Dr. *Seth Ward*, who was at that Time Biſhop of the Dioceſs. He

Vol. II. ſent a Certificate of the Offence to the Juſtices, requiring them to put the Laws in Execution; which they durſt not refuſe upon ſuch a Charge, notwithſtanding their Native Moderation. Hereupon he was ſent 30 Miles to *Exeter* Goal. But the Conſtable giving him Leave to ſee the Biſhop before he went to Priſon, after long waiting for him he came down; and when he knew his Name and his Buſineſs, *Sirrah*, ſaid he, *How durſt you preach in my Dioceſs without my Leave?* and gave him half a Dozen *Sirrahs*, at ſo many Queſtions: And yet at laſt he told him, he ſhould but inrich him to ſend him to the Goal.

Martine: Mr. *Bartholomew Yeo*, M. A. He was of a genteel Extraction, and ancient Family. After he left his Benefice, he ſpent moſt of his Time about thoſe Parts, and beſtow'd his Labours upon ſuch as would attend upon them; eſpecially in *Hatherly*; in the next Pariſh to which, and in a Kinſman's Houſe, he reſign'd his Soul to GOD.

Peterſham: Mr. *Edmund Tucker*. He had a Wife and 10 Children, and nothing to ſubſiſt on: but GOD provided for him and them.

Mary Tavy, or *Huckesham*: Mr. *Benjamin Berry*. He was alſo caſt out at *Trull* in the County of *Somerſet*: But which was the Place from whence he was laſt ejected I cannot ſay.

Dunchuddock: Mr. *Hunt*. Being excluded his own Pariſh, he dwelt near *Exeter*, and preach'd ſecretly: And afterwards liv'd and dy'd Miniſter of a Congregation of Diſſenters at *South Moulton*.

* *He hath 3 Pieces in Print*, viz. A Diſcourſe of the Attributes of God in ſundry Sermons in 4*to*. The Wedding-Supper; being Diſcourſes on *Mat.* 22. *the* 14 *firſt Verſes*. 8*vo*. *And* A Diſcourſe of paying of Tythes. 8*vo*.

TAVISTOCK: Mr. *Thomas Larkham**, M. A. Born at *Lyme* in *Dorſetſhire*, and well known through *Devonſhire*, for a Man of great Piety and Sincerity. He died in 1669. *Ætat.* 68.

Northam: Mr. *Antony Downe*. Mr. *Mark*, and Mr. *Thomas Downe*, and he, were Brethren; all three eminent in the Miniſtry, and in Piety. The eldeſt, Mr. *Thomas*,

Thomas, was moſt eminent for Zeal and Affection; the ſecond, Mr. *Anthony*, (being the firſt of the Twins,) was ſo for Neatneſs and Exactneſs of Expreſſion; the third, Mr. *Mark*, for Texts of Scripture ſearch'd out, and produc'd from Places of the Bible that were not thought of; but moſt aptly apply'd, and clearly interpreted. All three died in *Exeter*. Mr. *Thomas*, after long and grievous Pain of the Stone which he bore with wonderful Patience; being us'd to anſwer his Friends Queſtions, about his Body, with *I am upon my Father's Rack*. Mr. *Mark* dy'd next, having his Reaſon impair'd for ſome time before his Deceaſe: And this Mr. *Anthony* died laſt, at about Fourſcore Years of Age. They have all left a ſweet ſmelling Perfume in the Noſtrils of the Chriſtians of *Exeter*, both upon the Account of their Labours, and their Converſation. Vol. II.

COLUMPTON: Mr. *William Crompton* *, M. A. He was the Son of Mr. *William Crompton*, an uſeful Miniſter in *Barnſtable*; upon whoſe Excluſion thence, occaſion'd by a Diviſion there, between Mr. *Blake* the Rector and him, it has been obſerv'd, that that Town hath dwindled ever ſince both in Riches and Piety. This Son of his continu'd with his People after his Ejectment, and ſpent many Years in taking Care of their Souls, without that Encouragement he deſerv'd. For ſome time before he dy'd, he was diſabled from his beloved Work, by a Fiſtula in his Breaſt: But at length a Period was put to his Labour and Sorrow, *An.* 1696.

* *He hath printed ſeveral little Pieces: As a* Remedy againſt Superſtition. *8vo*, 1667. A brief Survey of the old Religion, *8vo*. 1672. The Foundation of God for the Salvation of the Elect. *8vo*. 1682. Sovereign Omnipotency the Saints Security. *8vo*. 1682. *&c.*

Brixton: Mr. *John Quick* *. He preach'd publickly for a Year, after the *Bartholomew* Act took Place; and

* *He hath publiſhed* Synodicon in Gallia Reformata *in* 2 *Vol. Folio*. A Relation of the poyſoning a whole Family in *Plymouth*. A Funeral Sermon for Mr. *John Faldo*: Another for *Philip Harris*, Eſq; The Young Man's Claim of Right to the Sacrament of the Lord's Supper. *And a clearing of that Caſe of Conſcience*, Whether it be lawful for one Man to marry two Siſters. *He hath alſo left behind him in Manuſcript*, Icones, or the Lives of ſeveral worthy Divines, both *French* and *Engliſh*.

Vol. II. was excommunicated. In *December* 1663, he was rudely forc'd out of the Pulpit. He was impriſon'd 14 Weeks the firſt Time, and 13 Weeks a ſecond Time. For 3 Years after, he preach'd about the Country, and took all Opportunities of going to his own People. At length he came up to *London*, and became Paſtor to a Congregation, among whom he took great Pains to the Time of his Death, which was in 1706. His Funeral Sermon was preach'd by Dr. *Daniel Williams*; to which the Reader is referr'd for his Character.

Little Ham: Mr. *John Bowden*. He remov'd afterwards to *Biddiford*, where he preach'd to a Congregation many Years, till Death gave him his *Quietus*, about 1700.

Stoke: Mr. *John Hicks*. After his Ejectment he ſettled at *Portſmouth*. He was a very good Scholar, and noted Preacher, but moſt unhappily drawn into the Duke of *Monmouth*'s Army, for which he ſuffer'd Death, in 1685. His laſt Speech may be ſeen in *Turner of Providence*: Chap. 143. p. 135.

Upton hellins: Mr. *Lewis Facy*. He was once impriſon'd by a *Capias* in *Bodmyn* Goal in *Cornwal*. He was Paſtor of a Congregation in *Falmouth*.

Werrington: Mr. *William Carſlake*. He afterwards liv'd and dy'd near *London*.

Tammerton: Mr. *Robert Wine*.

Rew: Mr. *Edward Parr*. He liv'd afterwards at *Mary Ottery*, and took great, good, and ſucceſful Pains in catechizing little Children, and young Perſons of a grown Stature; and preach'd at *Buckrell* and *Aldſcomb*.

Musbury: Mr. *Richard Tarrant*, M. A. Fellow of *Brazen-Noſe* College in *Oxon*. He was a very pious, prudent, and learned Man; and qualified for an eminent Station: But he choſe to burn out in the Service of Chriſt, in an obſcure Corner where he was ſilenc'd.

Duns-

Dunsford: Mr. *William Pearſe*

Mannaton: Mr. *John Noſeworthy*:

Moreton Hampſtead: Mr. *Robert Woolcomb*, M. A. He was a very hard Student, a great Philoſopher, and a ſound and ſolid Preacher. He was a glorious Confeſſor for the Cauſe of Nonconformity; loſing by it, not only a good Benefice, but a good Eſtate; for his Father upon that Account diſinherited him, and made his Son his Heir, charging in his Will that his Father ſhould not have the educating of him. And ſo the Son was caſt out of the Father's Heart and Will, becauſe he would not incurr his Heavenly Father's Anger, by ſinning againſt his Conſcience. However he liv'd comfortably and contentedly, and found a good Conſcience a continual Feaſt.

Staverton: Mr. *Horſham*.

Sawton: Mr. *John Mortimer*.

Axmiſter: Mr. *Bartholomew Aſhwood*. He was a judicious, godly, and laborious Divine. He hath two Books in Print; which are, *the Heavenly Trade*, and *the beſt Treaſure*. This was the Father of Mr. *John Aſhwood*, whoſe Life is publiſh'd by Mr. *Thomas Reynolds*.

Broad Hembury: Mr. *Banger*, M. A. He was impriſon'd in *Exon* upon the Five Mile Act. He afterwards ſettled in *Sherborn*, and there dy'd: Two Things of his are printed; *viz. A ſerious Item to ſecure Sinners*, 1666. And *Sick-bed Thoughts on* Phil. 1. 23. 1667.

Fremington: Mr. *John Bartlet*.

Uplauman: Mr. *Robert Caryl*, M. A. A good Scholar, an excellent Chriſtian, and one of a very tender Conſcience, and a ſolid Divine. After preaching long here and there about the Country, he at length fix'd with a Congregation in *Crediton*.

Talla-

Tallaton: Mr. *Robert Collins*, M. A. After his Ejectment, he liv'd at *Ottery St. Mary*, about 3 Miles off, where he had an Eſtate of about 100 *l. per An*, upon which he ſubſiſted very comfortably. He was much reſpected by the good People of the Town and the Places adjacent; who uſually attended on his Miniſtry in the publick Church, and were now deſirous to have the Benefit of his Labours in a more private Way. He preach'd therefore to ſuch as deſir'd his Aſſiſtance in his own Houſe, between the Forenoon and Afternoon Service; and uſually with his own Family attended the publick Worſhip in the Afternoon. He liv'd very peaceably till the Conventicle Act took Place: But then his Houſe was on the Lord's Day ſurrounded with the Officers and the vileſt Rabble of the Town; who not daring to break open the Doors, till they had got a Warrant from a neigbouring Juſtice, they kept the Congregation Priſoners till Night when the Warrant came. When the Doors were open'd the People were uncivilly treated by the Gentlemen, and the Rabble that attended them. Getting the Names of whom they pleas'd, and taking ſome into Cuſtody, Warrants were iſſued out for levying 20 *l.* on Mr. *Collins* for Preaching, and 20 *l.* for his Houſe, and 5 *s.* on each of the Hearers, tho' there was no Proof that there was any Preaching or Praying at all: And tho' they fin'd Mr. *Collins* 20 *l.* for his Houſe, yet it deſerves a Remark that there was no Perſon found there, but in a Neighbour's Houſe adjoining. After this follow'd breaking open of Houſes and Shops, taking away Goods and Wares, forcing open Gates and breaking Bars, and driving off Cattle, and expoſing them to Sale, for the raiſing of the Fines, which was an affecting Sight. Many were depriv'd of what they could but ill ſpare from their numerous and neceſſitous Families. Sometime after this, upon a Lord's Day, in which not ſo much as any Prayers were read in the publick Church, Mr. *Collins* open'd his Doors to all Comers, that as many as his Houſe would well contain might have an Opportunity of worſhipping God, at a Time when they could not do it any where elſe. Within a few Days, a Juſtice of the Neighbourhood

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hood ſent for two poor Men who had been at the Meeting, to come to his Houſe, and requir'd them to inform him who preach'd, and what were the Names of the Hearers. They deſir'd to be excus'd: But he threaten'd them with the Goal, and order'd their *Mittimus* to be made; which ſo affrighted them, that they told all that they knew; declaring at the ſame Time their Diſſatisfaction at the Conſtraint which they were under. Mr. *Collins* was hereupon fin'd 40 *l.* for himſelf, and 40 *l.* for his Houſe; and his Hearers 10 *s.* and 5 *s.* a-piece, at their pleaſure; and Warrants were iſſu'd out accordingly, and many Goods were diſtrain'd; ſome of which were never redeem'd: And no Account was given to the Crown, but what was rais'd, was profuſely ſpent in their Clubs. While the Money laſted, the Meeting was undiſturb'd: But when the Stock was out, they again ſurrounded Mr. *Collins*'s Houſe on the Lord's Day, and broke open the Doors, and offer'd many Abuſes; and took the Names of the Perſons preſent. At the next Quarter-Seſſions they indicted Mr. *Collins*, and about 30 of his principal Hearers for a Riot. They hereupon applying to Council, were adviſ'd to get a *Certiorari*, to remove the Cauſe, which was accordingly done: But when it was produc'd at an Adjournment of the Quarter-Seſſions, and read, it was found to be Dated the 32d Day of the Month, and therefore thrown aſide; and all the Perſons concern'd who were order'd to be preſent, were commanded to be taken into Cuſtody. But they could ſeize only upon one, the reſt making their Eſcape. Another *Certiorari* was procur'd afterwards, and ſo the Cauſe was remov'd to an higher Court; where after a great deal of Money ſpent, the Buſineſs was quaſh'd, and the poor People deliver'd to their great Joy. However the Neighbouring Gentlemen ſtill went on to attack the Meeting, but were often diſappointed. For the People were either ſeparated before they came, or ſo diſpers'd that they could not find them. Whereupon they reſov'd to take up Mr. *Collins*, and ſend him to Priſon, upon the Act of 23 *Eliz.* for 20 *l.* a Month, for not coming to Church. A Warrant was accordingly granted, which the Conſtables reſolv'd to execute at the Funeral of one Mrs. *Wyat*, a Relation of Mr. *Collins*'s, concluding that he

Vol. II. he would be there. He was there according to their Expectation, and as the Corpſe went along by the High-Conſtable's Door, in whoſe Houſe the Petty Conſtables were met, they ſpy'd him, and flew upon him like ſo many Tygers, and carry'd him away, tho' 1000 *l.* Bail was offer'd for him. They kept him *in ſalva Cuſtodia* ſeveral Days, and then carry'd him before the Juſtices, who met on purpoſe, and they ſent him to the high Goal at *Exon*, whither more than an Hundred of his Hearers accompany'd him on Horſeback; and he was confin'd 6 Months. 'Tis obſervable that the High-Conſtable, in whoſe Houſe the Petty Conſtables met, was then at *Exon*: And on the very Day Mr. *Collins* was ſeiz'd, was taken ſick, and dy'd on the Lord's Day following. This was the more taken Notice of, becauſe he was one of the greateſt Enemies that the Diſſenters had in the Town. And yet the poor People were preſented at almoſt every Quarter-Seſſions, Privy-Seſſions, or Monthly Meeting of the Juſtices, for many Years together. Some were proſecuted on the Act for 20 *l.* a Month, and others excommunicated, to their great Charge and Damage: And they could have no ſettled Reſt till the Toleration.

Exborn: Mr. *Fenny*, ſenior.

Weſt Buckland: Mr. *Joſias Gale.*

Woodbury: Mr. *Samuel Fownes.*

Shute: Mr. *John Gill.*

Cheſton: Mr. *Ellyot.*

Uplime: Mr. *John Goodwin.*

Pinhouſe: Mr. *Grove.*

Caverly: Mr. *Horsford.*

Loddeſwell: Mr. *Hind.* This was a ſequeſtred Living.

Monckton: Mr. *Tho' Liſle.* *Bram-*

Brampford Speke: Mr *Haller*.

Halberton: Mr. *James Haddridge*. He kept a publick Meeting in the Town afterwards.

Saterleigh: Mr. *Lewis Hatch*. M. A. Of *Exeter* College. A good Scholar.

Briddeſtow: Mr. *William Knapman*.

Falconbridge: Mr. *Croſlyn*.

Little Hempſton: Mr. *John Knight*, M. A. Liv'd afterwards in *Exeter*.

Moreton: Mr. *John Mills*.

Clayhaydon: Mr. *Matth. Pemberton*. Who being ejected, ſpent ſome Years in *London*, and was afterwards Miniſter of a Diſſenting Congregation at *Marlborough* in *Wiltſhire*.

PLIMTON St. MARY: Mr. *Pitts*.

Comb Rawleigh: Mr. *William Taylor*.

Pultimore: Mr. *Lawrence Muſgrave*.

Woolfradiſhworth: Mr. *Thomas Walrond*. A very learned Man. He quitted a conſiderable Place, and incurr'd the Diſpleaſure of his Family, which was much to his Damage.

Luppit: Mr. *Thomas Wellman*.

Culliton: Mr. *John Wilkins*.

Plumpton Morris: Mr. *Williams*.

Eaſt Down: Mr. *John Berry*, M A.

Ede: Mr. *Robert Gaylard*. Upon his Ejectment he retir'd to *Exon*, and liv'd there, and was one of the publick Nonconformiſt Miniſters in that City. He was

Vol. II. was twice impriſon'd: Once upon falſe Information againſt him of ſome dangerous Words which were never in a Sermon; and another Time upon the Corporation Act.

Ffiniton: Mr. *Samuel Hieron*, M. A. He was Grandſon to Mr. *Samuel Hieron*, Miniſter of *Modbury* in this County, whoſe Works are extant. He was born in *Honiton*, and bred at *Merton* College in *Oxon*. He was a good Scholar, a very agreeable Preacher, and an excellent Expoſitor. He was ejected, ſoon after the Reſtoration of King *Charles*, he being in a ſequeſtred Place, and the former Incumbent being ſtill alive. Being ejected, he return'd to his Native Town of *Honiton*, and preach'd publickly as he had Opportunity, till *Auguſt* 62, when all the Church Doors were ſhut at once, againſt Men of his Complexion. However he was a Man of Peace and great Moderation, kept a good Correſpondence with the conforming Miniſter of the Town, and frequently attended the publick Worſhip: And then when that was over, would he preach to as many as would adventure to hear him in his own Houſe, and that for nothing, and expecting no Return. But he was oft diſturbed, and a great Sufferer for Nonconformity. Once his Houſe was violently broken open, by the Order of ſeveral Juſtices, his Goods were rifled, his Plate and the very Bed he lay on, was taken from him and carried away, and they would have rifled his very Study, had not his Mother interpos'd, and produc'd her own Plate to ſatisfy their Demands. His Goods were expos'd to Sale in the publick Market-place, and he employ'd a Friend to buy them. He was excommunicated for adminiſtring the Sacrament of Baptiſm to ſome Children at the Deſire of their Parents. He was impriſon'd upon the Five Mile Act in *Exeter* Goal, with Mr. *Francis Soreton*, but releas'd by the Order of Sir *William Courtney*, High Sheriff of the County. He was a very charitable Man; kept many poor Children at School, and gave them Books, and that without being at all confin'd to a Party, in this or any other of his Charities. Wherever he ſaw real Want, he was ready to ſhew his Compaſſion.

He

He gave a great Number of good Books *gratis* to the Inhabitants of the Town he liv'd in; and his Houſe was a common Receptacle of poor ejected Miniſters, and private Chriſtians, who were forc'd from their Homes, by the rigour of the Times. He was a Man of Peace, and ready to his utmoſt to compoſe Differences between Neighbours; and always free to give his Advice when deſir'd, either in Spiritual or Civil Matters: And all his Carriage was ſo obliging, that it forc'd the good Word of many, who otherwiſe were Enemies to his Cauſe. A Neighbour of his that was zealous enough for the Church, ſeeing Mr. *Hieron*'s Houſe ſo cloſely beſet by the Officers that he could not eſcape them, with the Appearance of the utmoſt Civility invites them to her Houſe, with the Offer of a Treat, and then ſent him Notice to make his Eſcape. Tho' he ſuffer'd much, he ſtill kept on Preaching, taking nothing for his Pains, till after the Indulgence in 72, when he aſſiſted Mr. *Soreton* the ejected Miniſter of the Town: And then he did not apply a Penny of what he receiv'd to his own Uſe, but gave it away in Charity. And even when he was in the Living of *Ffiniton*, he gave all his Income away to the Poor of the Pariſh, without being himſelf a Farthing the richer. He was a Man of great Temperance, and dyeted himſelf, and yet was ſadly afflicted with the Gout. He hath often preach'd and pray'd, when he has had that Diſtemper upon him to that degree, that he hath not been able to ſtir out of his Place, nor ſo much as to hold a Book in his Hand: But he was eminent for his Patience. He kept very good Order in the Family: and tho' his Mother was a Shop-keeper, and had great Buſineſs in the World, yet at Eight a Clock on *Saturday* Nights, the Houſe and Shop was ſhut, and all Buſineſs laid aſide. He continu'd in *Honiton* till about the Time of the Duke of *Monmouth*'s Landing, when he was forc'd out of the Country. He offer'd all the yearly income of his Eſtate, which was conſiderable, reſerving but a Competency for himſelf, to be diſpos'd to the common Benefit of the Town and Pariſh, for his peaceable continuance at Home: But was not regarded. Thereupon he remov'd to *London*, and ſhortly after dy'd at *Newington*.

Woodland:

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Woodland: Mr. *Thomas Palk*, M. A. He was born in *Staverel-ſton* in 1636, and bred in *New-In-Hall Oxon.* He was a hard Student, and a moſt induſtrious Man. Having but a ſmall Study, he abridg'd many Books, which he borrow'd. He was harraſs'd by the *Spiritual-Court* for teaching School, and forc'd to deſiſt. He was Excommunicated for his Nonconformity, and dy'd under it, *June* 18, 1693: *Ætat.* 56. He hath Printed, *Uſury Stated*, in Oppoſition to Mr. *Jellinger's Uſurer Caſt*: And left fit for the Preſs, a Vindication of his former Book, from Mr. *Jellinger's Reply*; and an *Anſwer to Mr.* Long's *Hiſtory of the* Donatiſts.

Sidbury: Mr. *Richard Babington.* After his Ejectment he was diſabled from the Work of the Miniſtry, through a bodily Diſtemper that attended him. He liv'd and dy'd in the ſame Pariſh, a very liberal and bountiful Benefactor to the Indigent.

Ingardby: Mr. *Bridgeman.*

Woolborough: Mr. *William Abbot.*

Silverton: Mr. *Nathanael Byfield.*

Aſhberry: Mr. *Daniel Moreton.*

Littleham: Mr. *James Wooſley.*

Little Yempſton: Mr. *Friend.*

TOTNESS: Mr. *John Garret*

Woodlands: Mr. *Blackabler.*

Sandford-peverell: Mr. *Coven.*

Thorncombe: Mr. *Nicholas Wakely.* And Mr. *Brag.*

At uncertain Places; Mr. *Watſon*, Mr. *Rundell*, Mr. *Hayward*, Mr. *Salaway*, Mr. *Channon*, Mr. *John Guy* or *Gay*, Mr,

Mr. *John Cudmore*, Mr. *Pope*, Mr. *Lawrence*, Mr. *Moor*, Mr. *Sprague*, Mr. *Auſtin*, Mr. *Brown*. Vol. II.

Other Perſons alſo may be ſaid to be Silenc'd in this County, where they afterward exercis'd their Miniſtry, tho' they were not in any fix'd Places in 1662. As,

Mr. *George Troſs*, M. A. Now Paſtor of a conſiderable Congregation in *Exon*.

Mr. *John Hoppin*, M. A. Fellow of *Exeter-College* in *Oxon*: Afterwards Paſtor of a Congregation in *Exon*.

Mr. *Nicholas Sherwil*, M. A, of *Magdalen-College* in *Oxford*, afterwards Miniſter of a Diſſenting-Congregation in *Plymouth*. He met with much Trouble in 1665, of which an Account * was long ſince Printed. He dy'd ſuddenly at *Plymouth*, *May* 15. 1696.

* The Conformiſts 4th Plea for the Nonconformiſts. p. 65, 66.

Mr. *John Gidley*, M. A, of *Exeter-College*. He ſettled at *Great Marlow* in *Buckinghamſhire*, where he dy'd not long ſince.

Theſe Three laſt, *viz.* Mr. *Hoppin*, Mr. *Sherwil*, and Mr. *Gidley*, had Epiſcopal Ordination: And that (as I am inform'd) without any Subſcription, or Oath, or Promiſe of Canonical Obedience.

Mr. *Oliver Paerd*, of *Magdalen-College*. He preach'd as a Candidate at *Barnſtable*.

Mr. Jonathan Hanmer, jun. Afterwards Miniſter at *Barnſtable*.

N. B. I have in this County left out Mr. *John Way* of *Kingsbridge*, becauſe I underſtand he was dead before.

And whereas I had before mention'd the following Perſons as conforming in this County; Mr. *John Tickel* of *Exon*, Mr. *Richard Bickly* of *Denbery*, Mr. *John Law* of *Hinick*, Mr. *Richard Conant* of *Overton*, Mr. *Joſhua Bowden* of *Aſhburton*, Mr. *Bowden* of *Aſhton*, Mr. *Bullhead* of *Kings-aſh*, and Mr. *Francis Collins* of St. *Budax*; I now add Mr. *Walmſly* of *Stonehouſe*, and Mr. *Bowden* of *Buckland-Filleigh*, and Mr. *Bubear* of *Kinnerly*; who all conform'd: And if any did conform, that are yet mention'd as Nonconformiſts, 'tis more than I could learn from the beſt Intelligence I could get.

In the County of DORSET.

DORCHESTER; *Alhallows*: Mr. *Benn*. M. A. St. *Peters* and *Trinity*: Mr. *George Hammond*, M. A.

Mr. *Benn* was an eminent Divine, famous in all the *Weſt* of *England*. He was bred up in *Queens-College*

in *Oxon*; Preacher for ſome time at *Okingham* in *Berks*, afterwards Chaplain to the Marchioneſs of *Northampton*, with whom he liv'd in *Somerſetſhire*, whence by the Intereſt and Endeavours of the celebrated Mr. *John White*, call'd the Patriarch of *Dorcheſter*, he was remov'd to that Town, where he continu'd in great Reſpect and Reputation, Rector of *Alhallows*, till the fatal *Bartholomew*. He was not ſatisfy'd with his conſtant Labouring at *Alhallows*, but preach'd beſides on a Week-day, to the Priſoners in the Goal, which was in his Pariſh; and he caus'd a Chappel to be built within the Priſon-Walls, in good Part at leaſt, at his own Charge. When he was ſilenc'd, he ſtill continu'd among his ancient People, and preach'd to them as he could; for which he was often brought into Trouble, and ſometimes Impriſon'd. * He dy'd in the latter end of the Year, 1680: After his Painful, faithful, and ſucceſsful Labour in the Vineyard of CHRIST, for above 50 Years. He was richly furniſh'd with all miniſterial Abilities; one of unparalell'd Perſeverance in Prayer. For he pray'd in his Study Seven times a Day: And it was his conſtant Cuſtom in his Prayers at thoſe ſtated Seaſons, to give GOD Thanks for certain Deliverances from Danger, which befel him, *June* 5, 1636: *October* 23, 1643: *Auguſt* 12, 1645.

* *He hath written an* Anſwer to Mr. *Francis Bampfields* Letter; in Vindication of the Chriſtian Sabbath, againſt the *Jewiſh*: *Which is printed in Mr.* B's Judgment for the Obſervation of the *Jewiſh* Sabbath, 8*vo.* 1672. *And after his Death, ſome Sermons of his were printed concerning* Soul Proſperity, 8*vo.* 1683.

Mr. *George Hammond*, M. A. * After his being Silenc'd continu'd ſeveral Years in the Countrey; but at laſt ſettled in *London*, and was Paſtor of a Congregation. He was a Man of great Learning, exemplary Piety, and an admirable Temper; but not valu'd and eſteem'd according to his Worth.

* *He hath a Sermon in the laſt Volume of the* Morning Exerciſe, *on this Queſtion*, How may private Chriſtians be moſt helpful to promote the Entertainment of the Goſpel? *And he hath alſo printed a Funeral Sermon for Mr.* Richard Steel; *and a Diſcourſe of* Family Worſhip, 8*vo.* 1694: *Which he drew up at the Requeſt of the United Miniſters, in and about* London.

SHERBORN: Mr. *Francis Bampfield*. M. A. and Mr. *Humphrey Philips*. M. A.

Mr. *Francis Bampfield*, was of a genteel Family; and educated in *Wadham-College* in *Oxon*. He was impri-

ſon'd

ſon'd for worſhipping God in his own Family, quickly after his being Silenc'd *: So ſoon was his unſhaken Loyalty to the King forgotten, and his Zeal againſt the Parliaments War. Often was he alſo impriſon'd afterwards; ſo that he was forc'd out of the Country. When he came to *London* he met with like Uſage: And at laſt dy'd in *Newgate*, *Febr.* 16, 168¼. His particular Sentiments I paſs by †: But think none at all acquainted with his ſerious Piety, which hath been generally acknowledg'd, can forbear owning, that he deſerv'd another ſort of Treatment than he met with from the unkind World.

* *A Particular Account of his Treatment at that Time, may be ſeen in the Conformiſts* 4th Plea for the *Nonconformiſts*; Page 44. *&c.*

† *He Publiſh'd his* Judgment for the obſervation of the Seventh-day-Sabbbah, 8*vo* 1672. *And alſo*, All in one: All uſeful Sciences and profitable Arts, in one Book of *Jehovah*, *&c. fol.* 1677.

Mr. *Humphrey Philips*, M. A. He was turn'd out of *Magdalen College* in *Oxon*, in 1660, and out of *Sherborn* in 62. He was born in *Somerſetſhire*, in the Town of *Somerton*, and deſcended from a genteel Family. He was inclin'd to the Miniſtry from his Youth. He was educated at *Wadham-College* in *Oxon*, under the Tuition of Mr. *Martin Moreland*, and was Scholar of that College. He had there a ſevere Fit of Sickneſs, from which, GOD wonderfully recover'd him. He afterwards retir'd into the Country for his Health (having a Year of Grace granted him by the College) and at *Poltimore* near *Exeter* (the Seat of the ancient Family of the *Bampfields*) he was Chaplain and Tutor for a ſeaſon. At the end of his Year he return'd to the College; and was ſoon after choſen Fellow of *Magdalen-College*. At the Age of 24, he was ordain'd by Dr. *Wild*, Mr. *Hickman* and other Divines, and preach'd frequently in the Univerſity, and the Parts adjacent. Being turn'd out by the Viſitors after the Reſtauration, he retir'd to *Sherborn*, where he had been Two Years before Aſſiſtant to Mr. *Bampfield*. There he was uſeful to many, and very ſucceſsful till the *Uniformity Act* took place on *Bartholomew*-day; and then both Mr. *Bampfield* and he preach'd their Farewel Sermons, and the Place was a *Bochim*. However, they did not leave their People, but preach'd to ſuch as would hear them in an Houſe, till they were apprehended and ſent to an Inn, which

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was made a Priſon for them and Twenty of their principal Hearers; which put them to a conſiderable Charge. They were bound over to the next Quarter-Seſſions, and to their good Behaviour in the mean time. When they underſtood that the good Behaviour was deſign'd to be an Obligation not to Preach, they openly renounc'd it, and went on with their Work. Being at Liberty, they went to Mr. *Thomas Bampfield*'s at *Dunkerton* near *Bath*, where they preach'd at firſt to a ſmall Number; but it increas'd gradually. They were often threatned, but not diſcourag'd. After ſome time Mr. *Francis Bampfield* was apprehended in *Dorſetſhire*, and ſent to *Dorcheſter* Goal, where he continu'd Nine Years. Mr. *Thomas Bampfield*, and Mr. *Philips* now his Chaplain, were alſo ſent to *Ilcheſter* Goal. Mr. *Bampfield* return'd Home in a Months time; but Mr. *Philips*, after Eleven Months Confinement, was brought from Priſon in the depth of Winter, and a ſnowy Time, to the Aſſizes at *Wells*, where he met with hard Uſage, being put into a Chamber like *Noah*'s *Ark*, full of all ſorts of Creatures, and put into a Bed with the *Bridewell*-Keeper, where the Sheets were wet, and clung to his Fleſh. The Juſtice who committed him, gave him hard Language: But the Judge diſcharg'd him; he having ſatisfy'd the Law. Whilſt he was in Priſon, there was another Diſturbance at Mr. *Thomas Bampfield*'s by one of *Bath*, who ſearching after his Inkhorn to take Names, having a Piſtol in his Pocket ready cockt, ſhot himſelf in the Thigh, which endanger'd his Life, and made him miſerable all his Days. Mr. *Philips* having his Liberty, went over to *Holland* with a Son of Colonel *Strodes*, a Member of Parliament; and made a Viſit to his old Acquaintance Mr. *Hickman* at *Leyden*. Having this Opportunity, he view'd the Univerſities, and moſt noted Cities in thoſe Parts, and convers'd freely with the learned Men there; and particularly with the famous old Dr. *Gisbert Voet*, the only ſurviving Member of the Synod of *Dort*. Among other things, he particularly ask'd his Sentiments about the lawfulneſs and adviſeableneſs of the perſiſting of the ejected Miniſters, in their Work and Service, when ſilenc'd by the Magiſtrates; againſt which many ſo much exclaim'd. His Anſwer was, *Puerilis eſt Controverſia*. There are many pious People diſſatisfy'd, and you ought to take Care

of

of them. Upon his return to *England*, he went back again to *Dunkerton*, where he continu'd to Preach with good Succeſs, tho' he met with great Difficulties, eſpecially from Mr. *Bampfield* and his Brother, who eſpous'd the *Seventh-day-Sabbath*, and carry'd it ſtrangely to him, becauſe of his different Sentiments. He continu'd however his Reſpect to them, and committed his Cauſe to GOD, who in time made them more charitable to others, tho' immoveable in their own Opinion. He had afterwards various Tryals and Temptations, and many Removals from Place to Place, and divers bodily Infirmities: Fines were often impos'd and levy'd upon him, and he had much Trouble from the Biſhop's Court, which drove him from his Home to *Briſtol*, *London*, and other Places, for ſeveral Years, till King *Charles*'s Indulgence. Then he return'd to *Sherborn*, with much Reluctancy of the good People about *Bath*, and for a Year was very ſerviceable. But the Liberty expiring, he met with great Diſturbance, and was forc'd away; and after ſeveral Removes went to his own Eſtate at *Beckington*, where he liv'd many Years, preaching far and near to divers Congregations, and particularly that at *Froom*, bringing forth Fruit in old Age. Vol. II.

Ower: Mr. *Thomas Troit*. Who I ſuppoſe is the ſame who afterwards practis'd Phyſick in *Lincolnſhire*, and liv'd near *Horn-Caſtle*.

Portland; Mr. *John Sprint*.

BRIDPORT: Mr. *Eaton*. A very ingenious and delicate Preacher.

Holneſt: Mr. *John More*. Afterwards Paſtor of a Congregation in *Bridgwater*.

Simonds-borow: Mr. *John Hardy*. One very Eminent for his Charity, and readineſs to do good to all, to the utmoſt of his Ability; nay, and even beyond his Ability, according to the common Eſtimate. He bought many Bibles and Catechiſms, and other good Books, and gave them away; bound poor Children out Apprentices, and help'd diſtreſs'd Families; And

Vol. II. in ſhort liv'd much belov'd, and dy'd exceedingly lamented.

Buckland Newton: Mr. *John Weeks*. He was afterwards for many Years, Miniſter of a flouriſhing Congregation in the City of *Briſtol*. One of great Prudence; and as popular a Preacher as moſt in *England*. He met with Hardſhips on the account of his Nonconformity, but paſs'd through them with great Patience and Meekneſs. His Spirits were elevated by the Zeal of his Enemies. The Thoughts of his Perſecutors would revive him, if he was dejected and diſpirited before. As he was preaching in *Froom-Woodlands*, ſome Informers came, who had vow'd to Piſtol him; And he directed his Diſcourſe to them with that Majeſty and Boldneſs, that they rode away, without giving him any Diſturbance. He was very ſubmiſſive to the divine Will in ſore Pains, and when reduc'd to great Straits. He never complain'd of GOD, but was abundant in bleſſing and admiring him: And would rejoyce that he could find his Heart inclin'd to love GOD, even when under manifold Afflictions at once. He was charitable beyond his Ability. He was a moſt fervent Expoſtulator with Sinners. With what Life and Warmth would he utter thoſe Words, *I beſeech you by the Bowels of JESUS CHRIST, hear a poor dying Worm, upon the Account of your immortal Souls!* He was a Miniſter in the Pulpit and out of it. A moſt affectionate ſympathiſing Friend: and one that became all things to all Men. He diſcover'd a moſt divine Temper in his Sickneſs; and was moſt ſerene and ſatisfy'd, content and joyful in the approach of Death. He exchang'd this for a better Life, *November* 23. 1698, Aged 65. His Funeral Sermon was preach'd by Mr. *Joſeph Kentiſh*, (who aſſiſted, and afterwards ſucceeded him) from 2 *Kings* 2. 12. And Mr. *Joſeph Standen* (who marry'd his Daughter) publiſh'd a Funeral Poem, which gave his Character.

Fordington: Mr. *Joſhua Churchill*. Who afterwards aſſiſted Mr. *Ben* at *Dorcheſter*, and ſucceeded him in his Congregation.

WEYMOUTH: Mr. *George Thorn.* One of great miniſterial Abilities. He was perſecuted violently and forc'd to leave the Land. And upon his return, he was proſecuted ſo maliciouſly, eſpecially by *A. L.* that he was forc'd to ſell his Eſtate, and hide from Place to Place. He hath a Sermon in Print, that is uſually bound up with the *Farewel Sermons* of the City Miniſters.

Winburn: Mr. *Baldwin Deacon.* He afterwards liv'd and preach'd at *Bromfield* in *Somerſetſhire.* He was a worthy Perſon; blind for many Years.

Munction: Mr. *Richard Down.* He afterwards liv'd and did much Good in *Bridport.*

BLANDFORD: Mr. *William Allein*, M A, of *Corpus-Chriſti-College* in *Oxon.* He was younger Son of Mr. *Richard Allein* of *Ditchet*, and younger Brother of Mr. *Richard Allein* of *Batcomb* in *Somerſetſhire.* After his leaving the Vniverſity, he was Chaplain to a Perſon of Honour in *London.* At the beginning of the Civil War he liv'd at *Ilcheſter*, and was upon ſome Occaſions conſulted by great Officers. For his Letters to them he was proclaim'd a Traitor by the Cavaliers in Three Market-Towns. He was often plunder'd, and often ſtrangely preſerv'd. He afterwards went to *Briſtol*, and was again taken and plunder'd there. Then he remov'd to *London* with his Family. But in 1653 he became the ſettled Miniſter of this Place, and continu'd ſo till 1660. Here he gather'd a Church, but was driven from it, by a known Deſign of Violence intended againſt him. He freely quitted his Pariſh, and miniſtred to his few in Private: But they would not let him be quiet. And therefore he went again to *Briſtol*, where he wrote his Two Books of the *Millennium*, and liv'd 7 or 8 Years. He remov'd from thence to *Yeovil* in *Somerſetſhire*, and there dy'd in *October* 1677. He was a Man of good Learning and Piety: Peculiarly eminent for his Modeſty and Meekneſs. A true patient Labourer in the Goſpel, and a moſt happy Comforter of many dejected Souls, who were wounded in Spirit, by a

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wiſe Application of Goſpel Cordials. * He dy'd at the Age of 63; and when he ſet himſelf to make ſolemn Preparation for that great Work, he had ſome regret, (and the like is reported of Archbiſhop *Uſher*,) that he had not more improv'd his Time and Talent.

* *He had 6 Poſthumous Diſcourſes in Print; which are upon* 1. The unſearchable Riches of CHRIST. 2. The Knowledge of CHRIST Crucify'd. 3. The Authority and Efficacy of the Word. 4 The working out Salvation. 5. The obſerving the Chriſtian Sabbath. *And* 6. Of CHRIST's coming to Judgment. *But I am inform'd by a good Judge, that his Book of the* Millennium, *(tho' I muſt confeſs I never ſaw it) Shews the Man: And that whatever becomes of his Notion, that Book is Grave and Judicious, Sober and Pious.*

Strafford: Mr. *Benjamin Way*, M. A. Either of *Corpus-Chriſti*, or *Oriel-College Oxon*, I know not certainly which. He liv'd ſome time at *Dorcheſter*, and afterwards at *Briſtol*; where he ſucceded Mr. *John Thompſon* in his Congregation. And there he dy'd, *Nov.* 9. 1680.

Cambe near *Dorcheſter*: Mr. *Chriſtopher Lawrence*. He was born at *Dorcheſter* in 1613, at the very Time when the Town was in Flames; ſo that his Mother in her Lying-in-Bed, with the Child, were forc'd to be remov'd into the Fields, , and expos'd that way, to prevent yet greater Danger. He was of an ancient and worſhipful Family, in this County. He was eldeſt Son of Mr. *Robert Lawrence*, whoſe elder Brother *William*, had a good Eſtate, which deſcended to his Grandſon, *John Lawrence* of *Whitchurch*, Eſq; laſt Heir Male of that Branch; who left behind him one only Daughter, marry'd to Coll. *Stewart*. This Mr. *Lawrence*, after paſſing thro' the Country Schools, was educated at *Oxon*, but what College he was of, or what Degrees he took, I cannot ſay. In 1636, leaving the Univerſity, he was ordain'd by the Biſhop of *Bath* and *Wells*. He afterwards ſpent ſome time at *Plymouth*; where he contracted an intimate Friendſhip with Mr. *Hughes*, who highly valu'd him. During the Civil-Wars, he ſpent ſome Time in *London*, where he employ'd himſelf in aſſiſting ſeveral young Gentlemen, in their Academical Studies, among whom Dr. *Coſh*, who was afterwards an eminent Phyſician in the City, was one; and he retain'd a very grateful Senſe of the Benefit he receiv'd under his Inſtruction,

ſtruction, which he expreſs'd, by many kind Offices he readily did for his ſurviving Son, many Years after. After this he had the Living of *Odcomb* in *Somerſetſhire*, where he continu'd ſome Years. While he was there, he had ſome Trouble from the Widow and Friends of the former Incumbent; it being a Sequeſtration: But in 1652 he was forc'd to quit the Place, for not taking the *Ingagement*. Then he liv'd privately, about *London*, and remov'd his Family thither at a great Expence, having a Proſpect of ſome Employment as a Scholar: But meeting with a Diſappointment, he return'd back into *Dorſetſhire*, and in 1654 was by Sir *Walter Earl*, preſented to the Living of *Langton Matravers* in the Iſle of *Purbeck*; from whence, in 1658, he remov'd to *Cambe*, whence he was ejected in 1662. He had ſpent a good Sum of Money in repairing, and partly rebuilding the Parſonage-Houſe, which was intirely loſt: For he could not get the leaſt Allowance made him for it. He was by many of his Friends, and by ſome Perſons of Rank and Figure too, preſs'd to conform; but he could not ſatisfy his Conſcience: And yet he was a Stranger to *Faction*. No Man had a greater Abhorrence than he, of the Proceedings againſt the King in 1648; or was more heartily deſirous of the Reſtauration. And after his Ejectment, he attended the Publick Worſhip at *Dorcheſter*, and at *Frampton*; where he maintain'd an intimate Correſpondence with the Incumbent till his Death. In the Year 1665, the *Militia* being rais'd, under pretence of a Plot in the *North*, ſome Soldiers were ſent to Mr. *Lawrence*'s to apprehend him: But miſſing him (tho' he was all the while in his Study) they did a great deal of Miſchief in the Houſe, and broke a great number of Pots and Bottles full of Preparations for *Medicine* and *Surgery*, into which Mrs. *Lawrence* having a good Inſight, ſhe us'd to Practice among the Poor *gratis*, with no ſmall Succeſs. This Havock they now made, was a common Loſs to the Poor of thoſe Parts. And indeed their whole Carriage upon this Occaſion was moſt rude and barbarous. Going into an Out-houſe, where they ſuppos'd him to ly conceal'd, they thruſt their Swords up to the Hilts in the Hay and Straw there, ſwearing they would do the Rogue's Buſineſs, if he were there. Mr. *Joſeph Whittel*, a Merchant in *Dorcheſter*, Mr. *Lawrence*'s Brother-

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ther-in-law, coming peaceably to his Houſe to make enquiry into the Reaſons of this violent Proceeding, was knock'd down in the Entry, with the But-end of a Muſquet. The poor Wife and Children all this while were in the greateſt Terror imaginable. But tho' the Soldiers now miſs'd him, he the next day ſurrender'd himſelf to the Deputy-Lieutenants, and with other Miniſters was committed to *Dorcheſter* Goal, where he contracted an Illneſs, from which he could never after get wholly free. The *Corporation Act* afterwards taking Place, he was forc'd to remove to an Houſe near *Frampton*, where after Languiſhing for ſome time in an ill State of Health, he exchang'd this for a better Life, on *May* 15th, 1667; and lies interr'd in St. *Alhallows* Church in *Dorcheſter*. He was a Man of good Learning, a pleaſant Converſation, and moſt inoffenſive Character. His great Modeſty hinder'd him from making the ſhew that ſome others did; but his Worth was not the leſs ſolid and ſubſtantial. His Nonconformity expos'd him to Loſſes, beſides what were common; and was more ways than one, detrimental to his Temporal Intereſt: But his Endeavour was to approve himſelf to him, who he knew could make all good to him and his, in Kind or in Value. And tho' this way of Computation won't paſs very current now, yet it will hereafter.

Maiden-Newton: Mr. *Andrew Bromhal*. He went afterwards to *London*, where he is mention'd before. p. 53.

Bradpole: Mr. *Sampſon*.

LIME-REGIS: Mr. *Amos Short*. He liv'd and preach'd in this Town after his Ejectment, and bred his Son a Nonconformiſt Miniſter.

Mr. *Kerridge* was ejected as School-maſter of the ſame Place, and was afterwards Paſtor of a Diſſenting Congregation at *Culliton* in *Devon*.

Hauke-Church: Mr. *John Hodder*. A Man of excellent Parts, and ſuch ſingular Ingenuity, that his very Enemies did admire him, and delight to converſe with him.

Broad Windſor: Mr. *John Pinney*. Sometime before his Ejectment, one *Hine* an *Anabaptiſt*, who pre-

tended

tended to Inſpiration, and was much celebrated on that Account, as well as for other uncommon Gifts, came with a Number of Attendants to the Town where he was Miniſter, and nothing would ſatisfy him, but he muſt preach in the Church. This being refus'd, his Company urg'd Mr. *Pinney* to preach himſelf, hoping that Way to get the Church Doors open'd. But he waving it, they all very freely caſt out their Reflections upon the Miniſters in general, as *dull Blockheads, and dumb Dogs, that would neither preach themſelves, nor ſuffer others to preach that would.* At this he was provok'd, and made them an Offer, that if they'd give him a Text, he'd diſcourſe upon it off hand, to all the Company preſent, in a Field hard by, provided their Prophet would do the like on a Text that he propos'd. This was agreed to. They gave Mr. *Pinney* a Text, and he after offering up ſerious and ſolemn Prayer to God, diſcourſed upon it with Freedom and Pertinence. Looking back upon which Action of his afterwards, he ſaw good reaſon with Thankfulneſs to acknowledge God's Aſſiſtance, tho' at the ſame Time to cenſure his own Raſhneſs. While Mr. *Pinney* was diſcourſing, the Prophet walk'd under a Hedge at a little Diſtance, meditating upon the Subject given him, which was *Acts* 20. 30. *Alſo of your own ſelves ſhall Men ariſe, ſpeaking perverſe things, to draw away Diſciples after them.* When he came to work, his Prayer was ſhort and modeſt: But his Diſcourſe incoherent, rambling, impertinent, abſurd and falſe. Mr. *Pinney* made his Objections againſt what he had deliver'd upon the ſpot, but receiv'd no Reply. They carried the Prophet off in Triumph, and Mr. *Pinney* could not have an Opportunity of ſpeaking to him afterwards: But he never came there any more; and there was this good Effect of this Management, that many were ſettled who before were wavering, and ſome were recover'd. Vol. II.

This being a ſequeſtred Living, and the old Incumbent Dr. *Fuller* being yet alive at the Reſtoration, was to be reſtor'd to it. But the Doctor coming to take Poſſeſſion, heard Mr. *Pinney* preach; and told the People afterwards, that he would not deprive them of ſuch a Man. However, he afterwards was turn'd out at the fatal *Bartholomew*. After his Ejectment, he had

Vol. II. had many Troubles by Excommunications and Fines: He was twice impriſon'd: Once in *England*, and once in *Ireland*. He was twice ejected and ſilenc'd. Once forc'd out of the Kingdom, being proſecuted on the 35 *Eliz.*: But he was always ſatisfied in his Nonconformity. He was recommended by Dr. *Harriſon* to his Congregation in *Dublin*, in which he ſucceeded him, and he continu'd with them nigh 10 Years; till King *James* came thither, when moſt of the Miniſters left the City. And Liberty being legally granted here in *England*, he return'd and ſettled among his old Pariſhioners. He was much a Gentleman, a conſiderable Scholar, an eloquent charming Preacher; very facetious, but always grave and ſerious. His Son alſo dy'd a Miniſter among the Nonconformiſts.

Rampeſham, alias *Ranſome*: Mr. *Crane*. Afterwards Paſtor to a Congregation at *Bemiſter*.

Week: Mr. *Dammer*. He afterwards liv'd in *Dorcheſter*, and was uſeful in many Places thereabouts.

Langton in *Purbeck*: Mr. *John Mitchel*.

WAREHAM: Mr. *Chaplain*. He was one that did much good, and was well belov'd. A Paſſage relating to his Widow, whom he left behind him, is very remarkable. She ſupported her ſelf and her Family by Maulting; and liv'd in good Credit, and when ſhe dy'd was bury'd in the Chancel. But having been excommunicated, ſhe was dug up again, by the Order of the Biſhop's Court, and their Church was for ſome time ſuſpended, and ſhe was laid in the Churchyard. When the Court underſtood it they were diſpleas'd, and order'd that ſhe ſhould be dug up again, and remov'd. Upon which the Mayor of the Town and ſome others waiting upon them, told them that there were three ſeveral Burying-Places in the Churchyard, belonging to three ſeveral Pariſhes; and that ſhe was buried in the Path between two of them. The Court thereupon very wiſely and gravely anſwer'd, that if two credible Witneſſes would ſwear to that, ſhe ſhould lie ſtill. This was accordingly done, and ſo Peace was made between them.

Tarrant

Tarrant Hinton: Mr. *Timothy Sacheverel*. Of St. *John's* College, *Oxon*. He was Brother to Mr. *John Sacheverel*, of *Wincaunton* in *Sommerſetſhire*, and Great Uncle to the famous Dr. *Henry Sacheverel*.

Chiſleborough: Mr. *Joſeph Hallet*. He was born at *Bridport* in this County. He had no Univerſity Education, and yet by his own Induſtry he arriv'd at a conſiderable Meaſure of Learning. He was an accompliſh'd Critick in the *Hebrew* and *Greek* Tongues, and an excellent Divine. In the Time of the Civil Wars, he was Miniſter of *Hinton St. George* in *Sommerſetſhire*, and he is mention'd as ſuch in Biſhop *Boyle's Summa Theologiæ*, p. 212. From thence he remov'd to this Place, where he continu'd the Exerciſe of his Miniſtry till the fatal *Bartholomew*. After that, he retir'd to *Bridport* where he was born, and liv'd a while in the Houſe of his Wife's Father, and then in one of his own in a Neighbouring Pariſh call'd *Bradpole*, and there he preach'd for ſeveral Years. At length he was call'd to the City of *Exon*, to be Paſtor to a Congregation of Diſſenters there: And in that City he exercis'd his Miniſtry till his Death. He was twice in the *South Gate* Priſon there for his Nonconformity. His Confinement much ſhatter'd his Conſtitution, and brought upon him the Hypocondriack Paſſion, which at length gain'd ſuch a Power upon him, that he was ſeiz'd with frequent Fits, which whilſt he was in them, depriv'd him of the Uſe of his Reaſon and Senſes too: And for ſome time before his Death, they would ſeize him in the very Pulpit. Tho' he had a crazy Body, yet he was a diligent and painful Student. He was a faithful and affectionate Paſtor; readily condeſcended to the meaneſt, and would conſcientiouſly diſcharge the Duties of his Function, notwithſtanding the Frowns of the greateſt. He was as forward to reprove the Faults of thoſe in an higher Station, as the Follies of ſuch as mov'd in a lower Sphere. His Prayers were always fervent and pithy: His Preaching clear, but warm. He deliver'd his Matter with ſuch a winning *Pathos*, that he even commanded the Attention of his Auditory. The laſt Subject which he preach'd upon was *Deut.* 32. 1. the

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Vol. II. Beginning of the Song of *Moſes*: And from this Conſideration that *Moſes* deliver'd that Divine Song juſt as he was about to take his final Farewel of this World, he obſerv'd that, *gracious Souls the nearer Heaven they are, the more heavenly will they be.* He alſo obſerv'd, that *good Men die with the Intereſt of God and Souls much upon their Hearts*: This was the Subject of his laſt Sermon: And when he had ended his Diſcourſe, he concluded with theſe ſad Words, which he ſpake feelingly, tho' with a ſweet Voice: *I believe this is the laſt Sermon I ſhall preach to you, or that you will ever hear from me*; which was a Preſage of what ſoon befel him. For having left the Congregation, he retir'd to his Houſe, and betook himſelf to his Bed; and from thence in a few Days was carry'd to his Grave. He dy'd *March* 14. 1688.

Melbury: Mr. *Forward.*

Hammore: Mr. *Thomas More*, of *Trinity-College Oxon.* He labour'd under great want with his Family, after his being ſilenc'd.

Litchet Matravers: Mr. *Thomas Rowe*, M. A. A Native of *North-Petherwin* in the County of *Devon*, borderingupon *Cornwal* near *Launceſton*: The Son of Mr. *Thomas Rowe* an Attorny at Law in that Country, who deſign'd this Son of his for the Law too; but the pious Perſwaſion of a good old Servant in the Family, together with the holy Savour that was upon his own Spirit, made him of all things deſire to be bred a Scholar, in order to the Miniſtry; and his Father, to gratify his Inclination, ſent him to *Oxon*, and there enter'd him in *Exeter-College*, under the Charge of Dr. *Conant*, where he ſoon obtain'd the Character of being one of ſingular Piety, Studiouſneſs, and Integrity. He had much exerciſe of Spirit about religious Matters, which he counted his chief Concern, and was not a little thoughtful, tho' he was a ſtrict Obſerver of his Heart, and Words, and Ways. He was even then of a very tender Conſcience, as appears by the *Diary* which he kept under his Hand. He would not, tho' much perſwaded to it, quit the Univerſity, and enter upon Publick Service, upon taking his firſt Degree of *Batchelor*, but continu'd the purſuit

purſuit of his Studies till he went out *Maſter*. He re- Vol. II.
mov'd from *Exeter-College* to *Glouceſter-Hall*, at the Encouragement of Dr. *Garbran*, that he might have Pupils. And he was afterwards choſen one of the State-Chaplains at *New-College*. He took his Maſter's Degree in 1658, when Mr. *Samuel Conant* (his Succeſſor at *Litchet*) was Proctor; and ſoon after left the Univerſity, and ſettled and was ordain'd at *Litchet*, and continu'd there till *Bartholomew*-day, 1662. After the Reſtauration, and before the time of his Ejectment, he was twice impriſon'd, together with ſome other Miniſters, tho' not above a Fortnight together, either time; and when he was diſcharg'd, he was bound in his good Behaviour, which was not taken off till after *Bartholomew*-Day. After his Ejectment, Mr. *Moor* (of *Spargrove* in the Pariſh of *Batcomb* in *Somerſetſhire*) very courteouſly invited him to come and reſide at his Houſe, where he continu'd for ſome time. There he preach'd every Week in the Family, and had Mr. *Richard Allein* for his Neighbour, with whom he maintain'd a moſt intimate Friendſhip and delightful Correſpondence. In 1665 He left Eſq; *Moor*'s Family and return'd back to *Litchet*, and continued there a Year, and Preached twice every Lord's Day in Madam *Trenchard*'s Family, out of Church Hours, uſing to attend himſelf on the Publick Pariſh Worſhip, when the Prayers were over. The 5 Mile Act made him leave *Litchet* in 1666, and he remov'd to *Little Canford* near *Wimborn* in the ſame County, and preach'd for ſeveral Years publickly in his own Houſe, without any Proſecution or Diſturbance. The reaſon of his quietneſs was ſuppos'd to be the great Number of Papiſts in thoſe Parts, who liv'd under the Wing of a conſiderable Knight of that Religion; for they could not for Shame diſturb him, and leave them unmoleſted. He had here a crowded Auditory; the People coming from all Parts round the Countrey: but he labour'd *Gratis* all the while except for the laſt half Year, when they paid his Houſe Rent for him. In 1672 he remov'd to *Wimborn*, and there he continu'd Paſtor of a Congregation for the remaining part of his Life: And he liv'd among them with a great deal of Content and Satisfaction. For tho' he had but a very moderate Allowance from them, yet ſuch was his Affection for them, heightned by his Uſefulneſs among them,

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them and the Succeſs of his Miniſtry, that he envied none their more plentiful Circumſtances; his Heart was ſet upon doing Good. After that the Licenſes were call'd in, he was often preſented, and diſturb'd, but they ſtill miſtook his Chriſtian Name, which did him no ſmall Service. Once in particular going to viſit the Relations of a certain Juſtice of Peace, and who were at that Time his Gueſts, they deſiring his Company at a Friend's Houſe, not far from the Juſtices, he was taken up by a Warrant of that very Juſtice, by a wrong Name. The Relations hereupon (as they had good Reaſon) reſented it as an Affront to them, and immediately quitted the Juſtices Houſe, but he eſcap'd, becauſe his Name was miſtaken.

There are two very remarkable Inſtances at different times, of the ſignal Appearance of God's Providence againſt ſuch as endeavour'd to diſturb him in his publick Miniſtry and Preaching: The one was between the *Bartholomew* Ejectment and the Year 1665; and the other towards the Period of the Indulgence *An.* 1672. The Matter of Fact as to the firſt was thus: While he liv'd at Mr. *Moor*'s in *Somerſetſhire*, he came to Madam *Trenchard's* at *Litchet*, to make a Viſit, intending while he was there to Preach in one of the Poor Pariſhoner's Cottages. Several knew of it, and came to hear him. One of the Pariſh getting Intelligence of it, turned Informer, and bringing a Conſtable and another with him, demanded the Doors of the Houſe to be open'd, tho' the Exerciſe was over. The officious Informer took down the Names of all that were preſent, both Miniſter and People, and the next Day procur'd a Warrant to take them up. Mr. *Rowe* was too quick for them, and ſoon gat out of the reach of the Warrant into another County: But they actually ſerv'd the Warrant on many of the Hearers, and carried them before Juſtice *L*---in the Iſle of *Purbeck*, who bound them over to the Quarter-Seſſions. The Juſtice to divert himſelf, ask'd ſome of the Women what the Text was that was preach'd on at the Conventicle they were at. The Text really preach'd upon, was Rom. 8. 13: *If ye thro' the Spirit do mortify the Deeds of the Body, ye ſhall live.* But one of them through miſtake mention'd another Text, viz. *Col.* 3. 5. *Mortify therefore your Members which are upon the Earth*; which Text being recited, the Juſtice

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Juſtice burleſqu'd it, and pour'd forth his profane Jeſts upon it very plentifully. And it ſo happen'd that not many Years after, before the Juſtice died, his Members were perfectly mortified: Inſomuch that his very Conſcience reproach'd him for it, and made him frankly acknowledge, that this Diſtemper which prov'd his Death, was a juſt Judgment from God upon him for burleſquing as he did that very Scripture; but that was not the only thing that was remarkable in this Caſe. For the buſy Informer had the Uſe of his Right-ſide taken from him; which began ſoon after, and at length prov'd his Death. The Officer alſo that aſſiſted in diſturbing the Meeting, was in a very few Weeks after, kill'd with his own Cart: And that which renders this Awful Providence the more remarkable, was that the Cart overturn'd upon him as it was going up Hill, and that directly over againſt the very Houſe and Door where the Meeting was, that he aſſiſted in diſturbing.

The other Inſtance, was at the laſt Sermon Mr. *Rowe* preached in publick during King *Charles*'s Indulgence in 1672. An Order was ſent to one of the Officers of the Town to diſturb the Meeting. He was at Church when the Order came: But his Wife receiv'd it with the utmoſt Demonſtration of Joy: And was ſo forward to have it immediately put in Execution, that ſhe went and fetch'd her Husband from thence, and haſtend him away to that bleſſed Work. But this poor Woman, in a very little time, had not only her Senſes and Limbs taken away, but was ſeiz'd by the Diſtemper that goes by the Name of *Appetitus Caninus*, or *Dogg Appetite*, inſomuch that ſhe ravenouſly devour'd whatever came near her that was eatable, and yet could not be ſatisfied, to the utter impoveriſhing of her Husband, who was forc'd to have Aſſiſtance from the Pariſh to provide for her: And in this deplorable Caſe, ſhe continued a long time before ſhe died. There is yet living Evidence of the Foregoing Matters of Fact, which help to confirm us in the Beleif of God's making good his Word to his People, that he keeps them in ſafety from their Enemies that puff at them; and is known by his Judgments that he executes, in remarkably cutting off ſuch as moleſt and trouble them.

Mr. *Rowe* was a very humble ſerious Man, and a cloſe Walker with God; he was a ſtrict Obſerver of the

Vol. II. Lord's Day, and a daily Practitioner in the Art of Divine Meditation. Prayer was his Delight and conſtant Exerciſe: He was for keeping from the very Borders of Sin; and for abſtaining from all Appearance of Evil. He was of a moſt tender compaſionate Spirit to ſuch as were in Diſtreſs, eſpecially ſuch as were in Spiritual Trouble: And he had a particular Talent in Adminiſtring to ſuch, Relief and Comfort: And yet at the ſame time he was a moſt awakening Preacher to ſecure Sinners. The *Boanerges* and the *Barnabas* met in him to an uncommon degree: And he knew both when and where, and to whom, and how, to be either, as Occaſion requir'd. He was a cloſe Reprover of Sin wherever he ſaw it, and that even tho' he expected their Love would be turned into Anger for it: Tho' God often rewarded his Fidelity, by making the Event quite different. Particularly, when he once ſharply reprov'd a very conſiderable Perſon as to Parts and Figure in the World, for a particular Sin, of which he obſerv'd him to be guilty: The Gentleman not only took it in good Part, but told one ſoon after, that if ſo ſharp a Reproof had not come from Mr. *Rowe*, he would have taken it from no Perſon elſe living: But he verily believ'd he did it in the great Integrity of his Heart.

He took much Time and Pains in the Compoſure of all his Sermons; and did not care to ſerve God with that which coſt him nothing. He was methodical and exact in all his Compoſures; and had a very practical Vein and ſerious Plainneſs running thro' them all. He never began the compoſing of a Sermon, nor had any Thoughts of Preaching, without looking ſeriouſly upward for a Bleſſing. He deliver'd himſelf with a becoming *Pathos*: And his Heart was viſibly in his Work. He has often ſaid that he verily thought no King ever took more pleaſure in ſwaying his Royal Scepter, than he did in preaching the Word: And when he was abridg'd of his Liberty, he declar'd, that he could freely ſpare out of his daily Bread, could it but purchaſe Liberty again to preach the Goſpel. He had many Seals to his Miniſtry at *Wimborn*, eſpecially of the younger ſort. He frequently viſited his People, and enquir'd after the State of their Souls, and their Growth and Improvement:

ment: And discharg'd the whole of his Office with great Acceptation, both in the Pulpit and out of it. Vol. II.

He was a conscientious Redeemer of his Time, and a very hard Student. He had a great serenity of Mind, and sweetness of Temper, mix'd with a becoming Gravity, which was attractive of Esteem and Love from all good Men. He was intirely satisfy'd in his Nonconformity, and had so great a Value for the Ministry in that Way, under all its Discouragements, that even then, he always design'd, and solemnly devoted from the Womb, his eldest Son, to that sacred Work. GOD carry'd him through all his Service and Difficulties with a great deal of Cheerfulness and Satisfaction: And he himself took particular Notice how mercifully GOD provided for him as to this World, in making the little he had in it go farther, and afford him truer Pleasure after his Ejectment, than he ever had from his much larger Income before.

His last Sickness was a violent Feaver, which in about a Fortnight's time carry'd him to rest Above. The violence of his Distemper sometimes discompos'd his Head: Tho' for the most part he had his lucid Intervals; when he was very serious, compos'd and resign'd. The very Night before his Death he was heard to say, *O how do I long to be in Heaven!* Which earnest longing Desire and Wish of his, was soon answer'd, on *Oct.* 9. 1680, in the 50th Year of his Age.

In his Childhood he was wonderfully preserv'd from sudden Death. For when another Child playing just by him, was kill'd upon the Spot, by the unexpected fall of a Chimney, GOD kept him unhurt, and alive for future Service. In his Youth, and through the whole Course of his Education he was sickly; which with great thoughtfulness of his Mind about spiritual Matters, made him appear dejected: But after he was call'd out to Service he had a great measure of Health, and was ordinarily very cheerful.

His Funeral Sermon was preach'd at *Litchet* by Mr. *S. Hardy*, his intimate Friend and Neighbour. The Church was vastly crowded; and yet there was scarce a dry Eye to be seen in the whole Assembly. He had no fondness of appearing in Print, and therefore nothing of his composing has been publish'd to the World, but a little posthumous piece printed in 1699, by way of

Vol. II. *Appendix*, to a Book of Mr. *John Clifford's*, intituled, *Sound Words*: The *Catechiſm* with Proofs; and a Confeſſion of Faith; and a Prayer in the Words of the *Catechiſm* *.

* *This* Appendix *or* Poſthumous Piece of Mr. *Rowe's, it call'd,* The Chriſtian's daily Work, *containing Rules to be obſerv'd in a Chriſtian's Walk every Day; as alſo Queſtions to try Heart and Conſcience.*

Morden: Mr. *Edward Bennet*, M. A. He was born at *South-Brewham*, *April* 18. 1618, in *Somerſetſhire*, and came originally from *Wiltſhire*, where the Family is ancient. He was train'd up in School-Learning at *Heytesbury*, and *Bruton*, and went thence to *New-Inn-Hall* in *Oxon*, and made a good Proficiency both in human and divine Learning, under the Care of Dr. *Chriſtopher Rogers*, and the Tuition of Mr. *Henry Corniſh*. He was ordain'd by the Biſhop of *Bath* and *Wells*, and firſt began the exerciſe of his Miniſtry at *Batcombe*, and was Aſſiſtant to Mr. *Richard Bernard*, and after his Deceaſe to Mr. *Richard Allein*. Then he was Chaplain to Sir *William Waller*, and afterwards to the Lord *Brook*, Baron of *Beauchampe-Court*. In the time of the Civil-War he was a Preacher in *London*, (I think) at *Chriſt-Church*; where he remain'd about a Year and half, and then remov'd to *Bratton* in *Somerſetſhire*. Afterwards refuſing Two rich Parſonages, of which he was offer'd his Choice, he ſettled at *South-petherton*, at the Invitation of the principal Inhabitants: And during his Miniſtry there, he was greatly reſpected and belov'd, not only by his own Pariſhioners, but by the generality of Miniſters, and religious People in thoſe Parts. He had a flouriſhing Congregation, was wonderfully flock'd after, and had a remarkable Bleſſing attending his Labours. He abhorr'd trifling in his Study or Pulpit, and was much delighted in his Work. He preach'd Three times a Week in Publick, expounded the Chapters which he read, and catechiz'd the younger and unmarry'd Perſons, and in the Evening he repeated the Sermons in his own Family; to which many of his Neighbours came for ſeveral Years. He was very cautious in admitting to the Sacrament, and as cautious in refuſing. He us'd to take all Occaſions for good Diſcourſe; and had Days of Conference with his People;

ple; and carefully practis'd himself, the Things which he recommended to others: And by his excellent Instruction and wise Conduct, he reduc'd a great part of the Town to Sobriety. He spent much Time in visiting the Sick, and resolving the Doubts of many: And his Success much added to his Pleasure in it. In 1651 or 1652, he was appointed one of the Triers for the Approbation of Ministers. In 1649 he refus'd to take the *Ingagement*, against the King and House of Lords, and he by that, lost an Augmentation of an 100 *l. per Annum*, for Five Years. And this was at last the Cause of his leaving the Country: For he fell under the Obloquy of the *Cromwellians*, for crossing their Designs. He was a great Enemy to the *Sectaries*, who afterwards grew so rampant. In 1654 he remov'd to *Morden*, (being earnestly invited by Sir *Walter Earle*,) and there he was ejected in 62. Here he was an useful and awakening Preacher: Here he was favour'd by GOD with some Answers to his Prayers, which were not usual and common: Here he was an Instrument of Good to many, and much follow'd; and that by some of good Rank and Quality. He at once left both *Morden* and *Charborrow*, accounted worth 100 *l. per Annum*. In 1663, being earnestly invited by the Inhabitants of the Town, and some of the neighbouring Parishes, he return'd to his ancient Flock at *South-petherton*, whom he formerly left, because he could not keep his Place and his Peace. There he taught School, and enter'd upon a constant Course of Preaching. Many a dark Night hath he been ingag'd in Travelling on their Account, to shew his sincere Regard to their Souls Good; and took many weary Steps to serve his Master, and that he might be doing all the Good he could. He went to the publick Assemblies with his Family, and was a Hearer where he was wont to be a Teacher. On *March* 5, $166\frac{4}{5}$, being the Lord's-Day, as he was preaching at *Thomas Moor*'s, Esq; at *Spargrave*, the Foot-Soldiers came and besieg'd the House, and kept all in. Two Justices entred. One of them told him, he should come off for 3 *l.* But he modestly refus'd to convict himself, and so was committed Prisoner to the Marshal, and then deliver'd over to the Constable of the Hundred. On the *Tuesday* following he went to *Wells*, and was treated civilly, but committed to *Ilchester* Goal. There he was imprison'd

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Vol. II. Two Months only, becauſe of the reſpect one of the Juſtices had for him: And he ceas'd not to preach to his Fellow-Priſoners, till he was releas'd. In 1669 he, upon the Death of a near Relation, remov'd to his native Place, where he had an Eſtate, and there he held on preaching privately till he dy'd. He much employ'd himſelf in writing ſerious Letters to ſeveral diſtant Friends upon a ſpiritual Account, for the good of their Souls. And indeed, his whole Heart ſeem'd ſet upon the promoting the Work of Grace in himſelf and others. When the *Conventicle Act* came out, which confin'd the Number of the Auditors in private Meetings to Four, he preach'd thrice on a Lord's-Day in Families, with Four grown Perſons only beſides; but as many under Sixteen Years of Age as would come: And he preach'd alſo frequently on the Week-days. He was a great Recorder of the Mercy's of GOD to him and his, and to that end wrote a Book of Remembrance, wherein he carefully inſerted many particular Mercys of GOD in his Education, and the ſeveral Stages of his Life; in his Removes, and in his Miniſtry, and in preſerving him from his Adverſaries. He ſtrictly adher'd to his Principles in all the turns of the Times, was one and the ſame in all Changes, and kept a clear Conſcience, and an unſported Reputation to the laſt: And was much reſpected by all Partys. He abhorr'd Cenſoriouſneſs, and the impailing Religion within a Party. Not long before his Death he particularly expreſs'd the Satisfaction of his Spirit, as to his not taking the *Ingagement*, and as to his Nonconformity. When he was about to take Horſe to preach, on *Nov.* 8. 1673, he in an Appoplectick Fit departed to his everlaſting reſt, *Ætat. ſuæ* 56. His Funeral Sermon was preach'd by Mr. *William Parſons* at *Brewham*.

He was a Man of good Learning, and conſiderable Abilities: An excellent *Hebrician*: Of a quick and clear Apprehenſion, and ſtrong Reaſon; moſt ſincere and plain hearted in the whole Courſe of his Converſation: Of a chearful Temper, ſweet and obliging in his Deportment, and of a very humble Behaviour: A ready Diſputant, able to defend the Truth by Argument: Of a bold Spirit, and one that fear'd no Dangers in the Way of his Duty: A hard Student; a ſtrict Obſerver of the Sabbath, and frequent in ſecret Prayer:

re: A great Reprover of Sin wherever he ſaw it in great or ſmall: His Diſcourſe was ingenious, innocent and inſtructive: He was in his Judgment a *Preſbyterian*; but of known Moderation towards thoſe of other Sentiments. He had always a fair Correſpondence with the neighbouring Clergy, between whom and him there paſs'd an Exchange of Friendly Offices without any Shyneſs; and by many of them he was treated with great Reſpect. Vol. II.

Beer and *Kingſton*: Mr. *Philip Lamb*. He was the Son of Mr. *Henry Lamb* Miniſter at *Cern Abbey* in this County, and at that Place he was born. He was educated at *Cambridge*; and when he was about 21 Years of Age, he began the Exerciſe of his Miniſtry in this Place. *Beer Regis* had one Church; and there alſo belong'd to it a Village call'd *Kingſton*, where there was another Church. Mr. *Lamb* preach'd one Part of the Lord's Day at one Place, and the other Part at the other; for the Conveniency of the weaker ſort of People; but ſuch as were ſtrong and healthy attended at both. He had for ſome time a Morning Exerciſe every Day in the Week, at Six a Clock in the Morning at *Beer Regis*, for expounding ſome Text of Scripture. At *Kingſton* he kept a Lecture every Week, where ſeveral of his Brethren aſſiſted; and another Day in the Week he had a Conference. He had a mighty Intereſt in the Affections of his People; and there was a great and general Lamentation when he was ſilenc'd. He continu'd for ſome time preaching among them in private; but at laſt was forc'd from them and remov'd to *Moredon*; where he preach'd and kept Days of Prayer in private, to the great Benefit and Comfort of many. While he was here, K. *Charles* gave his Liberty, and he had a Conveniency provided for him at *Kingſton*, one of his old Pariſhes. This being nois'd about, the People flock'd from all Parts, and much good was done. Among others there was a remarkable Inſtance of an old Gentleman near 80 Years of Age, who tho' he had little Senſe of Religion, had a great Kindneſs for Mr. *Lamb* his old Miniſter, having been much won upon by his great Affableneſs, and nothing would ſatisfy him but he muſt be brought in a Chair to the Meeting. It pleas'd God

to touch his Heart, and make him ſenſible of his Sin, and work a Change upon him in his old Age. Dying not long after, Mr. *Lamb* upon Occaſion of his Funeral, preach'd on *Mat.* 20. 6: *And about the eleventh Hour, he went out, and found others ſtanding idle*, &c. When the Licenſes were call'd in, great Severity was us'd, and Mr. *Lamb* was forc'd with his Family to *London*; where he had not been long, before he was invited by a Congregation to *Clapham* in *Surrey*, where he fix'd, and ſpent the reſt of his Days. He dy'd *March* 25. 1689. in the 67th Year of his Age*. He was offer'd 600 *l.* a Year if he would have conform'd: But it did not tempt him. He was remarkable for his unaffected Piety, and chearful and pleaſant Temper, and engaging Deportment.

* *In the Collection of City Farewel-Sermons there is added one of this Mr.* Lamb's; *which was indeed before printed ſeparately, by the Inhabitants of* Beer *and* Kingſton, *who in what is prefix'd to the Reader give a good Account in a few Lines of their depriv'd Paſtor. There are alſo ſome Tracts of his publiſh'd: As* the religious Family; 8*vo.* 1674. A Funeral Sermon for Mr. *Butler.* 1675. Another for Mrs. *Sarah Lye.* 1679. Another for *John Gould*, Eſq; 1679. A New-years Gift; or Portraiture of a Natural Man, and a regenerate Perſon. 1680. 8*vo.*

Haſelbury Bryant: Mr. *James Rawſon.* He was preſented to this Rectory by the Earl of *Northumberland.* He was a Conformiſt in the Time of King *Charles* I; but counted the Terms of Conformity too rigorous after the Reſtauration.

Dorweſton: Mr. *Gapin.*

Whitchurch: Mr. *Salaway.*

Charmouth: Mr. *Weſtley*, Senior.

Spetsbury: Mr. *Trottle.*

Wootton Fitz Pain: Mr. *Huſſey*, and Mr. *Kerridge*, Senior.

Chardſtock: Mr. *Benjamin Mills.*

Betſcomb: Mr. *Iſaac Clifford.* He was born at *Frampton* in this County, *An.* 1634, and brought up in *Bra-*

zen-

zen-noſe Colledge in *Oxon.* He was a Man of great Natural Parts, an indefatigable Student, and one that delighted in Learning from his Youth. For when he was a School-boy he commonly redeem'd that Time for his Book, which his Fellows ſpent in Play. He was a good *Grammarian*, and a ſmart Diſputant; often ſet up as a Courſer, and often us'd to baffle both Reſpondent and Moderator. He was eminent for Piety, and an ingenious Preacher. His Heart was plainly ſet upon ſerving God, and doing good to others. Being caſt into *Dorcheſter* Goal, on the Account of his Nonconformity, 'tis thought that his Confinement there, (tho' he was very chearful under it) laid the Foundation of thoſe Diſtempers, which ſome time after brought him immaturely to his Grave. Vol. II.

Marſhwood: Mr. *Brice*; who I ſuppoſe was Mr. *Edmund Brice*, who dy'd poor in *London*, in 1705.

Hawkes Church: Mr. *Prince*:

Horton: Mr. *Tucker*.

In this County alſo was ſilenc'd Mr. *John White*, (I am told it was at *Pimpern*) Son of Mr. *White* of *Dorcheſter*, a Man of eminent Piety, and an exemplary Converſation.

Beſides all theſe there are ſeveral others whom ſome Liſts mention as ſilenc'd in this County, of whom I have as yet not been able to obtain, either any Characters or Accounts where they liv'd, or ſo much as the Names of the Places where they were ejected, and they are; Mr. *Martyn*, Mr. *Avien*, Mr. *Bartlet*, Mr. *French*, Mr. *Hopkins*, Mr. *King*, Mr. *Light*, Mr. *Francis Mutal* or *Mutall*, Mr. *Owſeley*, Mr. *Bowyer*, Mr. *Hodder*, Mr. *Morgan*, Mr. *Way*, Junior.

But I muſt not omit to mention here Mr. *Samuel Hardy* of *Charmiſter*, whoſe Caſe was very particular. That Place is a *Peculiar* belonging to the Family of the *Trenchards*, within a little Mile of *Dorcheſter*, and out of any Epiſcopal Inſpection or Juriſdiction. The Miniſter there, is a ſort of a Chaplain to that Family, but neither Parſon nor Vicar; nor does he take any

Vol. II. any Inſtitution or Induction. Mr. *Hardy* continu'd in this Place after the *Bartholomew* Act took Place, being protected from the Biſhop's Courts by his being in a *Peculiar*, and from the Juſtices by the Favour of the *Trenchards*, and a little Conformity which he us'd, reading the Scripture Sentences, the Creed, Commandments, Leſſons, Prayer for the King, and ſome few other Things. Dr. *Bridoke* who was Archdeacon came to Mr. *Thomas Trenchard*, and after a great many good Words ſpoken of Mr. *Hardy*, began to perſwade that he might be inſtituted and inducted, which Mr. *Trenchard* vehemently oppos'd, ſaying that he would turn him out, if he liſtned to any ſuch Motion. After him one *Kent* was Archdeacon, who had a peculiar Love and Reſpect for Mr. *Hardy*, and ſo was his Protector. Being a looſe and debauch'd Man, he often us'd to ſay, that if he ſhould die, he had nothing to plead for himſelf to God, but his Love and Favour to Mr. *Hardy*. Beſides other good Things done in that Station, Mr. *Hardy* had an Opportunity of doing ſomething towards forming the Minds of the ſeveral young Gentlemen in his Patron's Family; *viz.* Mr. *Thomas Trenchard*, Sir *John Trenchard*, who was afterwards Secretary of State, and ſeveral others. He had a peculiar Boldneſs of addreſſing himſelf to Nob'emen; and yet he would not do it ruſtically neither. When the Lord *Brook* was ſick unto Death in thoſe Parts, he went unto him with ſuch Words as theſe; "My Lord, you of the Nobility are the moſt unhap-"py Men in the World: Nobody dares come near "you to tell you of your Faults, or ſhew you when "you are in the wrong Way, or put you into the "right Way for Heaven". And with that plain Addreſs he pav'd the Way for dealing cloſely with him, without giving him any Offence. When Mr. *Hardy* had liv'd at *Charmyſter* a conſiderable Time, the Inhabitants of *Pool* came to him, and gave him an Invitation to their Town, which was likewiſe a *Peculiar*, and exempted from Epiſcopal Juriſdiction. He accepted of it, and preach'd and pray'd, and convers'd in the ſame manner as he did before. Yet divers Traps were laid for him. One deſir'd him to baptize his Child. If he had us'd the Common-Prayer, he had declar'd himſelf for that Way, and the Conformiſts

formists had gloried in gaining him, and had been victorious. If he had not us'd the Common-Prayer, they had articled against him, and outed him. But so it was that Archdeacon *Kent* came to Town that Day: To whom Mr. *H.* said, you must baptize a Child for me to Day. That I will, said he. So Mr. *H.* rode away, and the Storm blew over. At this Time a Parliament-man was to be chosen at *Pool*. The Earl of *Shaftsbury*, then Lord Chancellor, was very earnest to have his Son chosen. Mr. *Hardy* oppos'd it; and brought in Mr. *John Trenchard* as a fitter Man: And he had that Interest there at that Time, that it would not have been an easy thing for any Man to be chosen, that he had been against. The Chancellour was incens'd, and wrote a very angry Letter to Mr. *Hardy*. When Mr. *H.* came to *London*, he was advis'd to wait upon him, and make his Peace: Which he did, and behav'd himself so in his honest blunt Way, that the Chancellour was very well pleas'd with him, and ever after spake well of him. Vol. II.

At last, a Commission was obtain'd to examine the Title of Mr. *H.* to *Pool*, and settle or turn him out as they should find Occasion. Three Bishops were in the Commission, but they would not act in any thing that might seem prejudicial to the Authority of their own Courts: But the Country Gentlemen were willing to act; and coming to *Pool*, a Sermon was appointed, before which the Clerk sets a Psalm, and Mr. *H.* goes into the Pulpit without using the Common-Prayer. This was enough for them. This Place could no longer hold Mr. *H.* They discard him; and he is forc'd to skulk, and durst not be seen there any more. He came to *London*, and took the Benefit of the Liberty as a Nonconformist. He afterwards went to *Newberry*, where he did not live long before Death gave him his *Quietus*.

As for the little Book suppos'd to be his, call'd *the Guide to Heaven*, it was written and publish'd in Hast; and perhaps had it been done more deliberately, and better polish'd, it had not done so much good. Its first Title was *News from the Dead*; that is, the civilly dead Nonconformists; but he was easily persuaded to alter that for a better, which it now bears. I don't know whether any one Book has been oftner printed,

Vol. II. printed, or done more good, than that little homely Book. He alſo printed *Advice to ſcatter'd Flocks*. 8vo.

Mr. *Wine* alſo was Miniſter of *Clifton* in this County: And being harras'd in his Place he left the Church, and turn'd Nonconformiſt. This was ſoon after the Revolution. He dy'd ſome time ſince in *London*.

N. B. Of thoſe whom I before mention'd as Nonconformiſts in this County, I here omit Mr. *Richard Shute* of *Stalbridge*, becauſe I have had Intelligence ſent me that he afterwards conform'd, and was Miniſter of *Stow Market* in *Suffolk*, where he dy'd on *Feb.* 3. 1686. *Ætat.* 54. I alſo omit the ſecond Mr. *Crane* mention'd in my former Edition, becauſe it is the ſame Perſon who was ejected at *Rampeſham*, who afterwards liv'd at *Bemiſter*.

I am inform'd that Mr. *Hern* of *Winburn*, conform'd after a great many Years Nonconformity, having particular Favour ſhewn him.

In the Biſhoprick of DURHAM.

Biſhops Aukland: Mr. *Richard Frankland*, M. A. He was born in 1630, at *Rathmil* in the Pariſh of *Giglewick* in *Craven*, and Educated at the famous School there. He was ſent to *Cambridge* in 1647, and admitted Member of *Chriſt's College*, when Dr. *Samuel Bolton* was Maſter. And he made good Proficiency both in Divine and Humane Learning, and had no ſmall Credit in the Univerſity. While he was there it pleaſed God to make him deeply in Love with ſerious Religion, by bleſſing to him the profitable Miniſtry of Mr. *Samuel Hammond*. After his removal from thence, he was firſt invited to *Hexam* in *Northumberland*, where his ſtay was ſhort. He afterwards preach'd for a little time at *Haughton Spring*, and then at *Lancheſter* in this Biſhoprick. On *September* 14, 1653, He was ſolemnly ſat apart to the Work and Office of the Miniſtry, by ſeveral Miniſters, by Faſting and Prayer and Impoſition of Hands. And this Ordination of his, he accounted to all Intents and purpoſes valid, and

and durſt not do any thing that he could conceive might be liable to be interpreted a renouncing it, tho' much ſolicited by Bp. *Cozens* after the Reſtoration of the King, with a Promiſe of conſiderable Preferment if he would have comply'd. Meeting with ſome Diſcouragements here, he remov'd into Alderman *Brook*'s Family, at *Ellenthorp*, where he continu'd the Exerciſe of his Miniſtry; and from thence he remov'd to *Sedgfield*, where he was Aſſiſtant to Mr. *Lupthern*, and at laſt he ſettled in the Church of *Awkland* St. *Andrews*; which Living was given him by Sir *Arthur Haſlerig*, and was of good value. When the Protector *Oliver* erected a Colledge for Academical Learning at *Durham*, Mr. *Frankland* was pitch'd upon as a very fit Man to be a Tutour there. But that Colledge being demoliſh'd at the Return of King *Charles*, and the Act of Uniformity taking Place, he not only loſt his deſigned Poſt, but his Living too, upon his refuſal to Conform. While he was in his Living, he laid himſelf out to his utmoſt in his Maſter's Work. He always expounded the Scripture on the Lord's Day Morning before Sermon; and beſides his Preaching in the Afternoon, catechiz'd the Youth, and explain'd to them the Principles of Religion in a familiar Way. His Converſation was exemplary and inoffenſive; and his Labours ſucceſsful to many Souls. After the King's Reſtauration, he was among the firſt that met with Diſturbance. Sometime before the *Bartholomew* Act, one Mr. *Bowſter* an Attorney, who had formerly appear'd to be his Friend, was ſo forward as to ask him publickly before the Congregation, whether or no he would conform? He told him that he hop'd it was ſoon enough to anſwer that Queſtion, when the King and Parliament had determin'd what Conformity they would require. Mr. *B.* told him again, that if he did not anſwer then, he ſhould be turn'd out of his Place. Mr. *F.* told him, he hop'd the King's Proclamation for quiet Poſſeſſions would ſecure him from ſuch Violence. Mr. *B.* reply'd, Look you to that. Soon after which this Mr. *B.* and one Parſon *Marthwait*, (one of no extraordinary Character) got the Keys of the Church, and kept Mr. *Fr.* both out of the Church and Pulpit. He complain'd to ſome of

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the

Vol. II. the neighbouring Juſtices, who own'd it was hard meaſure, but they were afraid to ſtand by him. He indicted *Marthwait* and his Adherents for a Force and Riot, at the Quarter-Seſſions, and the Indictment was found, but the Defendants by a *Certiorari* remov'd the Matter to the next Aſſizes, and there his Cauſe was the laſt that was heard, and the Clerk had miſtaken *præſentatum eſt* for *præſentatum fuit*, in the Indictment, and his Council were cow'd, and he could not have Juſtice done him. After this Bp. *Cozins* ſolicited him to conform, promiſing him not only his Living, but greater Preferment upon his Compliance. Mr. *F.* told him that his Unwillingneſs to renounce his Ordination by Presbyters made him incapable of enjoying the Benefit of his Favour. This engag'd him in a Debate with the Biſhop, that was manag'd with great Calmneſs; and this was the Reſult of it: His Lordſhip condeſcended to ask him, whether he would be content to receive a new Ordination, ſo privately, that the People might not know of it, and have it conditionally with ſuch Words as theſe; *If thou haſt not been ordained, I ordain thee*, &c. He thank'd him, but told him he durſt not yield to the Propoſal: At the ſame time aſſuring his Lordſhip, that it was not Obſtinacy but Conſcience which hindred his Compliance. A little after, the Biſhop one Day preach'd on 1 *Cor.* 14. *ult. Let all things be done decently and in Order*. Mr. *F.* within the Compaſs of a few Weeks being invited by a Neighbouring Miniſter to preach in his Pulpit, inſiſted on *v.* 26 of the ſame Chapter; *Let all Things be done to Edification*. The Biſhop was offended at it, thinking it done in a Way of Contempt, and Contradiction, and threaten'd to call him to account for it: But it was prevented by a ſober neighbouring Gentleman, a Juſtice of Peace, who was that Day Mr. *Frankland*'s Auditor; and told the Biſhop that he did indeed in that Sermon ſpeak againſt *Pluralities*, *Non-reſidence*, &c. But that he ſpake nothing but what became a ſound and Orthodox Divine, and what was agreeable to the Doctrine of the Church of *England*. After his being ſilenc'd, he liv'd at *Rathmil* in *Yorkſhire*, which was his own Eſtate; where he was perſuaded to ſet up a private Academy in his own Houſe.

Houſe. Sir *Thomas Liddal* ſent his Son *George* to be educated under him; and many others follow'd his Example: So that in the ſpace of a few Years, he had to the Number of 300 under his Tuition: And many of them are now worthy and uſeful Miniſters of the Goſpel. From *Rathmil* he in 1674, remov'd to *Natland* near *Kendal* in *Weſtmorland*, upon a Call from a Chriſtian Society there: Where beſides his Care in the Education of thoſe who were committed to him, he preach'd frequently in his own Houſe, at *Kendall*, and at ſeveral other Neighbouring Places. From thence, by reaſon of the *Five Mile Act* he remov'd to *Dawſonfold*, about 5 Miles from *Kendal* in the ſame County. From thence he remov'd to *Hartburrow* in *Lancaſhire*, and from thence to *Calton* in *Craven* in *Yorkſhire*; and from thence to *Attercliff* near *Sheffield*; and from thence to *Rathmil* again. In theſe Parts he had a thriving Congregation, whom he kept in Peace, by his Candour and Humility, Gravity and Piety, notwithſtanding the different Principles they were of; and he was generally belov'd, and exceeding uſeful. Vol. II.

In the latter Part of his Life, he was afflicted with the Stone and Stangury, and various other Infirmities, which he bore with an exemplary Patience. He dy'd *Octob.* 1. 1698. *Ætat.* 68. His Funeral Sermon was preach'd ſome time after his Interment, by Mr. *Chorlton* of *Mancheſter*, from *Mat.* 28. *ult.*

He was an eminent Divine, and accute *Metaphyſician*: A ſolid Interpreter of Scripture; very Sagacious in diſcovering Errors, and able in defending Truth: Witneſs his valuable Piece in print againſt *Socinianiſm*. He was one of great Humility and Affability. No very taking, but a ſubſtantial Preacher. Few convers'd with him, but they reſpected and valu'd him. He was a Man of great Moderation, very liberal to the Poor, ſtudious to promote the Goſpel in all Places, and good in all Relations. He met with much Oppoſition in the latter part of his Life; was cited into the Biſhop's Court, and Excommunicated for Non Appearance: But the Lord *Wharton*, Sir *Thomas Rookby*, and others interceding with our gracious King *William*, he order'd his Abſolution, which was accordingly read in *Giggleſwick* Church: Archbiſhop *Sharp* afterwards ſent for him, and treated him with great Civility; notwithſtanding which,

Vol. II. which, a freſh Citation was ſent from the Eccleſiaſtical Court, of which he took little Notice: Nor was there any need he ſhould; for a *Prohibition* was ſent down to ſtop Proceedings.

City of *DURHAM*; St. *Nicolas*: Mr. *Jonathan Devereux*. He dy'd not long after he was turn'd out.

Helveth in the ſame City: Mr. *Holdſworth*.

Kellow: Mr. *Thomas Dixon*. He was in a tumultuous manner turn'd out of his Church by one *Pearſon*, whom Dr. *Cozens* then Biſhop of *Durham* had preſented to the Place: And afterwards continu'd a Nonconformiſt.

Bowden: Mr. *Robert Pleaſance*. He never would preach to more than the Act againſt Conventicles allow'd. He had a pretty good Eſtate, and left ſome conſiderable Legacies for the Support of the Goſpel.

Gateſend: Mr. *Thomas Weld*. His Living was in the Biſhoprick, tho' parted from the Town of *Newcaſtle* only by the River. He was turn'd out by Mr. *Ladler*, who had a dormant Preſentation to the Living from Biſhop *Morton*. He wrote a Book, intituled, *The Riſe, Reign and Ruin, of* Antinomianiſm *and* Familiſm *in* New-England.

Lameſly: Mr. *Thomas Wilſon*. Who in the latter part of his Life was afflicted with ſuch violent Pains, either of the Stone, or ſome other Diſtemper about the Bladder, that he was utterly diſabled from Service; and was an Object of very great Pity.

Jarrow: Mr. *Francis Batty*. He dy'd not long after he was turn'd out.

Great Stainton: Mr. *William Pell*, M. A. He had formerly been at *Eaſington*, but Dr. *Clark* the old Incumbent return'd to that Place, in the Year 1660. This Living from whence he was ejected in 62, was of good Value; ſaid to be worth 300 *l. per Ann.* He was born at *Sheffield* in *Yorkſhire*, and bred up under Mr. *Joſeph Hill*

Hill in *Magdalen-College* in *Cambridge*, of which he was afterwards Fellow. He was a Tutor at *Durham* when *Oliver* was attempting to ſet up an Univerſity there. After his Ejectment, being occaſionally at *Durham* on a Lord's-Day, he preach'd in an Houſe not far from a Tavern, where ſome Juſtices of the Peace were drinking together; who over-heard the People as they were ſinging a Pſalm. Thereupon one of the Company made a Motion, that they ſhould go and diſturb them. To which another reply'd, that if any of them did think in their Conſciences, that ſinging Pſalms and hearing a Sermon, was upon ſuch a Day a more improper Imployment than drinking in a Tavern, they might go and make them forbear: But that for his own Part he would not be one of them; and ſo the Propoſition was quaſh'd. However, ſome time after, he was impriſon'd at *Durham* for his Nonconformity: And remov'd himſelf to *London* by an *Habeas Corpus*; and was ſet at Liberty by Judge *Hales*. He then liv'd in the *Northern* Parts of *Yorkſhire*, and practis'd Phyſick. Afterwards he preach'd publickly at *Taterſhal* in *Lincolnſhire*, as Mr. *Young* had done before him: And by being entertain'd in the Earl of *Lincoln*'s Family as a Steward, he was preſerv'd from the Violence that others met with, and to which he had otherwiſe been expos'd. Upon King *James*'s Liberty, he was call'd to a Congregation at *Boſton*. And after 7 Years ſtay there, he remov'd to *Newcaſtle* upon *Tyne*, where he was Aſſiſtant to Dr. *Gilpin*: And there he finiſh'd his Labours, and breath'd his Laſt. His Friends often urg'd him to teach Academical Learning, for which he was wonderfully quallify'd: But they could not prevail with him, becauſe of the Oath he had taken at the Univerſity, at his commencing M. A. None that knew him, can without the greateſt Injuſtice, deny him the Character of a very learned pious Man, and a grave ſolid Preacher. He was particularly Eminent for his Skill in the *Oriental* Tongues. A Friend of his, (from whom I have this Account of him) tells me, That he has ſeen three Rheams of Paper which he had bound up, purely for Collections out of *Eaſtern* Authors, which were unfiniſh'd, through the many Diſturbances and Avocations, which attended his ſettled Condi-

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Vol. II. tion: And that he has heard him repeat off-hand, the various Readings and Interpretations of Scripture given by *Jewiſh* Writers. Indeed he was fit to have been Profeſſor of the *Oriental* Languages in any Univerſity in *Chriſtendom*. He dy'd in *Decemb.* 1698, after he had liv'd to the 63d Year of his Age. He preach'd often in *London*, where he providentially became acquainted with one Mr. *Pell* a Merchant, that was very kind to him for his Name's ſake.

Elwick: Mr. *John Bowy*. He was a Native of *Scotland*; and when he was ſilenc'd here, he return'd back thither.

Biſhops-weremouth: Mr. *Graves*.

Witton-gilbert: Mr. *Hutton*.

Middleton: Mr. *Thomas Kentiſh*. He was betimes thrown out of his Place, and ſeverely harraſs'd ſoon after the Reſtauration; of which a Narrative was printed in 1662. He bred up Three Sons to the Miniſtry. He dy'd in *London* full of Years.

Cotam: Mr. *Kiplin*.

Hartlepool: Mr. *Bowey*.

Norton: Mr. *Brough*.

Heighinton: Mr. *Squire*.

Waſhington: Mr. *Williamſon*.

Standrop: Mr. *Feak*.

N. B. I here omit Mr. *Philip Hunton*, becauſe, tho' he had the rich Living of *Sedgefield* in this Biſhoprick, yet he was turn'd out of it, upon the return of Dr. *Nailor* the old Incumbent, in the Year 1660: And was ejected at *Weſtbury* in *Wilts*, in 62; and there I give an Account of him.

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In my former Edition I mention'd the following Perſons, as conforming afterwards in this Biſhoprick: Mr. *John Weld*, of *Riton*; who was Son to Mr. *Thomas Weld* of *Gateſide*: Mr. *Richard Battersby* of *Haughton*; Mr. *Luke Cotes* of *Sedberge*, who afterwards had a Living in *Yorkſhire*; Mr. *Joſias Dockwray* of *Lancheſter*, who was afterwards Dr. of the Civil Law; Mr. *John Kid* of *Redmarſhal*; Mr. *Stott* of *Whickham*; Mr. *John Berwick* of *Stanhope*, who was afterwards Lecturer of St. *Nicolas* Church in *Newcaſtle*; Mr. *Bickerton* of *Wolſingham*, who was alſo afterwards Lecturer at *Newcaſtle*; Mr. *Pariſh* of *Darlington*, who had afterwards a Living in *Yorkſhire*; Mr. *John Timſon* of *Hellens Aukland*; and Mr. *Thomas Boyer* of *Muggleſwick*; And now I add, Mr. *Daniel Buſhel* of *Eggscliff*.

In the County of ESSEX.

COLCHESTER: Mr. *Owen Stockton* *, M. A. a Man of great Worth. He was a Native of *Chicheſter*, and fourth Son of his Father, (whoſe Name he bore) who was a Prebendary of that Cathedral. He was bred up in the City of *Ely*, under Mr. *William Hitches*; and admitted into *Chriſt's-College* in *Cambridge*, An. 1645, and had the famous Dr. *Henry More* for his Tutor. He was afterwards Fellow of *Gonvile* and *Caius-College*; and began the Exerciſe of his Miniſtry in ſome Villages within 10 or 15 Miles of the Univerſity, with good Acceptance and Succeſs. *An.* 1654, he was Catechiſt in his College, and ſoon after fix'd as ſtated Preacher in St. *Andrew's* Pariſh in *Cambridge*: And remov'd thence to *Colcheſter*, where he was choſen by the Mayor, Aldermen, and Common-Council, to preach to them on Lord'sDays in the Afternoon, and every *Wedneſday* Morning: And he of his own accord, preach'd on the Lord's-Day Mornings at St. *James's* Church *gratis*: And here he labour'd Faithfully, Diligently and Succeſsfully, till the Law diſabled him. He afterwards dwelt 3 Years in his own hired Houſe, and preach'd to all that came to him, till the Year 1665, when the Town was viſited with the Peſtilence; at which Time

* *See an Account of his Life and Death printed by* Th. Parkhurſt, *in* 8vo. 1681.

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others flying, he offer'd the Magiſtrates to ſtay and preach to them, if they would allow him the Liberty of a Publick Church; which was deny'd him, notwithſtanding their Neceſſities were then great. Hereupon he remov'd to *Chattiſham* in *Suffolk*, where he had for ſome time an Opportunity of the frequent Exerciſe of his Miniſtry in Publick. When King *Charles* publiſh'd his Declaration for Indulgence, he had a double Call; from a Congregation in *Colcheſter*, and another in *Ipſwich*. That he might Anſwer both as far as he was able, he undertook half the Service of each; and with others, divided his Labours between them as long as he liv'd. Beſides his preaching twice on the Lord's-Day, he many times expounded and catechiz'd the Youth, and reſolv'd Caſes of Conſcience; he preach'd alſo a Lecture on the Week-day at *Ipſwich* once a Fortnight: And ſcarce a Week paſs'd, but he aſſiſted in ſome other Lecture, or was oblig'd to preach ſome Funeral Sermon, or engag'd in private Faſts at Home or or Abroad. His Diligence in his Maſter's Work drew upon him many Enemies, but divine Providence wonderfully preſerv'd him: So that Complaints, Indictments, Convictions, Warrants, Preſentments, and Excommunications, touch'd him not; he was never impriſon'd, apprehended, diſtrain'd on, or brought before any Court or Magiſtrate. He dy'd in great Peace and Serenity, *Sept.* 10. 1680, declaring in his laſt Sickneſs his full Satisfaction in his *Nonconformity*, in which nothing influenc'd him but his Conſcience towards God. God bleſſed him with a good Eſtate, and he made a good Uſe of it while he liv'd: And when he dy'd, he left the beſt and moſt valuable Part of his well-furniſh'd Library to *Gonvil* and *Caius-College* in *Cambridge*; and order'd his Executrix to lay out about 500*l.* in a Purchaſe of a Frehold Eſtate, or an Impropriation, to be ſettled on the ſaid College, for the Maintenance of a Scholar and Fellow for ever: And in caſe his only Daughter whom he left behind him, ſhould die before the Age of 21, he bequeath'd 20*l. per Annum* to be ſettled on the College in *New-England*, for the Education of a converted *Indian*, or to any other that would learn the *Indian* Language, and preach to that poor People. He was an excellent Chriſtian; A Man mighty in the Scrip-

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Scriptures: And he that will be at the Pains to peruſe his private Papers publiſh'd in the Account of his Life, will find, that he moſt carefully practis'd himſelf, the things which he recommended to others. He was a Man more than ordinarily mortify'd to the Pleaſures of the Fleſh, and the Vanities of the World. His Converſation was in Heaven: His Delight in the Saints: His Buſineſs was Religion: His whole Deportment ſtrictly conſcientious. He was a Lover of Hoſpitality; a faithful Friend; an induſtrious Peace-maker; a Forgiver of Injuries; an hearty Mourner in *Iſrael*; a Man full of Charity: In a Word; one who eminently recommended Religion to all that obſerv'd him. A Sermon was preach'd at his Funeral by Mr. *John Fairfax*; M. A. which Sermon is printed at the end of the Account of his Life *.

* *He publiſh'd in his Life-time a* Scriptural Catechiſm, *and a* Treatiſe of Family Inſtruction, 8*vo.* 1672. A Rebuke to Informers, 4*to.* Counſel to the Afflicted, 8*vo.* 1667; *which tho' compos'd particularly upon Occaſion of the waſting Fire of* London, *is as valuable and uſeful a Book as can well be put into the Hands of ſuch as are under any ſort of Affliction. He alſo left behind him fit for the Preſs*; The Cure of the Fear of Death: A Treatiſe of glorifying God: The beſt Intereſt: *And, a* Warning to Drunkards.

At the ſame Place was ſilenc'd, Mr. *Edward Warren* † of St. *Stephens*. A Man of ſingular Parts, and good Elocution, but withal exceeding Humble. He manag'd a Controverſy with on *Tillam* a *Sabbatarian*, or rather a *Ranter*, with great Judgment: And wonderfully preſerv'd the Town from his poyſonous Errors. He wrote on the *Chriſtian-Sabbath*, with general Applauſe. When caſt out of St. *Stephens*'s, he continu'd his Miniſtry, and practis'd Phyſick, and was exceeding Succeſsful. He carry'd himſelf ſo affably and courteouſly to all, that he was generally belov'd. And even thoſe that hated him on the Account of his Preaching as a Nonconformiſt, yet lov'd him for the ſake of their Bodies. He dy'd *April* 20. 1690, and was ſucceeded by Mr. *Daniel Gilſon*.

† *He was a pious and learned Divine, as appears by his excellent Book, intituled,* The *Jews* Sabbath Antiquated, and the Lord's Day inſtituted by] Divine Authority; *which was written, in anſwer to a Book written for the Saturday-Sabbath by* T. Tillam, *an* Anabaptiſt, *in* 4to. 1659.

Dedham: Mr. *Matthew Newcomen*, M. A. He was bred in St. *John's-College* in *Cambridge*, and was much eſteem'd there as a Wit, and for his curious Parts; which being afterwards ſanctify'd by divine Grace, fitted him for eminent Service in the Church of GOD. Dr. *Collins*, in his Preface to Mr. *Fairfax*'s Sermon which he preach'd upon Occaſion of his Death, gives this Account of him: That he had had 30 Years Acquaintance with him, and in that Time had been well acquainted with many learned and pious Perſons; but that he never knew any that excell'd him, conſidering him as a *Miniſter in the Pulpit*, a *Diſputant in the Schools*, and a *deſirable Companion*. In the firſt Capacity, his Gift in Prayer (ſays he, who muſt be allow'd by all Men to be a competent Judge) was incomparable. He was a ſolid, painful, pathetick and perſwaſive Preacher. He ſucceeded that great Man Mr. *John Rogers* of *Dedham*; but their Gifts were very different. Mr. *Rogers* was a grave, ſevere, ſolid Divine: His great Gift lay in a peculiar Geſture, Action and Behaviour in the Delivery of what ſolid Matter he had prepar'd; ſo as few heard him without Trembling at the Word of God: But Mr. *Newcomen*'s Gifts lay almoſt all Ways; and his worſt Enemies muſt ſay, he ſhew'd as much Art as Piety in his Sermons and Prayers, and all religious Services. He was a moſt accompliſh'd Scholar and Chriſtian. He was a Member of the Aſſembly of Divines, and while he was ſo, preach'd with Mr. *Calamy* at *Aldermanbury*: And together with Dr. *Arrowſmith* and Dr. *Tuckney*, drew up the *Catechiſm*. He was alſo one of the Commiſſioners at the *Savoy*. His Sermon preach'd before the Parliament upon *Nov.* 5. 1642, his *Irenicum*, indeed what-ever of his appear'd to the World, ſpeak him ſuch a one as none can pretend his want of Learning, without bringing their own in Queſtion. His Management of the Argument againſt the *Toleration of the* Jews, (tho' never printed) made him admir'd by all that heard it. Take him in his ordinary Converſe, he was Pleaſant and Facetious, and of extraordinary Humility, Affability and Courteſie. His whole Converſation was both Pious and Amiable. After he had undertaken the Conduct of the Church of GOD in *Dedham*, (which was immediately upon the Death of Mr.

Mr. *Rogers*) he would liſten to no Temptation to any other Place, tho' he had both many and great Offers; but continu'd there till 1662, when he was ejected. He was ſoon after invited to the Paſtoral Charge of the Church at *Leyden* in *Holland*; which he the rather accepted, becauſe he knew he ſhould there have the Publick Liberty of his Miniſtry, which he prefer'd to any thing in this World. He was there exceeding acceptable to Dr. *Hoornbeck*, and the other Profeſſors and learned Men of thoſe Parts. And he there dy'd of a Fever, which prevail'd much in that City, in the Year 1668. or 1669. He hath a Sermon printed among the Farewel Sermons of the City Miniſters. Vol. II.

There was alſo ſilenc'd at *Dedham*, Mr. *George Smith*.

Shalford, near *Braintree*: Mr. *Giles Firmin*. He was a Native of *Suffolk*, educated at *Cambridge*, under the Tuition of Dr. *Hill*. He at firſt apply'd himſelf to the Study of Phyſick, and practis'd it afterwards ſeveral Years in *New-England*, whither he retir'd with ſeveral pious Perſons, who in thoſe Days, left their Native Country, that they might have the Liberty of acting according to the Light of their Conſciences. He was in *New-England* in the Time of thoſe Troubles, which were created by the *Antinomians*, (under the Conduct of Mrs. *Hutchinſon*) a particular Account whereof is given by Mr. *Weld*, who was Aſſiſtant to the famous Mr. *Elliot*, in his Hiſtorical Narrative. He was at the Synod that was held by thoſe Churches upon that Occaſion, and afterwards wrote in Defence of the Miniſters. Returning into *England* about the latter End of the Civil Wars, he ſuffer'd Shipwreck on the Coaſts of *Spain*. At that very Time when he was in extream Danger of being drown'd, a little Child of his about 4 Years old, then with her Mother and the reſt of the Family in *New-England*, lay crying out by Times, all Night, *My Father, my Father*; and could not be ſatisfy'd, which mov'd them to pray heartily for his Safety. This Paſſage being well atteſted, is related becauſe of its Peculiarity.

Some Time after his coming into *England*, he bro't over his Family, and ſettled at *Shalford* or *Shawford*,

Vol. II. where when he was near upon 40 Years of Age, he was Ordain'd by Mr. *Stephen Marſhall*, of *Finchingfield*, and other Miniſters. There he continu'd a painful Labourer, in the Work of the Miniſtry, till he was turned out with others of his Brethren. After his Ejectment the Church Doors were ſhut up for ſeveral Weeks, nay Months; and God had no Publick Worſhip there, becauſe he could not conform to the Ceremonies. And he Complains, it was ſo alſo in ſeveral other Places; in his Queſtion between the *Conformiſt*, and *Nonconformiſt* truly Stated, and briefly Diſcuſs'd, in Anſwer to Dr. *Falkner*, *Page* 29. Some time after he retir'd to *Redgwell*, another Country Village about 7 or 8 Miles diſtant, where he continu'd till his Death.

He practis'd Phyſick for many Years, and yet was ſtill a Conſtant and Laborious Preacher; both on the Lord's Days, and on Week Days too, ſaving that once a Month there was a Sermon in the Church, at which Time he was an Auditor there. And he held on thus, in the hotteſt Part of King *Charles*'s Reign, having large Meetings, when ſo many other Meetings were ſuppreſs'd. He had one conſiderable Advantage above his Brethren, which was the Favour and Reſpect which the Neighbouring Gentry, and Juſtices of Peace had for him, on the Account of their uſing him as a Phyſician. He was extreamly reſpected indeed by all: For there were none but he was ready to ſerve them; and of thoſe whom he took the Care off, he was tender, and yet would take but little, tho' the Phyſick was of his own preparing. The Poor applying themſelves to him, had often both Advice and Phyſick too for nothing; and of thoſe who were more able, he took but very moderate Fees: Whereby he loſt the Opportunity of getting an Eſtate, which had been a very eaſie Thing.

He was a Man of a ſtrong Conſtitution of Body, and liv'd in much Health, till above Fourſcore. There appear'd little Decay of Parts or Vigour in him, to what is uſual in Perſons of ſuch an Age. He lay but a little while ſick; being taken ill on the Lord's Day Night, after he had preached twice: And the *Saturday* following he dy'd, in *April* 1697. He was a Man of excellent Parts, and a general Scholar: For beſides

beſides his Skill in Phyſick and Chyrurgery, and other Sciences ſubſervient both to them and Divinity, he was eminent for the Oriental Tongues, well read in the Fathers, Schoolmen, and Church Hiſtory, and the Controverſies with *Papiſts*, *Socinians*, *Arminians*, and in particular in thoſe between the Epiſcopal Party, the *Presbyterians*, and the *Independents*. His Judgment was, that there ought to be more Elders or Preſbyters than one in a Church, which is what he attempts to prove, in his Book call'd *The Queſtions between the Conformiſts and Nonconformiſts truly ſtated*, &c. by inſtancing in 8 Churches mention'd in Scripture, wherein there were divers Elders: *viz. Jeruſalem*, *Rome*, *Antioch*, *Corinth*, *Epheſus*, *Philippi*, *Coloſs* and *Theſſalonica*; beſides thoſe general Texts that ſpeak of many Churches, *Acts* 14. 23. *Tit.* 1. 5. He thought alſo that one of theſe Elders was in the Apoſtles Times Primate and Preſident among them for Order ſake, and this during Life; and that from the Abuſe of this Conſtitution aroſe Prelacy, and at laſt the Pope. He thought Impoſition of Hands eſſential to Ordination, for which the Reader may ſee his Reaſons in a Tract publiſh'd on that Subject, 1692. But he did moſt excel in Practical Divinity, eſpecially in that Part of it which directs a Sinner how to get his Peace made with God, and how to judge of his State: Of which his excellent Book call'd *The Real Chriſtian*, will be a ſufficient Proof, in the Judgment of ſuch as in earneſt ſeek the Salvation of their Souls. Tho' he was one of eminent Holineſs and Zeal for God's Glory, and moſt ſincere and plain-hearted in the whole Courſe of his Converſation, yet he was exercis'd with various Temptations, and was in very perplexing Fears, as to his Spiritual Eſtate: Which had this Effect upon him, that they made him very humble and meek, (tho' naturally a Man of a very great Spirit) and careful in his Preaching and Writing, as not to encourage Hypocrites, or embolden any in Sin, ſo neither to create any cauſeleſs Trouble, to truly gracious Perſons. And herein lay much of his Excellence. In his Life he had much ſpiritual Trouble; but in his Death he had much Comfort. Then he told thoſe about him, how he had been converted when he was a School-Boy, by Mr. *John Rogers* of *Dedham*. He went

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went late on a Lecture-Day, and crowded to get in: Mr. *Rogers* taking Notice of his Earneſtneſs, with a Youth or Two more, for Room, with his uſual Freedom cry'd out, Here are ſome young ones come for a Chriſt: Will nothing ſerve you but you muſt have a Chriſt? Then you ſhall have him, &c. Which Sermon made ſuch an Impreſſion upon him, that he thence dated his Converſion.

He was a Man of a publick Spirit: Not rigid and moroſe, but of great Moderation*. He went about doing Good, and therein was his chief Delight. He was a Man of Peace, and his Loſs was generally lamented all the Country round.

* *He hath printed*, A Serious Queſtion ſtated; *viz.* Whether the Miniſters of *England* are bound by the Word of God to baptize the Children of all ſuch Parents which ſay they believe in Jeſus Chriſt, but are groſly ignorant, ſcandalous in their Converſations, Scoffers at Godlineſs, and refuſe to ſubmit to Church Diſcipline, *&c?* 4*to.* 1651. A Treatiſe of the Schiſm of the Parochial Congregations in *England*, and of their Ordination, 8*vo.* 1658. The Real Chriſtian, or a Treatiſe of effectual Calling, 4*to.* 1673. The Queſtions between the *Conformiſt* and *Nonconformiſt* truly ſtated, and briefly diſcuſs'd; *in Anſwer to Dr.* Falkner, *and the* Friendly Debate, 4*to.* 1681. *And ſeveral others.*

† *There is an excellent but faithful Character of him, which was drawn up by an ingenious and pious Gentleman who was particularly acquainted with him, prefix'd to the* 2*d Edition of his Treatiſe of* the Method of Salvation.

Hatfield Broad-Oak. Mr. *John Warren*, M. A †. He was born *Sept.* 29, 1621: And bred up in the Univerſity of *Oxford*, where he took his Degrees, tho' Mr. *Wood* takes no Notice of him. Mr. *Baxter* ſays, *He was a Man of great Judgment, and Miniſterial Abilities; Moderation, Piety, and Labour.* He came to *London*, in 1642, deſigning to go beyond Sea, with ſome Merchants: But meeting occaſionally with Sir *Thomas Barrington*, he was ſo pleas'd with his Converſe, that he prevail'd with him to go to *Hatfield* in the beginning of 43, to ſucceed their Lecturer lately dead. There he continu'd till he was forc'd away; and tho' he had Invitations to ſeveral more publick Places, where he might have had far greater worldly Advantage, he refus'd to remove, being extreamly Delighted with the Converſation of many Eminent Chriſtians, which that Place was then bleſs'd with; often ſaying, *That he would not leave* Hatfield *Chriſtians for any Place in* England. When he had been there ſome time, the Miniſter of the Place removing into

Norfolk,

Norfolk, the whole Work devolv'd upon him. So that he Preach'd conſtantly Three Times a Week at home, and took his turn in ſeveral other Lectures, which were kept by a Combination of Miniſters. There was alſo a Monthly Meeting of Miniſters in thoſe Parts which he was the firſt Promoter of, that continu'd many Years, wherein there were Diſputations and Latin Sermons, and Determinations which might well have become the Divinity Schools, or have entertain'd an Academical Auditory. After his Ejection, Mr. *Brooksby* was put in his Place, by *Trinity* Colledge in *Cambridge*, which had the Right of Preſentation. He was a moderate Man, and Mr. *Warren*'s good Friend. He went to Church to hear him; and afterwards inſtructed ſome few that repair'd to him, in his own Houſe: And there was a good Correſpondence between them. He afterwards remov'd to *Stortford*, where he continu'd his uſeful Labours, till both his Strength and Intellectuals fail'd him: And he there Exchang'd this for a better Life, in *September*, 1696. He was a General Scholar, had a great quickneſs of Apprehenſion, and clearneſs of Thot; a large and retentive Memory; a ſolid and ſound Judgment. He was an indefatigable Student, and had an inſight into almoſt all Parts of uſeful Learning. He was an excellent Preacher. His Stile was eaſie and plain, but clean and neat. His Words proper and ſignificant. His Exhortations and Motives both convincing and affecting. He had an excellent Delivery, and all the Advantages of Elocution. He was an admirable Expoſitor. A mighty Man in Prayer, and an excellent Caſuiſt. He was of a very Publick Spirit: A very cloſe Walker with God. A very humble Man. His Converſation was always profitable. He had a perfect Good-will to all Mankind, he ſeem'd made up of Love and Sweetneſs, Kindneſs and Amity, Tenderneſs and Compaſſion. Tho' he was driven from his Habitation as a Diſturber of the Peace, and cited to the ſpiritual Courts, and put to the trouble and charge of attending them, he was not at all exaſperated: He never ſpake of his Treatment with any Heat or Paſſion, or made the leaſt Reflection on the Perſons concern'd in it; and if others at any Time did it in his Hearing, he ſeem'd uneaſie under it, and diſcourag'd them from it: He heartily forgave

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Vol. II. forgave them, and beg'd Forgiveneſs of God for them. He was very charitable to Man; and very ſubmiſſive to the Will of God in all his Exerciſes. In ſhort, he was a great Man, a general Scholar, an admirable Chriſtian, a Mirrour of Holineſs: And a Pattern both to Miniſters and Chriſtians, Living and Dying. His Funeral Sermon was Preach'd by Mr. *Henry Lukin*, where the Reader will find a farther Account of him. He was very backward to Publiſh any Thing in his Life Time: But ſince his Death, a Manuſcript of his hath been Printed, Entitled, *The Method of Salvation*: 8*vo.* 1697.

Henham: Mr. *Samuel Ely*, who liv'd afterwards at *Biſhops Stortford*: He was a great Critick in *Greek* and *Hebrew*, and the Oriental Tongues; and one of great Worth, but humble and modeſt to a Fault.

Felſtead: Mr. *Nath. Ranew.* He was of *Emanuel* Colledge in *Cambridge*, and afterwards Miniſter of *Little Eaſt-Cheap* in *London*, whence he remov'd into *Eſſex*, where he was of great Uſe in the *Aſſociation*. After his Ejection at *Felſtead*, he retir'd to *Billerecay*, where he preach'd conſtantly. in the latter Part of his Life: And there he Dy'd, *Anno* 1672: Aged about 72. He was a judicious Divine, and a good Hiſtorian, which made his Converſation very pleaſant and diverting. He was well belov'd by the late Earl and Counteſs of *Warwick*, who allow'd him 20 *l. per Annum*, during Life. The old Earl of *Radnor* (ſometime Lord Lieutenant of *Ireland*) had a great Reſpect for him, and admitted him to an intimate Acquaintance with him, and indeed he was generally eſteem'd and valu'd *.

* *He printed a valuable Book intituled* Solitude improv'd by Divine Meditation; a Treatiſe proving the Duty, and demonſtrating the Neceſſity, Excellency, Uſefulneſs, Natures, Kinds, and Requiſites of Divine Meditation. 8*vo.* 1673. One of the beſt upon the Subject.

Boreham: Mr. *John Oakes.* He ſtept but over the Brook from the Pariſh where he was publick Miniſter to *Little Baddo*, and was Paſtor there: Afterwards he was invited into the City upon the Death of Mr. *Thomas Vincent*, whom he ſucceeded in his Congrega-

tion.

tion. He was one of a very chearful Spirit, of a ſweet even Temper, of unaffected Piety, and great Charity and Candour: And of an exemplary Life and Converſation. He was ſuddenly ſeiz'd by a Divine Arreſt in his Pulpit, and ſilenc'd by his great Maſter, in the midſt of his Work, in *December* 1688. His Funeral Sermon was preach'd by Mr. *Slater*. He was ſucceeded by Mr. (now Dr.) *Daniel Williams*. Vol. II.

Barnſtone: Mr. *John Beadle*, M. A. Tho' he was long exercis'd with much Weakneſs, yet he bore up with much Faith and Patience, He printed the *Journal or Diary of a thankful Chriſtian*, 8vo. 1656.

Moreton: Mr. *Edmund Calamy*, M. A. Sometime Fellow of *Pembroke* Hall in *Cambridge*. Eldeſt Son of Mr. *Calamy* of *Aldermanbury*. After his Ejectment he retir'd to *London*, where he for ſome Years kept a Meeting in his own Houſe in *Aldermanbury*. When King *Charles* put forth his Declaration for Indulgence, he ſet up a publick Meeting in *Curriers-Hall* near *Cripplegate*. He continu'd his Labours there, as long as the Times would permit. Aed when the Laws againſt the poor *Diſſenters* were rigorouſly put in Execution, he met his People privately as he could. And tho' he did it uſually every Lord's Day, and ſometimes twice in a Day, and at other Times ſeveral Times in a Week, yet ſo favourable was Providence to him, that he was never once diſturb'd in the Time of Divine Worſhip; nor was he ever apprehended, or carry'd before a Magiſtrate, tho' Warrants were often out againſt him. He was ſeveral Years in the Crown-Office, with ſeveral others of his Brethren, which was both troubleſome and chargeable. He was a Man of Peace, and of a very candid Spirit; could not be charg'd by any that knew him, with being a *Nonconformiſt*, either out of Humor or for Gain: Abhorr'd a cloſe and narrow Spirit, which affects the confining Religion to a Party; was much rather for a Comprehenſion, than a perpetuated Separation; and was ready to do good to all as he had Opportunity, tho' ſuch a Lover of Privacy and Retirement, that he was for paſſing thro' the World, with as little Obſervation as might be: And therefore was not upon any Occaſion

to

Vol. II. to be perſuaded to appear in Print. He dy'd of a Conſumption, in *May* 1685: And was ſucceeded by Mr. *Borfet*.

High Laver: Mr. *Samuel Borfet*. He was ſometime Fellow of *Kings*-College in *Cambridge*, where he was cotemporary with Mr. *John Janeway*; to whoſe Life he hath prefix'd an Epiſtle by way of Atteſtation to the Truth of the Relation; beſides which, nothing of his ever appear'd in Print. After his Ejection in *Eſſex* for Nonconformity, he ſettled at *Maidſtone* in *Kent*, where he was very uſeful and much belov'd. Being driven thence by the Rigours of King *Charles* his Reign, he retir'd into the City. He there ſucceeded Mr. *Calamy* in his Congregation after his Deceaſe; was an uſeful profitable Preacher, and exemplary Liver. For ſeveral of the latter Years of his Life, he was diſabled from his Work by manifold Infirmities; and confin'd very much to his Chamber. During this his Confinement, it pleas'd God he was ſorely exercis'd in his Spirit, and ſometimes extreamly depreſs'd with Fears as to his future Eſtate. Once in particular I remember, having been for ſome Nights depriv'd of his Reſt, he was like one diſtracted, his Diſcourſe was extravagant, he gave up all Hopes, thought his Caſe deſperate, and apprehended Hell was already begun in the Horrors of his Soul: But God mercifully affording him his wonted Sleep, he was in a few Days again reviv'd; and ſenſibly found the Difference between a Natural Diſorder and a grounded Deſpair. And when his End drew near, God gave him abundant Comfort, ſo that he parted with this Life, with chearful Hopes of a better. He was ſucceeded by Mr. *John Shower*.

Weſtham: Mr. *Walton*. He afterwards turn'd School-maſter, and had a flouriſhing School, firſt at *Biſhops-Hall*, and afterwards at *Bednal-Green*, near *London*.

Little Laver: Mr. *Edward Whiſton*, M. A. Of *Trinity* College in *Cambridge*; Brother to Mr. *Joſeph Whiſton*, who was ejected at *Maidſtone* in *Kent*. He never appear'd in Print; but preach'd twice every Lord's

Lord's-Day, when he was 90 Years of Age, at *Abrey-Hatch*, near *London*. Vol. II.

Stanborn: Mr. *Henry Havers*. Born in this County, *An.* 1620, of an ancient Family that had continu'd there for ſeveral Centuries. He was of *Katherine-Hall* in *Cambridge*, when Dr. *Brownrigge*, afterwards Bp. of *Exeter*, was Maſter. When he left the Univerſity, he firſt preach'd at *Ongar* in this County, and afterwards was Chaplain to the Earl of *Warwick*. Being preferr'd to this Living of *Stanborn*, in the time of the Commonwealth, he was ordain'd by the Presbytery at *London*, and admitted without taking the *Ingagement*. He was couragious in his Work, and wonderfully preſerv'd in the moſt troubleſome Times. He did not quit the Place where he was ſilenc'd; and even after the *Five Mile Act* took place, never remov'd his Habitation. He continu'd Preaching twice a Day, till he was Eighty Years of Age; and even then held on to do it once. He was a good Philologiſt, and a ſubſtantial Divine. One of great Holineſs, and a moſt amiable, peaceable Temper, on whom Malice it ſelf could never faſten a Blot.

Coggeſhal: Mr. *John Sams*. He came out of *New-England*, where he had his Education. He ſettled firſt at *Keldon* in this County, and afterwards ſucceeded Dr. *Owen* at this Place, where the *Act of Uniformity* ſilenc'd him. After the loſs of his Living, he and ſome of his People went to Church; but others of them not being ſatisfy'd to do ſo, and the Miniſter at the ſame Time reproaching them in Publick, for not being preſent in time of Divine Service, he deſiſted, and ſet up a ſeparate Meeting, and dy'd Paſtor of a gather'd Church there. He was a Man of good Learning, and valuable Miniſterial Abilities, but Melancholy to an Exceſs. He dy'd about 1675.

Ridgwell: Mr. *Daniel Ray*, M. A, of St. *John's-College* in *Cambridge*. A pious Perſon, of good Learning; and of great Induſtry, Modeſty and Patience, tho' afflicted with much bodily Weakneſs. He was Miniſter of *Debden* in *Suffolk*, at the time of King *Charles*'s Reſtauration; which being a Sequeſtration he ſoon reſign'd it, and came to *Ridgwel*, where he was well belov'd, and held

Vol. II. held on Preaching till *Auguſt* 62. After his Ejectment he continu'd Preaching privately in the Town, notwithſtanding the Severity of the Times. Upon the Indulgence in 72, he and Mr. *Giles Firmin* ſet up a Meeting there together. In 1673 he remov'd to *Burſtal* in *Suffolk*, where, without any Diſturbance from the Incumbent, who had another Living, he had the Liberty of Preaching every other Lord's-Day, which he continu'd to dotill his Death, in 1677, in the 42d Year of his Age. His Funeral Sermon was preach'd at *Burſtal*, by Mr. *Tobias Legg*.

BRAINTRE: Mr. *John Agur*. An holy good Man.

Topesfield: Mr. *John Overhead*. A very modeſt Man; that was always backward to put forth himſelf.

CHELMSFORD: Mr. *Mark Mott*.

Springfield: Mr. *John Reve*. He dy'd in *London*, Paſtor of a Congregation there. He printed a Metrical Paraphraſe on *Canticles*.

Shenfield: Mr. *George Bound*. This was a Sequeſtration, and he was turn'd out upon the King's Reſtauration in 1660: But I'm inform'd by one that knew him well, that he is ſatisfy'd he never would have conform'd; tho' he dy'd before *Bartholomew*-Day, in 1662.

Magdalen-Laver: Mr. *Harvy*. A ſincere upright Perſon, of good miniſterial Abilities.

Stiſted: Mr. *Thomas Clark*. A very laborious uſeful Preacher.

Ryvinghall: Mr. *George Liſle*. He was one that honour'd his Function. He was impriſon'd for his Nonconformity at *Colcheſter*.

Terling: Mr. *John Stalham*. He was a Native of *Norfolk*, and bred up in the Univerſity of *Oxon*: An able Preacher, and an holy Liver. One of ſtrict Congregational Principles. He kept up a Meeting in this Place after he was turn'd out. He wrote a Book againſt

General

General Redemption, call'd, *Vindiciæ Redemptionis*, which I have never ſeen. 'Twas written againſt *Sam. Oats* the *Arminian*. Vol. II.

MALDEN: Mr. *Thomas Horrocks*. An able Divine; of a very chearful Temper.

Halſted: Mr. *William Sparrow*. A *Norfolk* Man, of good Extraction; bred at *Cambridge*. He was firſt awakened by the preaching of Mr. *Stephen Marſhal*. He was early in declaring for the Congregational Way; and a great Correſpondent of Dr. *Owen's*. He was a Man of conſiderable Learning, and remarkable Miniſterial Gifts. As much reputed through the Country for a Preacher, as Mr. *Rogers* of *Dedham* had been ſome time before. He had a numerous Auditory on Sabbath-days; and kept up a Weekly Lecture on the Market-days, to which there was a general Reſort of the Miniſters and Gentry of thoſe Parts. His Miniſtry was bleſſed of God, to the Converſion of many Souls. He was noted for being very Affable and Courteous, and of a moſt genteel Deportment. He dy'd at *Norwich*.

Great Baddow: Mr. *Chriſtopher Wragge*. A Man of Note, and Abilities, and Acceptance.

Little Baddow: Mr. *Thomas Gilſon*, M. A. He was born at *Sudbury* in *Suffolk*, and train'd up in the Free-School at *Dedham*, from whence he went to that famous Seminary of Piety and Learning, *Emmanuel-College* in *Cambridge*; and afterwards for the ſake of a Fellowſhip, remov'd to *Corpus-Chriſti-College* in *Oxon*. After his being ſilenc'd at this Place he remov'd to *London*, and became Paſtor of a Diſſenting Congregation in *Ratcliff*, where he dy'd of a middle Age, 1680. His Funeral Sermon was preach'd by Mr. *Slater*, and afterwards printed. He was a good Scholar, and had very valuable Miniſterial Gifts. He was very induſtrious and diligent in the Work of his LORD and Maſter, and zealous for advancing his Glory; and he dy'd much lamented. When he was upon his Death-bed he expreſs'd himſelf thus: When others live 60 or 70 Years in the World, before they have done what they were ſent hither for, if I can diſpatch mine in 50, what rea-

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ſon have I to complain. He has left a Son in the Miniſtry at *Colcheſter*.

WALTHAM: Mr. *John Harriſon*. A very intelligent, judicious Perſon.

High-ONGAR: Mr. *John Lavender*. He was all Love to CHRIST in Life, and in Death. An holy heavenly Divine, of a very ſweet Diſpoſition; much and great in Prayer, and ſpiritualizing Occurrences.

Southold by *Burntwood*: Mr. *Rathband*, M. A. Brother to Mr. *Rathband* ſome time Preacher in the Minſter of *York*. He had his Education in *Oxon*. After many Removes he ſettled at *Highgate*, where he continu'd to his Death.

Chipping-Ongar: Mr. *John Larkin*. At his Church ſeveral of his neighbouring Miniſters carry'd on a weekly Lecture. He was an infirm but ſolid Perſon; and had a good Eſtate, which he afterwards liv'd upon: Being very ready to entertain his Brethren.

Ingerſtone: Mr. *John Willis*. An able Divine.

Caſtle-Haveningham: Mr. *John Smith*. He was turn'd firſt out of *Dunmow*, which was a Sequeſtration; but it was here he was ſilenc'd. He was a very able, prudent, judicious, uſeful Divine.

Burbrook: Mr. *Iſaac Grandorge*, M. A, ſome time Fellow of St. *Johns* in *Cambridge*. An excellent Man, and a great Scholar. A very prudent Perſon, and judicious Preacher.

Steeple Bumſted: Mr. *Edward Symmes*. A very humble, modeſt, holy Perſon.

Upper Yeldham: Mr. *John Chadſly*. Who was very poor; and yet ſtrangely provided for, till he was taken hence.

Pittlewell: Mr. *Thomas Peck*, M. A. He was eſteem'd a judicious and learned Divine. He wrote and publiſh'd,

a ſober

a ſober Gueſs on ſeveral Myſteries in the Revelations. Vol. II.

Yaxley: Mr. *James Small.* A very uſeful, laborious Preacher.

Elſenham: Mr. *George Wilſon.*

Finchingfield: Mr. *Hugh Glover.* A facetious Genteel Perſon, and a very popular Preacher; like his Predeceſſor, Mr. *Stephen Marſhal.* He was a *Leiceſterſhire* Man, and bred at *Emmanuel-College* in *Cambridge.* He did not preach after his Ejectment, till the Diſſenters had Liberty given them. He went to Church with his Family. He dy'd at *Biſhops Stortford* of a Conſumption.

Burſted: Mr. *Bridges.*

Stanſted: Mr. *Robert Abbot.*

Hornchurch: Mr. *Wells.*

Arkisden: Mr. *Pepys,* M. A, and formerly Fellow of *Emmanuel-College* in *Cambridge.*

Shelley: Mr. *Zachary Finch.*

Ffinginghow: Mr. *Grigg.*

Boxted: Mr. *Lax.*

THACKSTED: Mr. *James Parker.*

Chiſwel: Mr. *Willet.*

Low-Layton: Mr. *Philip Anderton.*

Upminſter: Mr. *Hawks.*

Coln-Engain: Mr. *John Clark.*

Pentlow: Mr. *Henry Eſday.* He had a conſiderable Eſtate left him by a Relation after his Ejectment. He liv'd and dy'd privately in *Hoxton-Square,* in the Pariſh of St. *Leonard Shoreditch.*

Geſtlingford: Mr. *Davis.*

Lawford: Mr. *William Milner.*

Okely: Mr. *John Hubbard.*

Weely: Mr. *Dowel.*

Boxted: Mr. *Carr.* An able uſeful Preacher.

Markes Tey: Mr. *Richard Rand.* He was ſome time after his Ejection, Paſtor of a Congregation at *Little-Baddow* in this County; and there he dy'd, about the Year 1692. He was a laborious uſeful Preacher. He had a very hopeful Son, a young Miniſter, who dying about the ſame time, was bury'd with him in the ſame Grave.

Much Tay: Mr. *Green.*

Panfield: Mr. *George Purchas.*

Inworth: Mr. *Robert Dod.* He was brought up in *Weſtminſter*-School, and went from thence to *Oxford*, where he was Seven Years under the Tuition of Mr. *Joſeph Allein*; under whom he greatly profited as to ſerious Religion, as well as in uſeful human Learning. He had many Exerciſes in the courſe of his Life, and us'd to ſay, that he enjoy'd moſt of GOD under Affliction. He had a ſingular Gift in Prayer. His Enemies had many Deſigns againſt him, but GOD wonderfully preſerv'd him out of their Hands. He dy'd *April* the 9th, 1695.

Ferring: Mr. *Conſtable.*

Wickham near *Malden*: Mr. *Billoway.* His Living was worth 120 *l. per Annum.* He was a plain, zealous, practical Preacher: And his Miniſtry was bleſs'd to the Converſion of many Souls. He preach'd conſtantly in the moſt difficult Times, till his Death. This was the Father of Mr. *Billoway*, who ſucceeded Dr. *Bates* at *Haekney.*

Pedmarſh:

Pedmarſh: Mr. *Blakely*. He was very active and uſeful in his Station.

Wethersfield: Mr. *John Cole*. He had been Fellow of *Jeſus-College* in *Cambridge*. He came to *Weathersfield*, *An.* 1655, and dy'd there *April* 11, 1673. He ſuffer'd much for his Nonconformity. Being taken Preaching in his own Houſe, he was ſent Priſoner to *Colcheſter*, where GOD was with him, and ſhew'd him Favour in the Eyes of the Keeper of the Priſon. His Enemies perceiving it, remov'd him to *Chelmsford* Goal, where he found the like Favour; and encreas'd his Eſtate, tho' his Health was impair'd by his tedious Impriſonment. He was a cheerful Man, and of a ſtrong Faith. He was a very ſolid ſpiritual Preacher; one of gallant Abilities.

Alphamſton: Mr. *Samuel Brinſley*. Some time Fellow of St. *John's-College* in *Cambridge*. After his Ejectment he liv'd pretty much in and about *London*. He was an holy and painful Miniſter of CHRIST. He dy'd about the Year 1695.

White Coln: Mr. *John Bigley*. This was a Donative, that could not be taken away, and ſo he contin'd in it: But he was (as I am inform'd) as truly a Nonconformiſt, as any that left their Livings.

Much-Bently: Mr. *Beard*.

l avering: Mr. *John More*.

Little Leighs: Mr. *Benſon*. He dy'd at *Much-baddow* in 1682: And was much befriended by my Lord *Fitzwalter*'s Family, near *Chelmsford*.

High-Eaſton: Mr. *Martin Holbitch*.

Danbery: Mr. *John Man*.

Watering: Mr. *Chriſtopher Scot*. A very worthy Man. Two of his Succeſſors in this Living, did not think it

Vol. II. beneath them, to take Inſtructions from him how to preach to their Pariſhioners.

Hackwel: Mr. *Joſiah Church*, M. A. He hath printed a Book, intituled, *The divine Warrant of* Infant-Baptiſm, *or Six Arguments for Baptiſm of Infants of Chriſtians*, 4to. 1652.

Reckondon: Mr. *William Clopton*, M. A. His Living was worth 160 *l. per Annum*. He was of a good Family in *Suffolk*, but very humble and condeſcending. He had his Education in *Emmanuel-College* in *Cambridge*. He had the Offer of a much better Pariſh than that he was in, but he refus'd it, becauſe it was a Sequeſtration. Mr. *Nathan Hewſon* of *Burnham*, viſiting him a little before *Bartholomew*-day 62, ask'd him *what he intended to do?* Mr. *Clopton* anſwer'd, *he did not know what he ſhould do.* *Oh*, ſaid Mr. *Hewſon* to him, *never conform.* But he did not follow the Advice himſelf: For when the Day came, he gave his *Aſſent* and *Conſent*. He afterwards ſent Mr. *Clopton* a Letter, in which, he deſir'd him *to have a care what he did, for that* Reckondon *was a good Living*. He wrote him back word, *that he hop'd he ſhould keep a good Conſcience*. And he had afterwards a great deal of Satisfaction in his witneſſing againſt Eccleſiaſtical Impoſitions. He dy'd in the Fifty eighth Year of his Age: And was bury'd in the ſame Grave, and at the ſame Time, with his Neighbour and intimate Friend, Mr. *Philologus Sacheverell*.

Stebbing: Mr. *Samuel Bantoft*, B. D. He was many Years Fellow of *Jeſus College* in *Cambridge*, and ſome time Preſident. He was a noted Univerſity-Preacher. A Man of profound Judgment, and great Senſe, and yet much Modeſty and Candor in Converſation: Eminently pious, acceptable and uſeful. He preach'd for ſome time after 62 at *Braintry*: But was forc'd from thence to *London*, and there proſecuted to an Excommunication. He remov'd afterwards to *Ipſwich*, but never undertook any Paſtoral Charge. He dy'd there *Auguſt* 21, 1692, in the 73d Year of his Age.

Mr. *Angel* was alſo ſilenc'd at the ſame Place.

Aſheldon:

Aſheldon: Mr. Fiſher.

Stow: Mr. *Maulden.*

Norton: Mr. *Hubbard.*

Stapleford-Abbots: Mr. *Lewis Calandrine.* He had nothing to truſt to when he was ejected, but threw himſelf upon Providence with his Ten Children. His Father had been Miniſter of the *Dutch* Church in *London*: But this Son of his met with many Difficulties and Tryals, and yet was contented and chearful under all. He liv'd in his old Age in an Alms-houſe at *Mile-end*, where he officiated as Chaplain.

Chickney: Mr. *Archer.*

Paringdon-magna: Mr. *Baſtwick.*

Ugle: Mr. *Lucas.*

White Rooding: Mr. *Sandford.* A good Scholar, much a Gentleman, and very Charitable.

Naſing: Mr. *Brown.*

Fordham: Mr. *John Bulkley.* He was the Son of Mr. *Peter Bulkley*, who was the Son of Dr. *Bulkley*, who had a good Living in *Bedfordſhire*, in the Gift of Sir *Thomas Alſton*, and his Son *Peter* ſucceeded him in it, and continu'd there till the Rigours of Archbiſhop *Laud* drove him away; and then he fled to *America* for Shelter; where he was choſen Miniſter at *Concord*, and wrote his Book of the *Goſpel Covenant.* He bred three Sons Miniſters: *Gerſhom*, *Edward* and *John*. *Edward* was a worthy uſeful Man, ſucceeded his Father at *Concord* in *New-England*, and dy'd there. The younger Son *John* came into *England*, and ſettled at *Fordham*, where for ſome Years he exercis'd his Miniſtry with good Acceptance and Succeſs. After his Ejectment he retir'd to *Wapping* in the Suburbs of *London*, where he liv'd ſeveral Years, practiſing Phyſick with good Succeſs; adminiſtring natural and ſpi-

Vol. II. ritual Phyſick together. He was a learned and eminently pious Man. His whole Life was a continual Sermon. Tho' he was not often in the Pulpit, yet he might truly be ſaid to Preach every Day in the Week: And ſeldom did he viſit his Patients, without reading a Lecture of Divinity to them, and praying with them.

South Ockenden: Mr. *Burnaby*.

Coopers Sale: Mr. *Francis Chandler*. A very ſerious, bold, and awakening Preacher. He was Father of Mr. *Samuel Chandler*, who dy'd a Nonconformiſt Miniſter at *Andover*.

Lynſel: Mr. *Clark*.

Water Belchamp: Mr. *Deerſley*.

Hempſted: Mr. *Thomas Ellis*.

Stamford Rivers: Mr. *Matthew Elliſton*. A Perſon of great Worth and good Ability. A Friend in a Letter, tells me of one Mr. *Thomas Elliſton* whom he knew, that preach'd at *Malden*, and ſeveral other Places in this County; and dy'd old in 1684: But whether it was another Perſon, or the ſame, I cannot certainly ſay.

Hockley: Mr. *Farnworth*.

BRAINTREE: Mr. *Fryar*.

Childerditch: Mr. *Harris*.

Patſwick: Mr. *Ralph Hill*.

Wanſted: Mr. *Leonard Hoar* *. After his being ſilenc'd here, he went to *New-England* to preſide in the New Univerſity there: and there he dy'd, *Novemb.* 28. 1675.

* *Of him the Reader may conſult Mr.* Cotton Mather's Hiſtory of *New England*, *Book* IV. *p.* 129.

Inworth;

Inworth: Mr. *Jenkyns.*

Witham: Mr. *Thomas Ludgutter.*

BARKING: Mr *Way.*

Redwinter: Mr. *George Moxon*; Son to Mr. *George Moxon* of *Aſtbury*, and Brother-in-law to Sheriff *Sute*, and his Chaplain when he was Sheriff of *London*. He liv'd and dy'd in his Brother-in-law's Houſe, in *Eaton Conſtantine*, which was the Place of Mr. *Baxter*'s Birth.

Little Warley: Mr. *Powel.*

Uppinger: Mr. *Robotham.*

Eaſtwood: Mr. *Philologus Sacheverel.* He was a great Intimate of Mr. *William Clopton*'s who is mention'd above. They were both ſick at the ſame Time, but Mr. *Clopton* dy'd firſt. Some in Mr. *Sacheverel*'s Room were talking of it, and he overheard them, and ſaid, *Then there is a good Man gone to Heaven*; and laid himſelf down again on his Pillow, and dy'd immediately: And they were both buried together in one Grave, being laid by the Side of each other.

Stock: Mr. *Martyn Sympſon.*

Sandon: Mr. *Samuel Smith.* A judicious Divine.

Black Notley: Mr. *Sparrowhawk.*

Belchamp Potton: Mr. *Thomas.*

Copford: Mr. *Robert Thompſon.*

Stapleford Tawney: Mr. *Ward.*

Little Hollingborough: Mr. *Waters.*

Theyden Mount: Dr. *Wells.*

Shobury

Shobury: Mr. *Watſon*.

Abbots Rooding: Mr. *John Wood*.]

Cranham: Mr. *John Yardley*. An able judicious Divine.

South Hanvill: Mr. *Cardinal*.

West Hamſted: Mr. *Green*.

Albrey Hatch: Mr. *Kightly*. He preach'd afterwards at *Billerecay*.

Nor muſt I here omit Mr. *Henry Lukin* *, a Divine of great Note and Eminence, who was in *France* three Years together about that Time when the reſt of the Miniſters were turn'd out. He was ſilenc'd at a Diſtance: And when he return'd home, took his Lot with his deſpis'd ſuffering Brethren. He has liv'd for many Years with Mrs. *Maſham*, preaching to a ſmall Society in the Neighbourhood: No Temptation being able to induce him to Conformity.

* *Beſides his Funeral Sermon for Mr.* John Warren, *he hath printed ſeveral valuable Tracts*: *As*, An Introduction to the Holy Scriptures, 8*vo*. 1699. The chief Intereſt of Man; or, a Diſcourſe of Religion, 12*o*. 1665. The Life of Faith, with the general Uſe of Faith, 8*vo*. 1660. The Intereſt of the Spirit in Prayer, 8*vo*. 1674. A Remedy againſt Spiritual Trouble, 12*o*. 1694. The Practice of Godlineſs, *&c*.

I have in a Letter been charg'd with omitting Mr. *Blagrave*, in this County; who its ſaid was ejected here: But I am not able to give any Account of him. Mr. *Pindar* alſo is enquir'd after, as one that ſhould be mention'd as ejected in this County, but I know not where. He dy'd Paſtor of a Congregation at *Little Baddow*, in 1681. The ſame Perſon alſo tells me he miſſes Mr. *Edmund Taylor*, who liv'd and dy'd at *Witham* in this County, preach'd in divers Places, and was impriſon'd in *Tilbury Fort* in *Monmouth*'s Time: But I cannot ſay whether he was ejected in this County or another.

There

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There is one Perſon belonging to this County, whom I hardly know whether to reckon among the Conformiſts or the Nonconformiſts: 'Tis Mr. *John Chandler* of *Bromley parva*. He afterwards had the Living of *Petto*. He had been ordain'd by Mr. *John Fairfax* and others in the *Presbyterian* Way, and would not yield to any thing that might be capable of being interpreted as caſting a Reflection on his former Ordination. Upon his ſignifying this to Bp. *Reynolds*, he deſir'd the Company that were preſent to take Notice, that he was as good a Miniſter as he could make him; and told him he might go and preach the Goſpel at *Petto*. He read ſome of the Common-Prayer; and now and then wore the Surplice; but was threaten'd for not uſing all the Ceremonies.

N. B. There were many Miſtakes in this County in my former Edition, (perhaps as many as in any other) which are now carefully rectify'd, as far as my beſt Intelligence would help me. Mr. *Francis Chandler* was mention'd three ſeveral Times; once at *Kelvedon*, a ſecond Time at *Thoydon Garnon*, and a third Time at *Coupers Sale*: But underſtanding that all was but one Perſon, I have now mention'd him but once. Mr. *John Smith* was alſo before mention'd at *Dunmowe*, where he was firſt Miniſter, and afterwards at *Caſtle Heveningham*, where he was in 62: And I have now brought him in at the laſt Place only. Mr. *Martin Holbitch* was alſo mention'd twice: At *High Eaſton*, and at *Black-Chappel*, at the laſt of which Places he had been long before: But now he is only once taken Notice of, and that at the former Place where he was ejected.

Of thoſe alſo mention'd in this County before as Miniſters here ejected, I have now left out Mr. *Edmund Brewer* of *Heveningham* Caſtle, who I am inform'd dy'd ſome Years before the Act of Uniformity: And Mr. *Abraham Clifford* of *Quendon*, becauſe he is mention'd before in the Univerſity of *Cambridge*: And Mr. *John Wilſon* of *Little Hollingborough*, becauſe I underſtand he is the ſame as was ejected at *Kempton* in *Hertfordſhire*, where Notice is taken of him: And Mr. *Payne* of *Biſhop Stortford*, and Mr. *Mocket* of *Gilſon*, becauſe

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becauſe they are both mention'd in the ſame County of *Hertford*. And Mr. *Caley* of *Rawley*, becauſe he is mention'd before *p.* 35, at *Grays-Inn* in *London*. And Mr. *Thomas Brand*, who was mention'd before at *White-Rooding*, is now omitted there, and mention'd afterwards; becauſe tho' he came from thence, and might perhaps preach there occaſionally before *Bartholomew* Day 62, (at which Time he was 27 Years of Age) yet he was not there ejected.

The Perſons whom I formerly mention'd as here conforming afterwards, were Mr. *Thomas Harper* of *Epping*; Mr. *Howel* of *Wickelſhow*; and Mr. *Lathum* of *Orſet*. To theſe I now add ſeveral others; as Mr. *Hill* of *High-Rooding*, Mr. *Holmes* of *Writtle*, and Mr. *Ferris* of *Norton*; who I am told all three conform'd, tho' the two former were put out of Sequeſtrations. And whereas I before mention'd Mr. *John Deerſley* as ejected from *Wiccomb St. Paul*, which was a ſequeſtred Living, I have ſince been inform'd by a Letter, that he was not a Nonconformiſt, but that he dy'd Rector of *Narter* by *Hadleigh* in *Suffolk*; and therefore I have here left him out. I have alſo done the like by Mr. *Pool of Hadleigh* in the Hundreds; Mr. *Thomas Clopton* of *Ramſden-Bell-houſe*; Mr. *Ralph Joſceline* of *Earls-Colne*, and Mr. *Green* of *Runwell*. And if there are any Miſtakes yet remaining, they alſo had been rectified upon farther Intelligence.

In the County of GLOUCESTER.

* *He hath publiſhed a* Scripture Rail to the Lord's Table; againſt *Mr.* John Humphrey's Treatiſe of Free Admiſſion, 8*vo.* 1654. Memorials of Godlineſs and Chriſtianity. The Chriſtians Freedom by Chriſt. The Goſpel new Creature. 8*vo.* 1658. *&c.*

Burton on the Water; Mr. *Antony Palmer* *, M. A. Native of *Worceſterſhire*, educated in *Oxon*, and ſome time Fellow of *Baliol* College. He was caſt out by Force by ſome of the neighbouring Gentry, before the Act for Uniformity was fram'd. He put in a Curate, who alſo was diſturb'd for Want of the Common-Prayer. He had a Congregation afterwards in the City of *London*; and exercis'd his Miniſtry there till his Death, on *Jan.* 26. 1678. He was of good Miniſterial Abilities, and of the Congregational Perſwaſion.

Shipton;

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Shipton Moigne: Mr. *Daniel Capel*, M. A. Son of the eminent Mr. *Richard Capel*, ſometime Fellow of *Magdalen* College in *Oxon*. He was ſucceſſively Miniſter of *Morton*, *Alderly*, and *Shipton*, in his own Native County of *Glouceſter*. Parting with his Living in 62, for his *Nonconformity*, he practis'd Phyſick in the Town of *Strowd*, in the ſame County as long as he liv'd.

GLOUCESTER: Mr. *Increaſe Mather*, M. A. He was born in *New-England*, and when Nonconformity was like to be troubleſome, he return'd again to his Native Country, where he is yet living, Preſident of *Harvard* College in *Cambridge* *. Tho' he was not properly ejected by the *Bartholomew* Act, yet the Rigours of thoſe Times drove him from theſe Parts to the Iſle of *Guernſey*, where he was Chaplain to a Regiment; and from thence he went to *New-England*, where he had the Proſpect of more Peace.

* *He hath publiſh'd, a* Diſcourſe concerning the Myſtery of *Iſrael's* Salvation. 8*vo*. 1669. The firſt Principles of *New-England*, concerning the Subject of Baptiſm and Communion of Churches, 4*to*. 75. A brief Hiſtory of the War with the *Indians*, in *New-England*, from *June* 24. 1675. to *Aug*. 12. 76. Some important Truths about Converſion, 8*vo*. 74. The Divine Right of Infant Baptiſm, 4*to*. 1680. Practical Truths, tending to promote Godlineſs in the Power of it. Diatribe de ſigno Fillii Hominis, & de ſecundo Meſſiæ adventu, 8*vo*. 1682. An Eſſay for the recording illuſtrious Providences, 8*vo*. 84. A Diſcourſe concerning the Perſon, Office, and Glory of Chriſt, 8*vo*. 86. De ſucceſſu Evangelii apud Indos in Nova Anglia. Epiſt. ad Cl. Virum, D. Joh. Leuſdenum. 88. A Diſcourſe concerning *Comets*, 8*vo*. 1683. A Call to the riſing Generation, 8*vo*. A Funeral Sermon for Mr. *John Bailey*, 8*vo*. The Doctrine of Divine Providence, 8*vo*. Sermons on *Ezek*. 9. 3. 12*o*. The Folly of Sin. 12*o*. The Excellency of a publick Spirit. A Diſcourſe conccerning the Truth of the Chriſtian Religion. A Diſcourſe conerning Angels, *&c*.

Mr. *James Forbes*, M. A †. He was of an honourable *Scotch* Family. He was ſeaſon'd with true Piety be-

† *He has printed* Nehuſhtan, *in Anſwer to one* John Elliot *a* Quaker. The Chriſtian directed in his Way to Heaven. And God's Goodneſs to *Iſrael* in all Ages.

times

Vol II. times. He had his Education in *Aberdeen*; and being Maſter of Arts there, was admitted in *Oxford ad eundem*. Coming to *England* he was full of Thoughts of Heart; and moſt earneſtly deſirous that GOD would chooſe for him an uſeful Station, and bleſs his Miniſtry, to the Converſion of Souls. Not being ſatisfy'd to accept a Pariſh that was offer'd him, he was in 1654 ſent by the Powers that then were, to the Cathedral of *Glouceſter*, where he preach'd with great Succeſs, to the apparent Danger of ſhortning his Life. He gather'd a Church, which was chiefly made up of his own Converts: And after Six Years he was outed of the Cathedral, when Dean *Brough* took Poſſeſſion of it: But he ſtill continu'd there, miniſtring privately as he could. Dr. *Frampton* who was firſt Dean, and afterwards Biſhop there, courted him in vain. In *Yarrington's* Plot (or *Packington's* rather) he was committed to *Chepſtow*-Caſtle. where he was long kept in a ſtrait and dark Room: (And it was the like with Coll. *Overton*.) When he was diſcharg'd he return'd to his Paſtoral Care, in the purſuit of which, he ſuffer'd divers Impriſonments in *Glouceſter*; one of which, was for a whole Year. In *Monmouth's* Time he retir'd to *Enfield*, and continu'd unmoleſted in his Miniſtry. He was afterwards recall'd, and return'd to his own People, tho' to his Diſadvantage: And he continu'd with them to his Death, living in good Faſhion, tho' moſtly upon his own. He was off and on Fifty eight Years Miniſter in this City. Abundant in Labours there, and in the Country round about. In his Judgment he was a ſtrict *Calviniſt*, and Congregational: But of a Catholick Temper. He was an holy, humble, ſerious, learned Man. Greatly bleſſed in his younger Days; and deeply wounded at later Decays of Miniſters and Profeſſors. He was a Man full of good Works: Liberal even beyond his Ability in Life; and at his death he left many Gifts to charitable Uſes, eſpecially his Study of Books, which was not inconſiderable. He dy'd on *May* 31. 1712: *An. Ætat*, 83 current; and lies buried under his own Communion-Table. His Funeral Sermon was preach'd by Mr. *Iſaac Noble* of *Briſtol*.

Durſley: Mr. *Henry Stubbes*, M. A. He was born at *Upton* in this County, upon an Eſtate that was given to his

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his Grandfather by King *James* I. with whom he came from *Scotland*. After his private Education in Country Schools he was ſent to *Wadham-College* in *Oxon*, where he ſtay'd till he took his Degrees. He was firſt Miniſter of St. *Philips* in *Briſtol*, and afterwards of *Chew-magna*. In 1654 he was of the City of *Wells*, and Aſſiſtant to the Commiſſioners, appointed by the Parliament to eject ignorant and ſcandalous Miniſters: But the *Act of Uniformity* found him actually at *Durſley*; tho' he was not Incumbent there, but rather Aſſiſtant to Mr. *Joſeph Woodward*, who dy'd of a Conſumption before *Bartholomew*-Day. He was a grave Divine, wholly given up to the Service of GOD. After his being ſilenc'd, he went about Preaching from Place to Place, with unwearied Diligence and great Succeſs. He was a plain, moving, fervent Preacher, and eminent for the great Work of Converting Sinners. Being ſettled in peaceable Principles, he every where that he came, repreſs'd the Spirit of Cenſoriouſneſs and unjuſt Separation, and preach'd up the ancient Zeal and Sincerity, with a Spirit ſuitable unto it; And would not ſo much as in private Diſcourſe, take the too common Liberty of Cenſuring others. After he had preach'd a while privately in *London*, he was allow'd the publick Exerciſe of his Miniſtry, by the Connivance or Forbearance of Dr. *Pritchet*, then Biſhop of *Glouceſter*, in the Pariſh-Church of *Horſley*; which Living being but 8 *l. per An.* had been without a Miniſter for ſeveral Years. There he us'd ſome part of the Liturgy, not regarding the Cenſure of the Rigid. His Judgment, Age and Experience ſet him above all factious Inducements. His Studies, Parts and Labours, lay not in the Critical or Controverſial Way. He would not waſte his Time in Contention. His Soul was taken up with the great Things of Religion: And his Preaching moſt on the Baptiſmal Covenant, the Articles of the *Creed*, *Lord's-Prayer* and *Decalogue*, and ſuch neceſſary Things as eſſentially conſtitute a Chriſtian. He was eminent for Humility, which was evidenc'd in his Behaviour, Garb, Diſcourſe and Preaching. He ſpent more Time in catechizing and inſtructing young People than moſt Men: Which ſhews that he labour'd not for Applauſe. He kept a private weekly Meeting for that Purpoſe, which was much of his Work where-ever he came: And he much

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much rejoyc'd in the Willingneſs of young ones to be inſtructed, and in his Succeſs. * He was of a calm Temper; never fierce but againſt Sin: And had the cordial Reſpects of good Men of all Perſwaſions. He ſet apart ſome Time every Day to pray for the Church of GOD, without the narrow Diſtinction of this or that, or the other Party. The Preface to his laſt Will, with his Prayer for the King and the Nation, and a learned faithful Miniſtry in it, is publiſh'd in *Turner of Providence*, Cap. 143. p. 99. The laſt Lord's-Day he preach'd at *Horſley*, he told his Auditory, he deſir'd to ſee them the next Morning before his Journey, and take his leave of them in the Church, where he preach'd moſt Affectionately, from *Prov.* 3. 6. Upon his arrival at *London* he preach'd almoſt every Day; and ſome Days twice. He fell down in the Pulpit; but recovering went on: And ſo again afterwards; till he was quite diſabled by a Feaver and Dyſentery. That which much emboldened him was, that he had often gone ill into the Pulpit, and come better out. This holy and peaceable Man, who liv'd like an incarnate Angel, was a Miniſter of the Goſpel about Fifty Years: And dying at *London July* 7, 1678, aged Seventy three, was inter'd in the new Burying-place near *Bunhil-Fields*. Mr. *Baxter* preach'd his Funeral Sermon, in which his Character may be ſeen at large. Among other things ſaid there, he has theſe Words: *I ſcarce remember the Man that ever I knew, that ſerv'd GOD with more abſolute Reſignation and Devotedneſs, in Simplicity and godly Sincerity; living like the Primitive Chriſtians, without any Pride or worldly Motives; or in whoſe caſe I had rather die.* Being of a charitable Diſpoſition, he devoted the Tenth part of his Incomes to pious Uſes, with which was purchas'd 4 *l. per Ann.* for *Durſley*, and *Horſley*, for teaching poor Children, and buying them Books. He alſo gave 200 *l.* to *Briſtol*, and a like Sum to *London*, to be annually improv'd for the Good of the Poor, to buy them Bibles, and to aſſiſt poor Miniſters Widows in their Neceſſities.

* *His printed Works are,* 1. A Diſſwaſive from Conformity to the world. *Lon.* 1675. 8*vo.* 2. God's Severity againſt Man's Iniquity: *Printed with the Diſſwaſive.* 3. God's gracious Preſence the Saints great Privilege. A Farewel Sermon to a Congregation in *London*; *Printed alſo with the Diſſwaſive.* 4. The Great Treaty of Peace; *an Exhortation to the making Peace with God.* 1676. 8vo. 5. Conſcience the beſt Friend upon Earth; or the happy Effects of keeping a good Conſcience. 1678, in 12*vo*; *and reprinted in* 1685. 6. A Funeral Sermon for a Lady in *Glouceſterſhire. And after his Death was printed his laſt Sermon, call'd,* A Voice from Heaven; *with his laſt Prayer,* 8vo. 1679.

Neither

Neither can I forbear mentioning at this Town of *Durſley* Mr. *Joſeph Woodward*, (mention'd before as at an uncertain Place) whom Mr. *Stubbes* came thither to aſſiſt. He was born at upper *Cam* in this County, his Father being a Tanner. He was bred in *Oxon*, where he was M. A. Then he was Maſter of the Free-School at *Wooton-under-edge*. His Carriage was very Obliging, but he had at that Time but little Serioufneſs, and was wont to frequent the Company of ſome Gentlemen, whoſe Character for Vertue or Sobriety was not very eminent: But it pleas'd GOD, by a ſeemingly little Accident, to awaken him to a ſerious Conſideration of the Things of another World. Being out one Evening late, as he was coming Home, the Dogs fell a fighting about him, not without great Danger: Which caus'd a ſerious Reflection in him, what would have become of his Soul, if he ſhould have been torn in pieces by them: And ſo leaving his former Company, he chang'd it for that of the godly Profeſſors in *Wooton*, who us'd to pray and repeat Sermons, and ſing together: Which edifying Society he found ſo beneficial, that he us'd to ſay, Tho' *Oxford* made him a Scholar, yet the Profeſſors of *Wooton*, fitted him for the Miniſtry. I am told by another, that he did not ſo much as handle a Bible, till Mr. *Sam. Sprint* (afterwards Miniſter in *Andover-Hampſhire*, where I give ſome Account of him) his Scholar, was privately reading the Scripture, and praying, as his Father had charg'd him. His Maſter found him thus buſie in his Chamber, and was thereby ſtruck with Shame and Concern, that he that was the Maſter, ſhould do leſs than a young Boy. Hereupon he got him a Bible, and read and ſtudy'd it: And ſhortly after, whereas the School had only *Latin* Prayers, and thoſe for a dead Patroneſs, he brought in *Engliſh* Prayers, reading of Scripture, and ſinging of Pſalms, and all pious Exerciſes. Some time after, he was ordain'd, and became very ſerviceable, and *Durſley* ſought him to be their Miniſter, all with one Conſent voting for him: Whereupon he fix'd with them: And tho' he was afterwards tempted to *Wells* with double the Stipend, he would not accept it. He took a great deal of Pains among the People of *Durſley*. Firſt he ſhew'd them the Privileges of Goſpel Times, and then of Goſpel Things, and the abſolute Neceſſity of CHRIST, and then open'd the

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Nature of the Two Covenants, &c. And after ſome time, he vigorouſly ſet about the Reformation of many Diſorders in Diſcipline and Manners among the People, endeavouring to ſet up the Presbyterian Government; aiming at which, he met with many Diſcouragements. Some withdrew from his Miniſtry, others withheld their Part of his Stipend ſolemnly promis'd him, and others refus'd to pray and ſing, and receive the Sacrament, under pretence of a mix'd Multitude. Theſe Troubles, and the Diſorders which they brought upon him, who was ſenſibly diſturb'd at the ſad Interruption of his Work, ſo diſcompos'd him that he fell into Fits, and was taken with a Feaver: And the Grief of his Mind had ſuch an Influence on his Body, that 'tis thought he receiv'd his mortal Stroke, by the Diſturbances among his People, and their Carriage towards him. He hereupon determin'd to leave them; and once there came about Ten Men, with a deſign to carry him to ſome other Place, where he might have better Proſpects; and he was inclin'd to go with them: But the very Men that oppos'd and ſlighted him before, when they found he was going, came and begg'd his Pardon, and promis'd a better Carriage for the future, and ſo he ſtay'd. Some time after, there were about Seven Men that reſolv'd to ruin him, ſome by ſwearing againſt him, and ſome in other Ways: But it pleas'd GOD that ſeveral of them dy'd, and his principal Enemy fell deſperately ill, and upon his Death-bed ſent for him to pray with him, and deſir'd him to preach his Funeral Sermon, and confeſs'd, that he and his Companions had reſolv'd to ruin him; but he now ſaw he muſt die, and he warn'd all his Aſſociates to deſiſt from their Deſign, as they would not provoke GOD to viſit them with his Judgments: And ſo at laſt he was deliver'd from their Malice: And he had the Comfort to ſee his People become very teachable, and conformable to the Rules of the Goſpel. His Labours among them were very great. Beſides the toil of a School, he preach'd twice every Lord's-Day, Expounding in the Morning, and Catechiſing in the Afternoon, before Sermon. Every *Tueſday* he Expounded for an Hour or two; and carry'd on a Lecture every *Thurſday*, uſually without any Aſſiſtance from other Miniſters. On Lord's-day Evenings he repeated with his Scholars, and many of his Auditors

at

at his own Houſe. And at Funerals, he either preach'd or expounded; and was always very plain and warm in maintaining the Foundations of Religion. Twice a Year he kept a publick Faſt, beſides many in private. Every *Monday* after Dinner he us'd to viſit Ten Families, to inſtruct the Ignorant, reprove the Scandalous, comfort the Dejected, *&c.* He was very diligent in inſtilling the Principles of Religion into the younger Sort, and collected Money for teaching poor Children to read. He himſelf alſo was very liberal in Works of Mercy. He was a very ſtrict Obſerver of the Sabbath; and us'd on that Day to riſe very early. He was a Man of a very large Soul, and publick Spirit; one of unſhaken Conſtancy and Reſolution, and ſincere plain-heartedneſs. He took great Pains to oppoſe the Sectaries, and diſputed with them openly as an Occaſion offer'd, all round the Country, and ſilenc'd them. He proteſted and preach'd againſt taking the *Ingagement*. *Oliver* upon ſome Occaſion, appointing a Day of publick Thankſgiving, he thinking there was more need of Faſting, appointed a ſolemn publick Faſt, and kept it with his People. When he declar'd his Reſolution to admit none to the Sacrament of the Lord's-Supper, but what together with a viſible Probity of Converſation, had alſo a competent Knowledge, a certain Perſon ſaid, he would not ſubmit to Examination, and yet he would come; and if Mr. *Woodward* would not give him the Sacrament, he would take it. In purſuance of his Reſolution, he was coming to Church on the Sacrament-day, but he had ſcarce ſet one Foot over the Threſhold, before he fell down dead; at which, many were much Affected. At length, being over-born with Labour, and his Infirmities growing upon him, by reaſon of a waſting Conſumption, he got Mr. *Stubbes* to officiate among his People, and himſelf expir'd, before the *Act of Uniformity* ejected him. But in his laſt Sickneſs, he ſent word to Mr. *Forbes* of *Glouceſter* (from whom I had it,) that, *with Submiſſion to the Will of* GOD, *he did deſire to live a little longer, that he might bear a Teſtimony againſt* Epiſcopacy, *and the New Conformity*.

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Some in the Country having a deſign to publiſh his Life, Dr. *Woodward* his Son, (a worthy Conformiſt, who lately dy'd at *Maidſtone* in *Kent*, to the great re-

Vol. II. gret of all good People) ſent them this Account of his Father, in a Letter.

" I am aſſur'd that very few, (at leaſt in theſe degene-
" rate Days) are bleſs'd with ſuch Eminency of Grace
" as he was; which ſeem'd always to be in the height
" of pious Zeal, without any conſiderable Abatements
" at any Time. In truth, ſuch a pitch of Ardor ſeem'd
" to many to be above the common State of Humani-
" ty itſelf, and to have a tendency to decay the Health
" and courſe of Nature. But the Power of GOD bore
" him up for many Years, till at laſt indeed the raiſed
" Soul grew too big for the Body, and by degrees rent
" it into pieces, to make way for a happy Diſſolution.

" About the Twenty third Year of his Age, he was
" ſo ſmitten in his Breaſt with a Senſe of the evil of
" Sin, (through what particular Means I do not per-
" fectly remember) that he has profeſs'd he thought
" himſelf the vileſt Creature breathing. He fancy'd
" the very Dogs in the Street were by their Maker ſet
" againſt him; and when they bark'd, probably on va-
" rious Inſtigations, he thought every yelp was a Mark
" of his Odiouſneſs, and Monſtrouſneſs as a Sinner.
" So that he was conſtrain'd to forbear Company for a
" while, and to retire from the Publick, to ſet himſelf
" to the moſt important and abſolutely neceſſary Work
" of Life; *viz.* to ſpread the Wounds and Ulcers of
" his Soul, before the PHYSICIAN of Souls; and to
" ſeek the healing Balm of his REDEEMER's Blood;
" to which he apply'd himſelf (through the Grace of
" God) with ſuch Earneſtneſs, and to ſo good Effect,
" that all his after Life ſhew'd, that he was in earneſt
" in the Things of Salvation: There appearing little
" Concern in him for any thing, but the Glory of
" GOD, and the inſuring eternal Life.

" Yet he did not preſently ſtep forth into the Mi-
" niſtry. He rather dreaded that awful and tremen-
" dous Charge, in which above all the Employments
" beneath the Skies, Men ought to appear with the
" higheſt Advancements of Holineſs, Prudence, and
" Diligence. He rather retir'd from ſuch a Work,
" which needs the Zeal, Purity, and Wiſdom of an
" Angel, if Men could attain it. And like *Nazian-*
" *zen*, *Chryſoſtom*, and moſt of the primitive Divines,
" he was by much Intreaty drawn to ſo ſolemn an

" Office;

" Office; after that he had ſpent a conſiderable Time Vol. II.
" in the Univerſity of *Oxford*, paſſing thro' the De-
" grees of B. and M. A, having with great Applauſe
" performed the learned Exerciſes requiſite to both.

" But when his 30th Year was come, God was
" pleas'd to ſend an inward Warmth into his Soul,
" which was more compulſive than all outward Per-
" ſwaſion: For he ſeem'd to have ſuch a Zeal for
" God, and the Souls of Men, as burnt like Fire,
" and (like that of the Prophet *Jeremiah*, 20. 9.) was
" no way to be made eaſie and tolerable, but by
" giving it outward Vent; which the Subject he firſt
" preach'd upon did very plainly ſhew. For his firſt
" Sermon was deliver'd in the Church of his Native
" Village, and in thoſe Words of St. *Peter* and *John*,
" *Acts* 4. 20: *For we cannot but ſpeak the Things which*
" *we have ſeen and heard.* And I have heard many
" that were then his Hearers ſay, that they all won-
" dred at the gracious Things which proceeded out
" of his Mouth.

" He had indeed ſuch a Readineſs, or rather Exu-
" berance in delivering the Will of God, upon any
" Subject before him, that tho' he always wrote his
" Sermons at large, yet he has often confeſs'd, that
" he has been carried into a Field of Doctrine, which
" he never had committed to Writing; not in a roving,
" and injudicious Diſcourſe, but in ſuch melting and
" cloſe Argument, as ſeldom fail'd to reach the Mark
" he principally aim'd at, *viz.* the ſoftning and redu-
" cing obſtinate Hearts.

" I have been told, and am inclin'd to believe, that
" he would not adventure on the ſacred Miniſtry be-
" fore his 30th Year, becauſe he could not think the
" Function of an Evangelical Miniſter fit to be taken
" in hand, with leſs Preparation and Precaution than
" the Legal Prieſthood. And in truth, the Raſhneſs
" of any ones Entrance on that ſublime Work, is a
" moſt demonſtrative Evidence, that the Duty and
" Dignity of that holy Function is either not well
" underſtood, or not duly conſider'd. That Mouth
" ought to be well purified by the Coals of the Al-
" tar, which is to be the Mouth of God to the Peo-
" ple, and the Mouth of the People to God. And
" that Breaſt ought to be purified Seven times,

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" which is to bear the Names of the People in the " Preſence of God; to be their Interceſſor, and turn " away the Wrath of God from them, thro' the Lord " Jeſus Chriſt, the chief Shepherd. 'Till this Step be " made good in any Church, there will be infinite " Diſorders, and no effectual Reformation.

" But the Courſe of my good Father's Labours in " the Miniſtry, was ſuitable to this careful Entrance " upon it. He was earneſt even as St. *Paul* (beyond " Strength) and never would preach a Sermon to o- " thers, but what had firſt warm'd his own Breaſt: For " which Cauſe he ſometimes either raz'd out a Part of a " Sermon, or wholly threw it by. He was moſt affe- " ctionate and devout in Prayer, earneſt in Preaching, " bold in reproving, kind in admoniſhing, ready to " adviſe, and ſuccour, and comfort the feeble, and diſ- " conſolate: And, in a Word, he ſpent, and was ſpent " in his Miniſterial Labours.

" He made frequent Viſits to all under his Care at " their own Dwellings. He would pry into moſt of " their Failures and Neglects, and would compaſſio- " nate all their Wants of Soul, Body, and Eſtate. I " know not by what peculiar Impulſe it was, that he " particularly fix'd his Deſires of exerciſing his Mini- " niſtry in *Durſley*; a Place at that Time very diſſo- " lute; inſomuch that it had the Nick-Name of " *Drunken Durſley*: But if he found it ſo, it was very " much alter'd by his Labours of many Years there. " And it became one of the moſt wealthy and beſt " trading Towns in the Neighbourhood. Some of " them having told me, that they clear'd a thouſand " Pounds a Year by the Trade of Cloathing, in the " Time of his Reſidence there. His Preſence in the " Streets, made the Youth grave, and the Aged cir- " cumſpect. It made the Sober to rejoyce, and the " Guilty to hide themſelves in Corners. He ſeldom " went to Church, but with a Multitude with him. " For his Houſe being diſtant from the Church " the Length of a long Street, every one got their " Families ready as he came by, and ſtood in their " Doors, and ſo fell in with thoſe that follow'd; ſo " that he went with the Multitude to the Houſe of " God. And every one's Zeal ſeem'd inflam'd, by " the Flame he beheld in his Neighbour: So that I

have

" have heard, that there was the moſt compos'd and Vol. II.
" affected Congregation, that could any where be
" ſeen.

" I cannot any more than hint his more than Brotherly Love to the Reverend Mr. *Henry Stubbes*, whoſe " Embraces were always like thoſe of *Jonathan* and " *David*: Nor his Correſpondence by Letters with " Mr. *Haviland* and other *London* Miniſters of great " Eminence; of which I may probably collect ſome, " *&c.*

" I muſt indeed lament the Fewneſs of thoſe Years " of mine which paſs'd under his excellent Conduct. " O! what a Bleſſing had ſuch a Guide been to my " Youth when it came to any Dawnings of Underſtanding. But the good God who took him, has not " left me nor my Relations comfortleſs. We now " enjoy the Bleſſings of ſo happy a Deſcent, and of " ſo many earneſt Prayers laid up in Store for us. The " Lord grant that we may not act unworthy of ſo good " a Relation, but ſo tread in his Steps, that we may " at laſt be Partakers with him in Glory.

" His Sorrow for the Death of King *Charles* I; his " lamenting for Want of a good Foundation in the " *Inter-regnum*; and his Joy at the Return of King " *Charles* II; ought to be inſerted: And alſo the Raptures of his Death.

" Thus *Sir*, I have complied with your Deſire, not " to give Materials for a Book, ſo much as to give " ſome Hints to a Friend.

" He gave me my " Name in Deſire of " Reformation: And " nam'd my younger " Brother *Jeremiah*, " when he ſaw the little Hopes of it.

SIR,

Yours, &c.

Joſiah Woodward.

I ſhould not have taken the Freedom to have printed this Letter, (the Original whereof was kindly ſent me by a Friend) had the good Doctor been living, without his Allowance: But his Deceaſe I think leaves me

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at Liberty to take this Method for the perpetuating his worthy Father's Memory, for whom he himſelf had ſuch a Veneration; and who was ſo uſeful a Perſon while he continu'd in this lower World.

WINCHCOMBE: Mr. *Camſhaw Helms*. After his Ejectment he came to *London*, and was Paſtor to Mr. *Feak*'s People. He died in the City many Years ago.

Willerſley: Mr. *Richard Flavel*; Father of Mr. *Flavel* of *Dartmouth* *. He was impriſon'd in *London*, in 1665, while the Plague was in the City; and dy'd of the Plague in *Newgate*. Of 38 Perſons who were alſo taken and committed with him, 9 dy'd of the ſame Diſtemper, in *Newgate*, and 9 or 10 more after their Diſcharge. In that Year while the King and Parliament were at *Oxford*, many of the old Officers were clapt up, and ſundry Nonconformiſts with them, (of which old Mr. *Flavel* was one) upon pretended Suſpicion of a Plot. It was ſuggeſted to the Court, that while the City was forſaken by reaſon of the Sickneſs, and the Parliament on that Account ſitting elſewhere, the Malecontents might take that as an Opportunity to give ſome Diſturbance to the Government: And that therefore it was adviſeable to prevent them, and be beforehand with them. But neither in Mr. *Flavel*'s Caſe, nor the Caſe of others who ſuffer'd at that Time, and on that Occaſion, was there any thing like a Proof of real Guilt. He was a very good Man, and an affectionate Preacher.

* *See concerning him, the Life of Mr.* John Flavel *of* Dartmouth *prefix'd to his Works. p.* 1.

WOTTON under EDGE: Mr. *Bodin*. After his Ejectment he for ſometime preach'd privately at the *Bath*.

Oddington: Mr. *William Tray*. He continu'd to preach privately after he was ejected.

Stow in the Would: Mr. *William Beal*. He dy'd in *London* many Years ſince.

TEWKESBURY: Mr. *John Welles*.

Weſton

Weſton: Mr. *Richard Cooper.*

Slaughter: Mr. *John Keck.* He had afterwards a Place in the Cuſtom-Houſe in *London.*

Norgrave: Mr. *William Daviſon.* A warm and uſeful Preacher. He liv'd in *Tewksbury* after he was ejected; and had his Goods plunder'd, and his Houſe was his Priſon; he not daring to ſtir abroad, becauſe of the Writ *de excommunicato capiendo.* He was afterwards Paſtor of a Congregation in *Cambden* in this County. He dy'd on *Chriſtmas* Day, 1711, and has a Son Paſtor to a Congregation in *Wincheſter.*

Compton: Mr. *Becket.* He was originally a Tradeſman, and no Scholar: But it was not upon that Account that he was ejected: However he was a good Man, and uſeful to many of the meaner Sort.

Lemington: Mr. *Edward Finch.*

Yeonworth: Mr. *Fiſher.*

Haſelton: Mr. *John Dunce.* He continu'd to preach privately, ſome Years after he was blind. He dy'd Chaplain to Madam *Beck*, of *Batcot* near *Farrington.* Eſquire *Dunch* of *Piſie* allow'd him 20 Nobles a Year during his Life. He was an holy Man, and an affectionate Preacher.

Summerfield Aſhton: Mr. *Wood.*

CIRENCESTER: Mr. *Alexander Gregory.* He was one of the Country Triers. When the King's Army beſieg'd this Town, a Cannon Bullet fell upon the Houſe where he liv'd, and tore a great Part of it to Pieces, while he was at Prayer, and wonderfully preſerv'd. When the Town could hold out no longer, he with one Man in Company try'd to make an Eſcape. One of the King's Soldiers purſued them, and quickly kill'd his Companion: But tho' he ran at Him ſeveral Times, he avoided him, and receiv'd no harm.

Duns-

Dunsburn: Mr. *Edward Fletcher*. After his Ejectment he went to *New-England*, and dy'd there.

Brimsfield: Mr. *Thomas Jennings*. He was a moderate *Anabaptiſt*.

Beckford: Mr. *Richard Eeds*. After his Ejectment he liv'd and dy'd at *Cleve*; and publiſh'd a Diſcourſe on *Heb.* 2. 3. *The great Salvation*; to which Mr. *Baxter* wrote a Preface. He was much over-power'd with Melancholy before he dy'd. He was an affectionate uſeful Preacher; and one of the *Worceſterſhire* Aſſociation.

Hempſted: Mr. *Jonathan Smith* junior. He continu'd to preach privately after his being ejected. He taught School at *Roſs* in *Herefordſhire*.

Slimbridge: Mr. *Peter Guilliam*. He dy'd quickly after the Reſtoration.

WITCOMB: Mr. *Gretorix*.

Longhope: Mr. *Thomas Smith*. He liv'd afterwards at *Briſtol*, without *Laford*'s Gate, and continu'd Preaching in ſeveral Places of the County, to near 90. He dy'd in *Briſtol*, very poor, about 1705.

Dithurſt: Mr. *Francis Harris*.

Leonard Stanly: Mr. *William Hodges*. I mention'd him in my former Edition as one that conform'd afterwards: But I ſince underſtand that he liv'd and dy'd a Nonconformiſt, at *Wootton* under *Edge*. He was a learned, able Preacher, and a great Enemy to the Sectaries.

Weſterleigh: Mr. *Fowler*; Father to Bp. *Fowler* of *Glouceſter*. He had alſo another Son, who liv'd and dy'd a Nonconformiſt Miniſter. He was a great Man in Miniſterial Abilities and Labours.

Elberton: Mr. *Hilton*.

Thornbury:

Thornbury: Mr. *Haine*; Brother to Major General *Haine*.

Pucklechurch: Mr. *J. Fox*. He wrote two ſmall practical Treatiſes: *Of the redeeming the Time*, on *Eph.* 5. 16. *Deut.* 32. 29: And *the Door of Heaven open'd and ſhut*; upon *Mat.* 25. 10. They ſhew that he neither wanted Judgment nor Affection. He did a great deal of good in that Country. He was Paſtor of a Congregation at *Nailſworth*.

Rudford: Mr. *Tho. Seyer*. Sometime after his Ejectment he went to *London*, and exercis'd his Miniſtry privately. Preaching one Day for Mr. *Doolittel*, the Soldiers came in and diſturbed the Meeting. He open'd his Breaſt, and bid them ſhoot if they would: For he was ready to die for his Maſter.

Olveſton: Mr. *Henry Hean*.

Charlton Kings: Mr. *Thomas Harriſon*.

Cheltonham: Mr. *John Cooper*.

Naunton: Mr. *Hoods*.

Clapton: Mr. *Thomas Paxford*.

Broad-Biſſington: Mr *Drye*.

Weſtcot: Mr. *Edward Rogers*. He was alſo ejected at *Medly* in *Herefordſhire*. I ſuppoſe one of the two was a ſequeſtred Living; but cannot ſay which of them. He liv'd afterwards at *Chelmsford* in *Eſſex*, Paſtor of a Congregation there; and there he dy'd not long ſince.

Lower Stowel: Mr. *Thomas Jordan*.

Minſterden: Mr. *William Murrel*. He dy'd ſoon after the Reſtauration.

Saperton: Mr. *Appleby*.

Stowd:

Stowd: Mr. *Butt*.

Kemply: Mr. *Paul Frewen*. An Anabaptiſt.

Choſedown: Mr. *Thomas Merret*.

Felton: Mr. *William Blackway*. His Living was near *Briſtol*. After his Ejectment he liv'd in that City, and was ſo reduc'd, that he was forc'd for a Time to get his Living by ſtitching of Bodice.

Mr. *Joſhua Head* was ſilenc'd alſo in this County, tho' I cannot ſay where ejected. He afterwards preach'd to a People at *Burton* on the Water; and is yet living; an *Anabaptiſt*; but a worthy Man.

Mr. *Mew* of *Eſington* preach'd his Farewel Sermon, as did the reſt of the ejected Miniſters: But the Lord's-Day following, he read, *I A. B. do declare my unfeigned Aſſent and Conſent*, &c. without ſaying, I *William Mew*. A Miniſter (from whom I had the Paſſage) diſcourſing afterwards with him, told him that he muſt alſo go to the Biſhop, and ſubſcribe as well as read: He reply'd, that by his Subſcription he only declar'd that he did read *I A. B.* This looſe Diſtinction brought in him, who had been one of the *Aſſembly* at *Weſtminſter*; and Mr. *Briton* of *Beeſly*: And ſeveral others of this County follow'd upon like Grounds.

N. B. Of thoſe before mention'd as ejected in this County for Nonconformity, I here omit Mr. *William Smith* of *Longborough*, becauſe he was in 62 ejected at *Swinford*, in the County of *Oxon*, where I take Notice of him: Mr. *Arthur Bramlie* of *Marſhfield*; becauſe I am inform'd he dy'd before the King came in: Mr. *Collier* of *Whitmiſter*, becauſe he did not come thither till after 62, being then ejected in *Herefordſhire*, where Notice is taken of him accordingly: Mr. *Samuel Winney*, of *Leonard Stanley*, who is taken Notice of in *Somerſetſhire*, where he was ejected in 62: And Mr. *Stephenſon* of *Tormarton* (which Place he left voluntarily before the King came in) who is alſo here mention'd in the ſame County of *Somerſet*, where he properly was ejected.

The Perſons whom I before mention'd as conforming in this County, after they had at firſt refus'd (bating

ting Mr. *Hodges*, my Miſtake as to whom has been own'd before) were Mr. *Aylway* of *Upper-Grayling*; Mr. *Fido* of *Cold-Aſton*; Mr. *Hall* of *Beverſton*; Mr. *Nathanael Hall* of *Avening*; Mr *Shene* or *Sheve* of *Old-Sodbury*; Mr. *Charles Sumner* of *Alveſton*; and Mr. *Hern* of *Hampton*. But I am now inform'd as to this laſt Perſon, that he was not outed by the *Bartholomew*-Act: Being poſſeſs'd of the Living of *Hampton*, upon a Sequeſtration, Dr. *Warmſtraw* demanding the Place as his, Mr. *Hern* was fore'd to relinquiſh it to him, and went to *Kederminſter*; without ever being a Non-conformiſt. Vol. II.

I now alſo add to thoſe who conform'd here afterwards, Mr. *Barnſdale* of *Frampton*; and Mr. *John Lee* of *Barnſley*.

In the County *of* SOUTHAMPTON.

Bramſhot: Mr. *John Corbet*. A great Man every way. Born and brought up in the City of *Glouceſter*, and Student in *Magdalen-Hall*, *Oxon*. He firſt began his Miniſtry in his native City of *Glouceſter*, and there he liv'd for ſome Years, under Dr. *Godfrey Goodman*, a *Popiſh* Biſhop of the *Proteſtant* Church *. Here he continu'd in the Time of the Civil-Wars, of which he was an Obſervant, but Mournful Spectator. His Account of the Siege of *Glouceſter*, is reckon'd to give as good an Inſight into the Riſe and Springs of the War, as any thing extant in a narrow Compaſs. He afterwards remov'd to *Chicheſter*, and thence to *Bramſhot*, a Living of better than 200 *l.* a Year, where he was Ejected in 62. He afterwards liv'd privately in and about *London*, till King *Charles*'s Indulgence in 71, at which Time a part of his old Flock invited him to *Chicheſter*, where he continu'd his Labours with great Aſſiduity and Succeſs. At the Time of his being there, Biſhop *Gunning* out of his abundant Zeal, made a publick Challenge, to the *Presbyterians* and *Independents*, the *Anabaptiſts* and the *Quakers*, and appointed Three Days

* *If this be a Scandal, 'tis Matter of Truth; for the Biſhop himſelf own'd it in his laſt Teſtament in Print.* Wood *in his Account of him gives his very words; and yet ſuch is the Temper of the Man, as to give a more favourable Character of this Biſhop* Goodman, *than of two ſuch Perſons as Biſhop* Wilkins, *and Archbiſhop* Tillotſon.

for

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for the Diſputation: The firſt Day for the Two former, and the other Two Days for the Two latter. On the firſt of the appointed Days, a conſiderable Congregation being preſent in the Church, and Mr. *Corbet* and others ready to make Defence, the Biſhop came and took the Pulpit, having an heap of Books about him, and from his Fort fir'd very fiercely, his whole Harrangue being full of ſharp Invectives. *Schiſm* and *Rebellion* were the *Ball* he ſhot, and that poiſon'd with the ſtrongeſt Venom; forgetting that *a Biſhop ſhould be no Brawler*. Mr. *Corbet* who was known to have a great Command of himſelf, earneſtly, but modeſtly offer'd to interpoſe by Way of Defence, but the Biſhop would hear little, and told him he ſhould anſwer by Writing, and take another Time and Place. Mr. *Corbet* deſir'd, as that which was moſt reaſonable, that their Defence ſhould be in the ſame Time, Place and Publickneſs with the Biſhop's Crimination. When the Biſhop would hear nothing, Mr. *Corbet* turning to the Mayor, and his Brethren preſent, deſir'd that they would be pleas'd to aſſign ſome convenient Time and Place, for the hearing of his Vindication: But they declin'd it. When the *Anabaptiſts* Day came, the Biſhop and they agreed ſo well about Free-Will, *&c.* that he treated them with greater Civility; as if he could in ſome meaſure forgive them wherein they differ'd, for the ſake of thoſe darling Points in which they agreed. Or it may be the Biſhop was the cooler now, for the Heat he had let out the Day before. The *Quakers* Day being the laſt of the Three, they had Time to ſummon in their Friends from all Quarters, and ſeveral came from *Hampſhire* and *Surrey*, as well as the remote Parts of *Suſſex*. When the Biſhop fell to Railing, they paid him in his own Coin, nay, and with Intereſt too. And when the Biſhop in ſome Surprize, left the Pulpit and Church, ſome of them follow'd him Home, and one as he paſs'd along, pluck'd him by the Sleeve, ſaying, the Hireling flyeth, the Hireling flyeth. After this, Mr. *Corbet* drew up his Defence in Writing, and taking with him ſome ſubſtantial Citizens, went to the Biſhop's Palace to make a Tender of it to the Biſhop, who refus'd, to receive it. Mr. *Corbet* pray'd him to read it; which when he refus'd, he began to read it himſelf, but neither would that be born. The Biſhop

ſhop urg'd him to write now, offering him Pen, Ink and Paper. Mr. *Corbet* reply'd, That that was needleſs, for he had written already at his own Home, where he could be more compos'd, that which he now tendered. The Biſhop perſiſting in the Refuſal, Mr. *Corbet* finally told him, ſince nothing elſe would do, he muſt take ſome other Method for his Vindication; intimating he would uſe the Preſs. When Mr. *C.* return'd, the Biſhop follow'd him to his Palace-Gate with bitter railing, forgetting again that *a Biſhop ſhould not be ſoon angry.* Mr. *Corbet* under all expreſs'd the greateſt Temper, and Meekneſs, returning good Wiſhes, and Words for very ill.

God many Years afflicted him with the Stone, which at laſt was his Death: And while the Pain was tolerable to Nature he endur'd it, and ceas'd not Preaching, till within a Fortnight of his being brought up to *London* to have been cut. But before that could be done, he left this for a better Life, *Dec.* 26. 1680. His Funeral Sermon was Preach'd by Mr. *Baxter*, who gives him this Character. *He was a Man of great Clearneſs and Soundneſs in Religion, and blameleſs in his Converſation. He was of ſo great Moderation and Love of Peace, that he hated all that was againſt it, and would have done any thing for Concord in the Church, except ſinning againſt God, and hazarding Salvation. He was for Catholick Union, and Communion of Saints, and for going no further from any Churches or Chriſtians than they force us, or than they go from Chriſt. He was for loving and doing good to all, and living peaceably with all, as far as was in his Power. Something in* Epiſcopacy, Preſbytery, *and* Independency *he liked, and ſome Things he diſlik'd in all. He was true to his Conſcience, and valu'd not the Intereſt of a Party or Faction. If all the* Nonconformiſts *in* England *had refus'd, he would have conform'd alone, if the Terms had been reduc'd to what he thought lawful. He manag'd his Miniſtry with Faithfulneſs and Prudence. He had no Worldly Deſigns to carry on, but was eminent in Self-Denial. He was not apt to ſpeak againſt thoſe by whom he ſuffer'd; nor was he ever pleas'd with ripping up their Faults. He was very careful to preſerve the Reputation of his Brethren, and rejoyc'd in the Succeſs of their Labours as well as of his own: And a moſt careful Avoider of all Diviſions, Contentions,*

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tions, or Offences. He was very free in acknowledging by whom he profited; and preferring others before himſelf. He was much in the Study of his own Heart; as is evident from the little Thing of his, that is Publiſh'd, call'd Notes for himſelf, *&c. He had good Aſſurance of his own Sincerity; and yet was not altogether without his Mixture of Fears. He had the Comfort of ſenſible Growth in Grace. He eaſily perceiv'd a notable Increaſe of his Faith, and Holineſs, and Heavenlineſs, and Humility, and Contempt of the World, eſpecially in his latter Years, and under his Affliction, as the Fruit of God's correcting Rod: And dy'd at laſt in great Serenity and Peace* *. There's no occaſion for Wonder, that ſuch a Man ſhould fall under the Cenſure of Mr. *Wood*. His Commendation had really been a Diſgrace to him.

* *His publiſh'd Writings are,* An Hiſtorical Relation of the Military Government of *Glouceſter*, from the beginning of the Civil War between King and Parliament, to the removal of Col. *Maſſie* from that Government, to the Command of the *Weſtern* Forces, 4to. 1645; *which Mr.* Baxter *much commends in his Preface to his* Confeſſion of Faith.

A Vindication of the Magiſtrates of the City of *Glouceſter*, from the Calumnies of *Robert Bacon*; *printed in his Relation of his Uſage there. To which is added,* The Diſcuſſion of Ten Queſtions, tending to the Diſcovery of cloſe *Antinomianiſm*; 4to. 1647. The Intereſt of *England* in the Matter of Religion: *In Two Parts*, 1661, 8vo. *An admirable Book, where any Man may clearly ſee the Spirit and Temper, Aim and Deſign of thoſe call'd* Presbyterians, *at and after King* Charles's *Reſtauration; and the Pleas they made uſe of, to induce to that Lenity, which would have made this Nation happy, and prevented thoſe Calamities we have ſince been under, many ſad Effects whereof, yet remain among us.* The Kingdom of God among Men, *a Tract of the ſound State of Religion: To which is added,* A Diſcuſſion of the Point of Church-Unity and *Schiſm*, 8vo. 1679. A Diſcourſe of the Religion of *England*; *aſſerting, that the reform'd Chriſtianity ſettled in its due Latitude, is the Stability and Advancement of this Kingdom: In Two Parts*, 4to. *His* Self-Imployment in Secret, *containing,* Memorials *for his own Practice, his Evidences upon* Self-Examination, *and his Thoughts in his laſt painful Affliction, in* 12vs. 1681. *And his Remains; containing, a Diſcourſe of the Church, of the Miniſtry, of Certainty and Infallibility: And the true State of ancient Epiſcopacy*: A Conſideration of the preſent State of Conformity in the Church of *England*: A Diſcourſe of Divine Worſhip: An Expoſition of *Jonah* 2. *the four firſt Verſes*: An Expoſition of *John* 16. 33. An Enquiry into the *Oxford Oath*; A Plea for Communion with the Church of *England*, &c. *With a modeſt Defence of his Miniſterial Nonconformity, and the Exerciſe of his Miniſtry, in Anſwer to the Biſhop of* Chicheſter's *Charge againſt him.* An Explication of the

Decrees

Decrees and Operations of God, *&c. And*, An Account of the Principles and Practices of the *Nonconformiſts*; *ſhewing that their Religion is no other than what is profeſs'd in the Church of* England.

He had alſo a conſiderable Hand in compiling Mr. Ruſhworth's *firſt Volume of* Hiſtorical Collections, *which is reckon'd a Maſter-piece of the Kind, by competent Judges of ſuch Writings.*

Crundall: Mr. *Humphrey Weaver.* A good Scholar, who had a good Eſtate, and a generous Temper, and was a very Publick Spirited Man. A great and conſtant Preacher, and zealous Nonconformiſt; his Zeal eating him up in the Cauſe of Chriſt: His Living was very valuable.

Rockborne: Mr. *Haddeſley*, M. A. His Parſonage was worth 200 *l. per Annum.* He was born at *Ward* in *Hertfordſhire*, in 1624; and bred in *Corpus-Chriſti*, *vulgò Bennet-College* in *Cambridge.* He was, at his firſt ſetting out in the World, Miniſter of *Pool* in *Dorſetſhire*, but was committed to Priſon by Coll. *Read* the Governor of that Town, for refuſing to obſerve a Thankſgiving-Day appointed by *Cromwell.* After he had been ſome time confin'd, there came down an Order of Council, requiring him to leave the Town. Hereupon he went to Sir *Thomas Trenchard's*, and liv'd in his Family till *Rockburn* Parſonage was given him by Sir *William Dorrington*: And here he was Ejected by the *Act of Uniformity*, but continu'd for ſome Time to live in the Pariſh. At the coming out of King *Charles's* Indulgence, he was choſen by the Diſſenters at *Salisbury* to be one of their Miniſters; and there he continu'd all the remaining part of his Life. Soon after the Declaration was call'd in, he was ſeiz'd in his own Houſe, and committed by the Mayor and Recorder of the City to the common Priſon; but one of his Friends very confidently aſſerting in all Company, that Mr. *Haddeſley's* Impriſonment was illegal, one that had a principal Hand in it, was thereby mov'd to conſult with ſome, who underſtood Law better than himſelf, by whom he was told, That he could not anſwer for what he had done. Whereupon he ſends privately to the Keeper of the Priſon, and orders him to let Mr. *Haddeſley* out; which was done very ſilently for the ſake of thoſe who committed him, and was a very ſeaſonable Deliverance

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for himſelf alſo; his Health being ſo much impair'd by his Confinement, that its likely, had he continu'd there much longer it had ended his Days. Being ſet at Liberty, he preach'd to his People as he had Opportunity for ſeveral Years: But in the latter end of King *Charles*'s Reign, he very narrowly eſcap'd as he was preaching on a Lord's-Day, the being taken again: But he was privately convey'd away, juſt before they that came to apprehend him had forc'd their way into the Meeting-place, by breaking open the Doors. Being diſappointed, they vented their Rage on the Pulpit and Seats, which they pull'd to pieces, miſerably defacing the Place. After this he was forc'd to conceal himſelf, and was ſo narrowly watch'd, that he was forc'd to abſent himſelf from his own Houſe for ſeveral Months. But upon the Liberty in 1687, he return'd to his People and Work, and uſually preach'd twice every Lord's-Day, and ſometimes a Sermon on the Week-day alſo, till about Eight Months before his Death, when the Congregation call'd another to be Co-paſtor with him, after which he always preach'd once a Day, till the Lord's-Day before his Death. For he preach'd, and that with a very remarkable, and more than ordinary Warmth and Livelineſs *June* the 4th, and dy'd the next Lord's-Day Morning, being *June* the 11th, 1699, in the 76th Year of his Age.

He was very much of Mr. *Baxter*'s Judgment in the Quinquarticular Points, and of a Catholick healing Spirit, with reference to our Church Controverſies. He was Pious, Prudent and Humble: Had an excellent Gift in Prayer, and was a very uſeful Preacher. But ſo exceſſively Modeſt, as to be under ſome Awe when his Brethren were preſent at any of his Performances; tho' they were very much his Inferiors.

Weald: Mr. *Martin Moreland*, M. A. Fellow of *Wadham College* in *Oxford*. Eminent in the Univerſity, and afterwards. In his younger Years he was *Terræ Filius* in the *Oxford Act*, as his Brother, who was afterwards Sir *Samuel Moreland* was *Prevaricator*, in the *Cambridge Commencement*. Both of them came off clear, and with Honour and Eſteem for their ingenious Performance, and their innocent and pleaſant Entertainment of the Univerſity and Strangers. He was a Man of clear with

Reaſon, and great Reading, an accurate and affectionate Preacher: Moderate in his Principles, charitable in his Temper, ſerious and remarkably Upright in his Life and Converſation. He ſpent the latter part of his Life at *Hackney*. Vol. II.

Baddeſley: Mr. *Lancaſter*. One of eminent Skill in the Oriental Languages.

Houghton: Mr. *Thomas Warren*. A noted Man: Whom Mr. *Eyre* of *Salisbury* oppos'd in the Point of Juſtification. Mr. *Warren* wrote upon the Subject; a Book, intituled, *Unbelievers no Subjects of Juſtification, nor of myſtical Union to Chriſt*, 4to. 1654.

Ewhurſt: Mr. *John Harmar* *, M. A; brought up in *Wincheſter*-School, and *Magdalen-College* in *Oxon.* He was *Greek*-Profeſſor at *Oxford*: And even Mr. *Wood* himſelf gives him this Character, *That he was a moſt excellent Philologiſt, and a tolerable* Latin *Poet, and was happy in rendring* Greek *into* Latin, *or* Latin *into* Engliſh, *or* Engliſh *into* Greek *or* Latin, *whether in Proſe or Verſe.* He was ejected after King *Charles*'s Return, and retir'd to *Steventon* in this County; where he dy'd, *Anno.* 1670.

* *He hath Printed*, Praxis Grammatices: Verum & genuinum Declinationum & Conjugationum uſum liquidò indicans, &c. 8*vo.* 1622. Janua Linguarum: Sive Methodus & ratio Compendiaria & facilis ad omnes Linguas ad Latinam verò maxime aperiens, 4*to* 1627. Eclogæ Sententiarum & Similitudinum, e *D Chryſoſtomo* decerptæ: Græc. & Lat. cum Annot. 8*vo* 1622. Protomartyr Britannus: Seu Elegia Sacra in Converſionem & Martyrium S. *Albani*, 4to 1630. Lexicon Etymologicon Græcum, junctim cum Scapula, 1637. *Fol.* Epiſtola ad *D. Lambertum Osbalſtonum*, Cui intexitur Apologia pro honoratiſſ. illuſtriſſimoque viro ac Domino, *D. Johanne Williams* Archiep. Eborac. & *Angliæ* Primate, 8*vo* 1649. Oratio *Oxoniæ* habita, in Schola Publica Linguæ Græcæ aſſignatâ, 15. *Kal. Aug.* 1650. 8*vo.* Oratio, Sereniſſimi Protectoris Elogium Complectens, *Oxoniæ* habita 5o *Kal. Maii* 1654. 4to. Ad Protectorem Carmina de Pace, cum *Belgis* ſancitâ. Vindiciæ Academiæ *Oxonienſis*; Sive Oratio Apologetica qua Exercitiorum Academicorum in Trimeſtre vacat. a Crimine vindicatur, 8*vo.* 1662. *M. Tulli Ciceronis* Vita, ex optimis quibuſque Scriptoribus delibata, & in Compendium reducta, 8*vo.* 1662. Oratio Panegyrica in honor, *Car.* 2. &c. in Angliam, Plaudente Orbe *Britannico*, remigrant. Habita *Ox.* 27. *Maii.* 1660. *He alſo Tranſlated the* Aſſemblies ſhorter Catechiſm *into* Greek *and* Latin, *&c.*

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In the *Iſle of Wight*; *NEWPORT*: Mr. *Robert Tutchin*. He was ſo well belov'd by the Inhabitants of this Town, that when he was turn'd out, they allow'd him the ſame Stipend, as when he was their Miniſter: So that they paid Two Miniſters till the Day of his Death, and then interr'd him in their Church. He had three Sons; *John*, *Robert* and *Samuel*, that were all conſiderable Men; and all Silenc'd on the ſame Day with him.

Calboum: Mr. *Edward Buckler*. He was much a Gentleman, and a good Preacher and Writer.

Freſhwater: Mr. *James Creſwick*, B. D. Some time Fellow of St. *Johns-College* in *Cambridge*; born at *Sheffield* in *Yorkſhire*. One well skill'd in the learned Languages, and an accurate Preacher. He liv'd upon his own Eſtate at *Bear-Hall*, near *Pontefract* in *Yorkſhire*. He dy'd in *Jan*, 169½. Aged 73.

Week: Mr. *Thomas Newnham*.

Yaverland: Mr. *Martin Wells*.

Yarmouth: Mr. *John Martin*.

Weſt-Cowes: Mr. *Simon Pole*.

Guernſey: Mr. *Le Marſh*.

South-Tidworth: Mr. *Samuel Sprint*. His Living was worth at leaſt 120 *l. per An.* He was Son to the famous Author of *Caſſander Anglicanus*, and much of his Judgment, as to our Eccleſiaſtical Controverſies. He was born at *Thornbury* in *Glouceſterſhire*, about 1624; and bred in *Trinity-College* in *Cambridge*, where he had for his Chamber-fellow Dr. *Iſaac Barrow*. They ſtudy'd in Conſort, and went both together to Mr. *Abraham Wheelock*, to diſcourſe with him about the *Arabick* Language, which they were deſirous to learn: But upon hearing how great Difficulties they were to encounter, and how few Books were in that Language, and the little Advantage that could be got by it, they laid aſide their Deſign. Upon Mr. *Sprint*'s leaving the Univerſity, he

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was choſen Maſter of the Free-School at *Nwbury* in *Berks*, where he continu'd ſeveral Years, till he was call'd to *Tidworth*. He was an intimate Frind of Mr. *Woodbridge's*; and of the ſame pacifick, healing, Catholick Spirit. A compleat Scholar, a very uſeful Preacher, and one of ſtrict Piety. Of wonderful Modeſty and Humility, and therefore contented to live in an obſcure Corner, tho' he had large Offers elſewhere. His Converſation was equally Pleaſant and Profitable. His Preaching was very Inſtructive, but his Way of Delivery not ſo Popular as that of ſome others. His Carriage was ſuch, as recommended him to the good Eſteem of all the ſober Gentry in thoſe Parts. One of them (and he a Juſtice of Peace of Note) inviting him to his Houſe, and deſiring his Acquaintaince, told him, That he thought him a Man of the moſt univerſally good Character of any in the County; for he never heard any one ſpeak ill of him: But they who moſt freely loaded other Nonconformiſts with Reproaches, ſpoke very well of him. And yet he was not ſecure from the Ill-will of ſome of the neighbouring Clergy, who were ſo ſevere and violent in Proſecuting him, that he was to be Excommunicated, for not receiving the Sacrament in his Pariſh-Church at *Chriſtmas*, notwithſtanding, that his Wife lay upon her Death-bed at that very Time. To prevent it, he rode to *Farnham*, to Biſhop *Morley*, and told him his Caſe: And his Lordſhip was pleas'd to tell him, That his Chancellor ſhould not treat him ſo ſeverely as he imagin'd and expected: And accordingly the Proſecution was ſtopp'd. The Biſhop made him ſtay and dine with him, and diſcours'd with him about his Nonconformity. Mr. *Sprint* telling him, that the *declaring unfeigned Aſſent and Conſent* was what he could not be ſatisfy'd to yield to, the Biſhop told him, He muſt not Philoſophize upon the Words, *Aſſent* and *Conſent*; nor ſuppoſe, that the Parliament did by *Aſſent* mean an Act of the Underſtanding, and by *Conſent* an Act of the Will: For no more was intended, than that the Perſon ſo declaring, intended to read the Book: And therefore, if he would make the Declaration in the Words preſcrib'd in the Act, and then ſay, that thereby he meant no more than that he would read the *Common-Prayer*, he would admit him into a Living. Mr. *Sprint* thank'd his Lord-

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ſhip, but could not think that Expedient warantable. Afterwards Mr. *Sprint* mention'd the Croſs in Baptiſm, as what he could not comply with. To which the Biſhop reply'd, This was honeſt Mr. *Dod*'s Scruple: But gave no other Anſwer than this: *That the Croſs was only a viſible Profeſſion of our believing in a Crucify'd Saviour, in Conformity to the Practiſe of the Primitive Chriſtians, who croſs'd themſelves: By this Action as by Words, owning their being Chriſtians*: But it did not thence appear to Mr *Sprint*, that it might lawfully or ſafely be a *Term of Communion*. He was very Temperate and Abſtemious: Which being once taken notice of, at a Gentleman's Table, one then preſent, who had liv'd in Biſhop *Hinchman*'s Family when he was Biſhop of *London*, told him, That if he was a Conformiſt, he muſt expect no great Preferment: For he once heard Bp. *Hinchman* recommend a Perſon to Archbiſhop *Sheldon*, as one very fit for ſome Eccleſiaſtical Promotion; of whom the Archbiſhop ſaid, I believe your Lordſhip is miſtaken in the Man; I doubt he is too Puritanical: Whereto the Biſhop reply'd, I aſſure your Grace he is not; for he will drink a Glaſs of Wine freely.

He took great Notice, and frequently made mention, of the Care that Divine Providence took of him, and his numerous Family, he having Six Sons and and Two Daughters, when he was caſt out of his Living. And it was very remarkable, that when he put the Lives of Three of his Children into the little Eſtate that he took at *Clatford* near *Andover*, he was directed to pitch upon thoſe Two ſons, who only out-liv'd him, of all his Eight Children, to be of the Three that were put into the Leaſe. So that after he remov'd from *Tidworth*, which was about the Year 1665, he ſpent the remaining Part of his Life, which was about Thirty Years, in that obſcure Village; preaching as Opportunity offer'd, at *Andover*, (which was a Mile from the Place of his abode) and alſo at *Wincheſter*.

On his Death-bed he declar'd his full Satisfaction, in the Cauſe of Nonconformity. He had but a very inconſiderable Allowance from his People, whom he preach'd amongſt: But was us'd to ſay; If the Bottle and Satchel held but out to the Journey's End, it was ſufficient. He was exercis'd with a very lingring Sickneſs,

ness, which carry'd him off, and thro' the whole of it he discover'd great Longings to be at rest. Vol. II.

Having mention'd above, the Book call'd *Cassander Anglicanus*, of which this Mr. *Sprint*'s Father was the Author, I think it not improper to communicate to the World a Paper concerning it, which was written by this Son of his, with his own Hand; a Copy of which was sent me by the Grandson of the Author, with Assurance, that it was drawn up by his Father, this Mr. *Sprint* of *Tidworth*. The Paper was *verbatim* thus:

N. "This Book meddles not with *Subscription*, but "disclaims it, p. 237.

"2. In all the Arguments, it supposeth, that the Ceremonies impos'd are Inconveniences, and the "Churches Burthens.

"3. By the Quotations, p. 194, 196, and elsewhere, "it adviseth us to bear witness against them, and to "express our *Dissent* from them, and then Conform: "Which is not to *Assent*; and much less to *declare* our "*unfeigned Assent*, as well as *Consent* to them.

"4. Bishop *Laud* said, It had been no great Matter, "if this Book and the Author had been burnt toge-"ther.

"5. This Book is not fully comprehensive of the "Author's Judgment: For besides what is extant of "his in Print, (*viz.* his *Bellum Ceremoniale* printed by "another,) and what he hath left in Manuscript, this "Book, as he hath acknowledg'd to his Acquaintance, "hath suffer'd much by the Hands of the Bishop's "Chaplain, that was appointed the Reviser of Books "to be printed.

Benstead: Mr. *John Yates*.

Beadly: Mr. *Samuel Jefferson*.

Selborn: Mr. *John Farrol*, M. A, and Fellow of *Magdalen-College* in *Oxon*. He was an humble, peaceable, laborious Divine; prudent and inoffensive in his Conduct. Of an healthful Constitution, and even Temper: Not much resenting the Injuries of his Adversaries. He was of a meek Spirit, and yet not soon cast down or discourag'd under the Apprehension of

Vol. II. Troubles attending his Duty. He was of an active Diſpoſition; and being a noted Floriſt and Herbaliſt, made his Garden his Domeſtick Diverſion, when his labouring Mind call'd for a Relaxation from his Studies. Upon Mr. *L*'s being remov'd by the Sequeſtrators, he was ſent to and ſettled in his Place: But after the King's Reſtauration, he was adviſ'd to reſign his Living to the former Incumbent, which he accordingly did, and then retir'd to *Guilford* in *Surrey*, where he kept Boarders that went to the Free-School, which was ſome Advantage to him, as to Family Expences: But when the *Corporation-Oath* was impos'd, he not being ſatisfy'd to take it, remov'd to *Farnham*. On *June* 14. 1669, he was taken up near *Godalmin*, and ſent to the *Marſhalſea* in *Southwark*, for being found within Five Miles of the Corporations of *Guilford* and *Godalmin*, and alſo for preaching at *Godalmin*. He continu'd Six Months in Priſon, and has ſometimes ſaid, That that was one of the moſt comfortable Parts of his Life, thro' the Kindneſs of Friends whom GOD rais'd up to adminiſter Relief to him in his Troubles. His Enemies ſaid, That they would not ſend him to Priſon again, becauſe he liv'd better there than at Home. And perhaps this might be one Reaſon why the religious Meetings in his own Houſe were afterwards ſo much wink'd at. His Cuſtom was to go to the Publick, and they that attended on his Miniſtry did the ſame; and either before or after the Sermons in the Church, he ſpent his Pains in Private. In the latter end of Biſhop *Morley*'s Days, he was frequently deſir'd to viſit his Lordſhip; and upon repeated Aſſurances of being Welcom to him, he went, and was very courteouſly, and reſpectfully entertain'd by him ſeveral times at his Table. His Lordſhip was free in diſcourſing with him upon paſt Times: And he obſerv'd, that when he ſpake of Mr. *Dod* (who taught him *Hebrew*, and was other ways helpful to him) he made this Addition, *who is now in Heaven*. To be ſure therefore he could not (as ſome have ſeem'd to do in the heat of Diſpute) hold *Puritaniſm* to be a damning Sin. He remov'd afterwards to *Weſt-Horſley*, where he had ſomething to live upon; and there he continu'd till King *James*'s Liberty, when he remov'd to *Guilford*, and beſtow'd his Labours between that Place and *Godalmin*, and *Farnham*. At laſt he remov'd to *Limington* in *Hampſhire*,

Hampſhire, where he did not continue idle, but preached frequently as Opportunity offer'd, and Providence favour'd him: Till by a gentle Decay, (for he would ſtill ſay, he did not find himſelf either ſick or in pain) the Candle of Life burning down to the Socket, he expir'd, not with a Stink, but a ſweet Savour. The Morning before he dy'd, his Son at his deſire praying with him, he no ſooner ended, but preſently, with all the Compoſure of Mind imaginable, he began to pray to God and praiſe him, with a ſtrong and articulate Voice; and continu'd ſo doing for Eight Hours together, without Intermiſſion, till through want of Strength his Speech fail'd: But his active and unwearied Soul, even then diſcover'd its continu'd Exerciſe, by its moving Lips and Hands, until inſenſibly he fell aſleep in JESUS, in the 80th Year of his Age.

ODIHAM: Mr. *Samuel Tutchin*. He was third Son of Mr. *Robert Tutchin* of *Newport* in the *Iſle of Wight*. After his Ejectment he went to the *Eaſt-Indies*, and was Chaplain to the Factory at *Fort St. George*. He dy'd there, and was bury'd by the Factory, and his Grave was adorn'd with a Monument. The Company alſo ſettled an annual Penſion upon his Widow after Death.

Hartly-Weſtpel: Mr. *Jennings*.

Kingſworthy: Mr. *John Hook*.

Wallop: Mr. *Marryot*.

ALRESFORD: Mr. *Taylor*.

Crawley: Mr. *Samuel Tomlyns*, M. A. Born at *Newbury* in *Berks*. He was fit for the Univerſity at 13 Years of Age, and then admitted of *Trinity* College in *Cambridge*. When he firſt quitted the Univerſity, he officiated for ſometime as a Chaplain; and at length was preſented to this Living of *Crawley*, which was worth 300 *l. per Annum*; and was ejected from thence with his Brethren in 62. He afterwards preach'd privately as he had Opportunity, till he was call'd by a Congregation to the City of *Wincheſter*; where for 9 Years he continu'd expos'd to great Hardſhips and Difficul-

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Difficulties, upon the Account of his Nonconformity. From thence he remov'd to *Hilcot* in *Wiltſhire*, and there he preach'd to a few People in his own Houſe, till King *James* publiſh'd his Declaration for Liberty of Conſcience; upon which he was choſen by a Congregation in *Andover*, with whom he ſpent a few Years: And in the Beginning of the Reign of King *William* and Queen *Mary*, he remov'd from thence to *Marlborough*, where he continu'd his Miniſtry for many Years. And there, he after having been for ſeveral Months under great Pains and Bodily Infirmities, at length finiſhed his Courſe on *June* the 18th, 1700, in the 68th Year of his Age *. His Funeral Sermon was preach'd by Mr. *Benjamin Flower* of *Chippenham*, on *Iſa.* 57. 1.

* *He hath printed*, A Funeral Sermon for Mr. *Walter Marſhal* of *Hurſley*; *and* another for Mr. *Richard Moor* of *Hungerford*.

He was a good Critick in *Greek*, and *Hebrew*; and an excellent Textuary. A Man of great Gravity and Wiſdom; and a good Caſuiſt. He was mighty in the Scriptures: for his Head, Memory, Heart, and Tongue were full of them. And he had a general Reputation, as a Scholar, a Preacher, and a Divine.

Beſides which he publiſhed ſome Tracts; *as* (1) The Juſtification of Believers by the Righteouſneſs of Chriſt only, 8*vo*. (2) The humble Sinner's Supplication for Pardon, 8*vo*. (3) The Preaching of Chriſt, and the Priſon of God, on 1 *Pet.* 3. 19. 8*vo*. (4) The abſolute Neceſſity of Spiritual Husbandry, in breaking up our fallow Ground; together with a Diſcourſe of the terrible Coming of Chriſt to execute Vengeance on all that remain fallow Ground, and obey not the Goſpel, 8*vo*. (5) The great Duty of Chriſtians to go forth without the Camp to Jeſus; on *Heb.* 13. 13. 8*vo*. (6) Supplication to the Sovereign Judge, the Duty of the beſt of Men, 8*vo*. (7) A Diſcourſe of Chriſt's Second Coming, and the purging of his Kingdom, in two Sermons, on *Mat.* 13. 41. *And* a Diſcourſe on 2 *Cor.* 3. 6. *at a Meeting of Miniſters.*

Godſal: Mr. *Thomas Clark*. In 1665, he became Chaplain to Sir *Anthony Irby*, in whoſe Family he continu'd 10 Years, and ſettled afterwards at *Portſmouth*. He was facetious and pleaſant in Converſation. Being once occaſionally preſent in *Weſtminſter*-Hall, where a Gentleman upon the mentioning a Nonconformiſt, was pleas'd to ſay, that the *Presbyterian* Parſons were ſuch ſilly Fellows that none of them could ſay *Boh* to a Gooſe;

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Gooſe; Mr. *Clark* immediately holding out his Hand towards him, ſaid *Boh*. The Gentleman being ſurpriz'd at his unexpected Compliment, ask'd the Reaſon of it: And Mr. *Clark* told him with the greateſt Calmneſs and Compoſure imaginable, that it was to let him ſee that a *Presbyterian* could ſay *Boh* to a Gooſe.

Miclemarſh: Mr. *James Terry*. His Living was worth 300 *l. per Annum*. He was a very popular Preacher, and continu'd the Exerciſe of his Miniſtry at *Odiham* in this County *gratis*, 'till Sickneſs diſabled him.

Biſhops-ſtoke: Mr. *Cox*.

Hurſley: Mr. *Walter Marſhal*. He was educated in *New-Colledge* in *Oxon*, and Fellow there; and choſen alſo Fellow of the College at *Wincheſter*. After his Ejectment he was Paſtor of a Congregation at *Goſport* in this County. He hath in Print, a Book call'd, *The Goſpel Myſtery of Sanctification*; with a Sermon of *Juſtification*, on *Rom.* 3. 23, 26: 8*vo.* 1692.

SOUTHAMPTON: Mr. *John Robinſon*.

St. *Michaels*: Mr. *Say*.

Milbrook; or *Ellingham*: Mr. *Thomas Brown*. A Man of great Piety and Learning, who dy'd ſoon after he was ejected.

Longſtock: Mr. *John Pinckney*. He was of the ancient Family of the *Pinckneys* of *Ruſſel* near *Marlborough*. His Father Mr. *Philip Pinckney* was Miniſter of *Denton* in *Wilts* between 20 and 30 Years, having a ſmall Maintenance, but a large Family; for he had 13 Children that liv'd to be Men and Women; and thence he remov'd to *Bemerton* near *Sarum*, (a good Parſonage) where he dy'd, leaving behind him as good a Reputation for Piety and Learning, as moſt in the *Weſt* of *England*. This Son of his was obſerv'd in his tender Years to be very religiouſly inclin'd. When he went to School he follow'd his Book with ſuch

Dili-

Vol. II. Diligence that he attain'd to more than common Skill in the *Latin* and *Greek* Tongues, and eſpecially the latter; inſomuch that his Maſter us'd often to boaſt of his young *Grecian*. He went to *Magdalen-Hall* in *Oxon* when he was but 14 Years of Age; where he ſtudied ſo hard, that he often allow'd himſelf but four Hours Sleep. This Way however he impair'd his Health, and brought himſelf into an ill Habit of Body, which was afterwards an Hindrance to him in his Work. When he firſt entred on the Work of the Miniſtry, he ſucceeded his Father at *Denton*, and afterwards at *Bemerton*; from whence, he about half a Year before King *Charles*'s Return, remov'd to *Longſtock*, where he was much belov'd, and found his Preaching very ſucceſsful. And he was in 62 ejected from hence, with his Brethren. He was very diligent in all the Parts of miniſterial Service, and would not have left his Place, if he could have ſatisfied his Conſcience as to the Terms of Conformity: But finding an *Aſſent* and *Conſent* requir'd to the Common-Prayer that he could not give, he rather choſe to leave his Benefice than wound his Conſcience; tho' what Eſtate he had, would do but little towards the maintaining himſelf, and a Wife, and three ſmall Children. After he was ſilenc'd he continu'd with his Family at *Longſtock*, and attended on the Miniſtry of his Succeſſor, whom he found to be an honeſt good humour'd Man, but not very able to ſtudy two Sermons a Week: And therefore he adviſ'd him to ſerve himſelf one Part of the Day with ſome good printed Sermons; and he lent him a Volume which he read thro' in the Pulpit to the People, one every Lord's Day; and ſo ſtudied but one Sermon a Week for a conſiderable Time. While Mr. *Pinckney* was in his Place, he not only taught his People by publick Preaching and Catechizing, but he inſtructed them privately from Houſe to Houſe, and that Way he continu'd to endeavour to promote ſerious Piety when he was deny'd the Liberty of Preaching in the Church: And they that were intimate with him and often in his Company, obſerv'd that he took a ſingular Pleaſure in talking of Heaven, and in ſuch Diſcourſe as might help Men forward in the Way to the Bleſſedneſs of it. The Points which he chiefly inſiſted on, were not the

the comparatively little Things, that unhappily divide the Chriſtian Church, but the Eſſentials of Religion; and particularly the divine Original and Authority of the holy Scriptures, in the Belief of which, he urg'd all to take care to be well Eſtabliſh'd: And he endeavour'd to help them in it, by diſcourſing on ſuch Topicks as were ſuited to the Capacities of thoſe with whom he convers'd. His extraordinary Humility, and exemplary Meekneſs, procur'd him the good Opinion of many of thoſe whom he diſſented from. He was very ſeldom ſeen in any Heat or Commotion: And when he was, the Concerns of Religion were always the Occaſion of it. He ever diſcover'd a moſt compaſſionate Concern for the *Jews*, and did upon all Occaſions pray for their Converſion, with extraordinary Earneſtneſs: And nam'd one of his Sons *Iſrael*; and when he was grown up gave him a particular Charge, always to pray for that People, who were deſcended from that Patriarch whoſe Name he bore. He dy'd on *May* the 6th, 1680; being about 67 Years of Age. Vol. II.

Brokenhurſt: Mr. *Robert Tutchin*; Second Son of Mr. *Robert Tutchin* of *Newport* in the *Iſle of Wight*. After his Ejectment, he had a ſeparate Church in the *New-Forreſt*, and a Lecture at *Lymmington*, where he dy'd, and lies bury'd in the Chancel of the Church.

Southwick: Mr. *Simonds*.

PORTSMOUTH: Mr. *Benjamin Burgeſs*. A wiſe and active Man, eſpecially at the time of the Reſtauration in 1660. He preach'd a famous and prudent Sermon before the Parliament at the *Abby*, in that Juncture.

Mr. *Thomas Brag* was alſo Ejected and Silenc'd in the ſame Place.

Titchfield: Mr. *Urian Oakes*. After his Ejectment he was entertain'd by Coll. *Norton* in his Houſe, and his Preſence and Prayers there procur'd a Bleſſing, like that on the Houſe of *Obed-edom*. He afterwards went over to *New-England*, and ſettled there at *Cambridge*, where he was for ſeveral Years, both Paſtor of the Church, and Preſident of the College; in both which Capacities

Vol. II. Capacities he was very uſeful. He dy'd ſuddenly, *July* 25. 1681. *Ætat.* 50. See *Cott. Math. Hiſt. of New-England.* Lib. 4. Ch. 5. pag. 189.

Reaner: Mr. *George Whitmarſh.*

Upton-gray, or *Droxford*: Mr. *Noah Webb*, M. A. He was alſo caſt out of *Chevely* in *Berkſhire*, four Miles from *Newbury*: But that I think was a Sequeſtration. He was a Man of great Devotedneſs to GOD, and Zeal for the good of Souls. An excellent, plain, practical, uſeful Preacher. The laſt Place he preach'd in publickly, was *Upton-gray* in this County. After he left that Place, he ſettled about *Frimly*; and afterwards remov'd to *Saunders*. He went about doing Good, preaching almoſt continually, in ſeveral Places: Neglecting no Opportunity of Service, tho' there was the greateſt Danger. He rode Forty Miles from his own Houſe, for Three Quarters of a Year together, to preach at *Auburn* in *Wilts*; returning Home every Week. He dy'd in 1676: Aged about 43. A Man of an excellent Converſation. A Pattern of Holineſs. He quite wore himſelf away with Studying and Preaching; and dy'd of a Conſumption. His Funeral Sermon was preach'd by Mr. *Daniel Burgeſs*: And being Printed, the Reader is referr'd to it.

Portſey: Mr. *William Bicknel*, M. A. He was born at *Farnham* in *Surry*; and educated in *Oxon*. When he had taken his Degrees, he left the Univerſity, and became Aſſiſtant to Mr. *Robert Tutchin* at *Newport* in the *Iſle of Wight*: And afterwards preach'd in *Portſey* Iſland, from whence he was ejected, in 1662. He liv'd afterwards at *Farnham*, and preach'd many Years at *Alton* and at *Farnham*, as he could. Upon the Act of Parliament for a *Toleration*, he was choſen by the Diſſenters of *Farnham* to be their Paſtor, and continu'd labouring among them till his Death, in *Febr.* 1696. His Funeral Sermon was preach'd by Mr. *Prince* of *Ockingham*.

He was a Man of good Learning, and ſerious Religion. A laborious, methodical plain Preacher. One that carefully watch'd over his Flock, and would wiſely and ſeriouſly rebuke their Miſcarriages. He was a faithful Friend, and very ſincere and upright. He was free

free in Diſcourſe, and ready to give his Advice, where he thought it might be of uſe. He was a great Sufferer for Conſcience ſake, which he bore with much Patience. When he was revil'd, he revil'd not again. He carry'd it like one that was very deſirous his Moderation might be known unto all Men. Vol. II.

Wartlington: Mr. *John Harriſon.*

Exton: Mr. *John Ridge.*

Farlington: Mr. *Robert Leceſter.*

Hayling: Mr. *John Rowel.*

RUMSEY: Mr. *John Warren.*

Reply: Mr. *Up-John.* *Clanfield*: Mr. *Dyman.*

Chriſt-Church: Mr. *John Warner.*

WINCHESTER: Dr. *Faithful Tate*, and Mr. *Cook.*

Overton: Mr. *Thomas Kentiſh.* He was the Son of Mr. *Thomas Kentiſh*, who was caſt out of *Middleton* in the Biſhoprick of *Durham*, ſoon after the Reſtauration. When he was caſt out of *Overton* he came to *London*, and was Paſtor of a Society that met for Divine Worſhip in *Cannon-Street*. He was a very ſerious, uſeful, friendly, candid Perſon. He dy'd in 1695; and was ſucceeded in his Congregation by Mr. *Thomas Reynolds*. He left behind him Two Sons in the Miniſtry, the one in *Southwark*, and the other at *Briſtol*; who neither of them long ſurviv'd their Father.

Hackfield: Mr. *Goſs.* *Sunburn*: Mr. *Jones.*

Dean: Mr. *Rogers.* *Motton*: Mr. *Crofts.*

Forthing-bridge: Mr. *Croſſin.*

And tho' Endeavours after a fuller Information have not been wanting, yet I can ſay as I did in the former Edition, that I cannot hear that any of theſe conform'd:

Or

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Or indeed that any who ſtood out at firſt in this County, comply'd afterwards, except Mr. *Samuel Ellis* of *Wincheſter*.

But as for Mr. *Theophilus Gale*, who was Preacher at *Wincheſter*, I have omitted him here, becauſe he is taken notice of before in the Univerſity of *Oxford*, p. 64.

In the County of HEREFORD.

HEREFORD: Mr. *William Voyle*, Mr. *William Low*, Mr. *George Primroſe*, and Mr. *Samuel Smith*, *Sen.* M. A. Who were all joint Paſtors, adminiſtred the Lord's-Supper by Turns, and liv'd in great Peace among themſelves, and with great Unanimity carry'd on the Work of the Goſpel in that City. They ordain'd many Miniſters both for *England* and *Wales* in the Cathedral: Four Mornings in every Week they publickly Expounded in the ſame Place, beginning between 7 and 8. They kept up a conſtant weekly Lecture on *Tueſdays*, with the Aſſiſtance of the moſt eminent Miniſters in the County, and ſtemm'd the Tide againſt the Sectaries of thoſe Times, till 1660, when they were all caſt out.

Mr. *Smith* after his Ejectment here, had a Living in *Berkſhire*, and was caſt out in 62, and *Silenc'd* at *Stamford-Dingly*, where Dr. *Pordage* had been before. He afterwards moſtly reſided in *Glouceſterſhire*, and at laſt dy'd in *Herefordſhire*, in 1685. After the turn of the Times, he met with great unkindneſs from ſeveral of the Epiſcopal Party, whom he before had ſcreen'd, and ſerv'd, and ſhewn kindneſs to.

Mr. *George Primroſe* had his Education in *Scotland*. His Mother was Nurſe to Prince *Henry*. He ſtudy'd alſo at *Saumur* in *France*. He was an excellent Scholar, and a judicious, ſucceſsful Preacher. He was of a grave, even, and compos'd Temper. Diſcourſing with Biſhop *Crofts* after he had been releas'd from Impriſonment, he attempted to perſwade him to conform: But when he heard his Objections, he told him, he wiſh'd the Church-Doors had been wider. He retir'd for ſome Time from *Hereford*, but preach'd conſtantly up and down the Country: And when King *James* gave Liberty, he return'd to *Hereford* again. But his growing Weak-

Weakneſs forc'd him back into the Country, and there he dy'd. Vol. II.

Morton upon Lugge: Mr. *Anthony Collier*. After his Ejectment he liv'd in *Glouceſterſhire*, at *Whitmiſter*: And in the latter Part of his Life, ſettled with a Diſſenting Congregation at *Roſſe* in this County.

Selleck: Mr. *Robert Taylor*.

Whitchurch or *Caſtle-Richards*: Mr. *William Woodward*, M. A. A great and good Man; much reſpected by Sir *Edward Harley*, and Sir *Edward Littleton* of the *Moor*, to whom he dedicated a Faſt-Sermon or two, intituled, *A Call to Humiliation, for the great Sin of Perſecution*. He was a Tutor in *Oxford*, and bred Mr. *Flavel* of *Dartmouth*. After his Ejectment he travel'd to *Turkey*, viſiting *Aleppo* and *Smyrna*. He at laſt ſettled at *Leominſter* in this County, where he was Paſtor of a conſiderable Congregation till his Death, which, as I'm inform'd, was in 1691 or 92. Some Sermons of his upon *Jer.* 13. 6, were Printed after his Death in 1696.

LEMBSTER: Mr. *John Tombes* *, B. D. Whom all the World muſt own to have been a very conſiderable Man, and an excellent Scholar, how diſenclin'd ſoever they

* *He hath publiſh'd many Books: As*, Animadverſiones in Librum Georgii Bulli, cui Titulum fecit, Harmonia Apoſtolica, 8*vo.* 1676. Væ Scandalizantium: *A Treatiſe of Scandalizing*, 8vo. 1641. Jehovah Jireh: *God's Providence in delivering the godly, in two Thanksgiving Sermons*, 4to. 1642. Fermentum Phariſæorum: The Leaven of Phariſaical Will-worſhip, 4*to.* 1643. Anthropolatria: The Sin of glorying in Men, 4*to.* 1645. True old Light exalted above pretended new Light, againſt *Quakers*, and *Arminians*, &c. 4to. 1660. *Romaniſm* Diſcuſs'd, or an Anſwer to the Nine firſt Articles of *H. T's* Manual of Controverſies, 4*to.* 1661. A ſerious Conſideration of the Oath of the King's Supremacy, 4*to.* 1660. Sepher Sheba: Or the Oath-book, *&c.* in Twenty catechetical Lectures, 4*to.* 1662. Saints no Smiters: Againſt the Fifth Monarchy Men, 4*to.* 1664. *Theodulia*, or A Defence of hearing the Sermons, and other Teaching of the preſent Miniſters of *England*, 8vo. 1667. *Emmanuel*, or God-man, 8vo. 1669. CHRIST's Commination againſt Scandalizers. *Two treatiſes, and an Appendix to them, concerning* Infant-Baptiſm. *Containing an* Exercitation preſented to the Chairman of the Committee of the Aſſembly of Divines; and

Vol. II. they may be to his particular Opinions. He dy'd at *Salisbury*, *May* 25. 1676.

Reflections on Mr. *Marſhal's* Sermon, 4*to*. 1646. An Apology or Plea *for the Book foregoing*, 4to. 1646. *Reflections on a Paſſage in the Epiſtle Dedicatory to Mr.* Baxter's Saints everlaſting Reſt, 4*to*. 1650. An Addition to the Apology for the Two Treatiſes of *Infant-Baptiſm*, 4to. 1652. The firſt Part of the Full Review, 4*to*. 52. Refutatio Poſitionis, ejuſque Confirmationis, Pædobaptiſmum eſſe Licitum affirmantis, ab. *H. Savage*, S. S. Th. D. *&c.* 4*to* 1653. The Second Part of the Full Review, 4*to*. 1654. A Plea for *Antipædobaptiſts* in Anſwer to a Book, *intituled*, The *Anabaptiſts* Anatomiz'd and Silenc'd, 4*to*. The Third Part of the Review, 4*to*. 57. Felo de ſe. 20 Arguments againſt *Infant-Baptiſm*, 4to. 1659. &c.

Weſton: Mr. *John Skinner*.

Aſhton: Mr. *J. Barſton*. Born in this County, and bred in *Oxon*. He was a true *Nathanael*; a good Scholar; an able, ſolid Divine; a judicious, methodical, practical Preacher, and a good Caſuiſt. A Man of an exemplary Converſation. He was a great Pattern of Self-denial, Humility, Submiſſion, Reſignation, and Patience under all his Afflictions, of which he had a large Share. He was eſteem'd by all that knew him, for his Learning and Piety, eſpecially by that Ornament, and Support of Religion Sir *Edward Harley*: Nor could any thing be objected againſt him, but his Nonconformity. He had a ſmall Eſtate, which he ſpent as well as he did himſelf, in ſerving his MASTER: Having but very little Encouragement from the poor People, amongſt whom he labour'd. He ſtill laid by a tenth Part of all his Income for charitable Uſes. He dy'd Paſtor of a Congregation in *Ledbury*, in 1701.

Aſton: Mr. *Farrington*. Too well known about *London*, for the Scandal he brought upon Religion by his Immoralities.

Little-Hereford: Mr. *Garnons*.

Leintwardine: Mr. *Richard Hawes*. His Father a religious Man, left him very young when he dy'd. His Mother ſoon after was marry'd again, to a Man wholly Carnal, and intent upon nothing but the Profits of this World,

World, and utterly negligent of inſtilling the Principles of Religion into his Family, who remain'd groſly ignorant of God and his Will: By whom nevertheleſs, he was, when about Nine Years of Age, put to School at *Ipſwich*, where happening to hear the famous Mr. *Ward* on a Lecture-day, he was ſo affected as to requeſt Leave from his Maſter conſtantly to attend that Lecture, which he obtain'd, and by this Means receiv'd Impreſſions more than ordinary in that early Age. And being of a very ſtrong Memory, he was able to repeat good part of the Sermon, which he commonly did to his Father-in-law's Mother, with whom he ſojourn'd, which prov'd the Occaſion of her Converſion. Vol II.

Having ſtudy'd ſome Years at *Cambridge* (where he commenc'd M. A.) a Living of conſiderable Value fell void, the Advowſon whereof his Father-in-law laid Claim to, and would have plac'd him in, and was minded to have conteſted it in a Law-Suit, with the then Lord-Keeper *(Coventry)* who pretended it to be in the King's Gift, and conſequently at his Diſpoſal; but Mr. *Hawes* chuſing rather to reſt ſatisfy'd in the Lord-Keeper's Promiſe of preſenting him to the next Living in the King's Gift, which ſhould become void, diſoblig'd his Father-in-law to that Degree, that he caſt him off: After which he was for a while reduc'd to ſuch Straits, that his Life became a Burden to him, ſo that he would ſometimes go, in the cloſe of the Evenings to Places where Robberies and Murders were wont to be committed, as deſiring to hove an end put to his Days: But GOD extricated him out of thoſe Difficulties by opening a Door for his Settlement at *Humber* in this County, to which the Keeper preſented him, where he continu'd not long, before he remov'd to *Kenchurch* in the ſame County, where he liv'd Twenty Years.

After his removal to *Cambridge*, and many Years after he enter'd into the Miniſtry, he ſeem'd to have utterly loſt that Senſe of Religion, which poſſeſs'd him in his Childhood; being much addicted to Company-keeping, and ſometimes guilty of exceſſive drinking. But it pleas'd GOD to rouze him out of this Security, by bringing him into ſome hazard of his Life. For *Hereford* being garriſon'd by the King's Forces, he was,

Vol. II. upon a falſe and malicious Accuſation, preſented to the Governor, fetch'd away a Priſoner thither, and a Council of War order'd to try him for his Life, which was by an extraordinary Providence ſecur'd, thro' the Removal of the then Governor, a Man of violent Temper, and the Subſtitution of another, who being a Perſon of more Sobriety and Candor; and upon Examination diſcovering the Proſecution to be wholly grounded on Malice, courteouſly diſmis'd him. From this Time there was an obſervable Alteration in his Behaviour and Conduct, and ſuch an Air of Seriouſneſs appear'd in him, as procur'd the Reſpect of all pious Perſons that knew him.

During the Wars he had his Houſe frequently plunder'd, and receiv'd many Abuſes from Soldiers, particularly from one *Burk* an *Iriſh* Man (ſhortly after ſlain) who forc'd him to walk through the Dirt by his Horſe-ſide, holding his Pole-ax over his Head, and lock'd him up in the Room of a Gentleman's Houſe in the Pariſh, deſigning, after he had done plundering there, to carry him away, but at his going off, forgot him, and left him behind.

About a Year before the Reſtauration, he was preſented by that truly religious Gentleman Sir *Edward Harley* to *Lintwardine*, the Grant of which he was the rather induced to accept, on the Score of the ſmall, or almoſt no Succeſs of his Labours at *Kenchurch*, (a Paganiſh and brutiſh Place) tho' he was a plain, profitable, and earneſt Preacher.

Shortly after the King's coming in, he was upon the Noiſe of *Plots*, (by whom and for what Purpoſes forged, the World is now ſufficiently inform'd) made a Priſoner at *Hereford*, and very much threatned by Sir *Henry Lingen*, a fierce Royaliſt, with ſevere Uſage upon his Return from *London*, whither he was then going: But he dy'd on his Way home at *Glouceſter*.

When the *Bartholomew* Act came out, ſuch was his Moderation, that it was by ſome apprehended that he might have conform'd, particularly by one of his Neighbour Miniſters, Mr. *C---y* of *W---e*, who complain'd, that he was like to ſtand alone on that Side of the Country, being ſo bent againſt yielding to any of the Terms requir'd, tho' it were but to read ſome ſmall Part of the *Popiſh* Maſs-book (as he termed it) the Com-

Common-Prayer, that he declar'd he would ſooner ſuffer himſelf to be torn in Pieces. But when they went in both together to the Biſhop, this Man (overcome by the Importunities of his Wife, ſolliciting him thereto) ſoon yielded, but to his Death deteſted; what he for Lucre practis'd, and would always declaim againſt it; never thriv'd, tho' his Income was conſiderable, and tho' a Man of good Parts natural and acquir'd, was ſo wither'd in his Gifts, as to preach as meanly as moſt Men. Mr. *Hawes* maintain'd his Ground in a Conference with the Biſhop, who civilly allow'd him to preach a Month after *Bartholomew-Day*, and profeſs'd it to be contrary to his Inclination to have ſuch as he remov'd, ſaying, it was the Law that turn'd him out, and not he. The Living which he loſt was an 100 *l. per Annum*. Vol. II.

After this he ſojourn'd whilſt he liv'd with his Son-in-law, and *Daughter Billingſley* firſt at *Webley*, then at *Abergavenny*, and laſtly at *Awre*. During his Abode at the Second of theſe Places, the Biſhop of *Landaff*, (a very moderate Man Dr. *Hugh Lloyd*) allow'd him to preach in publick without ſubſcribing; which Licenſe he made uſe of occaſionally, and ſtill to his Death enjoy'd the ſame upon his Removal into another Dioceſs, by the Connivance of Dr. *Nicholſon* Biſhop of *Glouceſter*.

In his laſt Sickneſs (occaſion'd by a Journey to *Kederminſter* for Mr. *Hieron*, choſen Aſſiſtant by the People to Mr. *Dance*) tho' it was not very long, he ſeem'd not be uneaſy at any Thing, but his Diſability to preach GOD's Word, which he ſaid he hungred after as a hungry Man after his Food, and complain'd that he was then more uſeleſs than the Stones in the Street.

He deſir'd that nothing might be ſaid by Way of Commendation of him, in his Funeral Sermon, and that if he were ſpoken of at all, it might be only as a great Sinner, which had obtain'd great Mercy: Which Requeſt was ſcarce entirely comply'd with by the Preacher Mr. *Jordan* (a worthy Conformiſt who ſurviv'd him not long) who highly eſteem'd him; his Text being, *Pſal.* 37. 37.

He dy'd in *Dec.* 1568, and the 65th Year of his Age, in the comfortable Aſſurance of GOD's Favour, and that he was going to the Enjoyment of

Vol. II. GOD in Glory; his Countenance moſt compos'd and chearful; his laſt Words thoſe of the Apoſtle, *We know that if our earthly Houſe of this Tabernacle were diſſolv'd, we have, we have*--- He could ſay no more, but inſtantly expir'd.

He expreſs'd in his laſt Hours a great deal of Satisfaction in his Nonconformity, declaring that ſhould he have comply'd, he ſhould have been then afraid to die, whereas as the Caſe ſtood, he ſaid, *he no more dreaded to die than to go out at the Door*, and that, *were the Thing to do again, he would rather chuſe to ſuffer the greateſt Hardſhips, than to yield to what was requir'd.*

Webley: Mr. *Nicholas Billingſley*. The Living was 80 *l. per Annum*. He mov'd thence to *Abergavenny*, where he taught a free-School, till by the good Offices of Sir *Edward Harley* he was ſettled at *Blakeney* in the Pariſh of *Awre* in *Glouceſterſhire*, a priviledg'd Place, the Maintenance (which was at leaſt 50 *l. per Annum*) depending upon an Impropriation, which by the Generoſity of a Gentleman had been annex'd to a Chappel of Eaſe in the Village mention'd. The Vicaridge, which was worth 80 *l. per Annum*, was offer'd him, but he refus'd it on the ſame Principle, which made him leave *Webley*. Here he liv'd very peaceably for a while, Dr. *Nicholſon* being Biſhop of *Glouceſter*, and Mr. *Jordan*, a moderate and pious Man, Vicar of the Pariſh. Mr. *Jordan* dying in or near 68, and the Biſhop not very long after, two ſucceeding Vicars were perpetual Thorns in his Side; nor was Dr. *Frampton* the ſucceeding Biſhop his Friend; much leſs Mr. *Richard Parſons* the Chancellor. After his Preaching a Viſitation-Sermon, wherein he took a great deal of Freedom in reproving the Clergy for their Vices, that Gentleman immediately, and in the open Street diſcover'd his Reſentment, by pulling him by the Hair of the Head, and uttering theſe Words, *Sirrah, you are a Rogue, and I'll bind you to your good Behaviour.*

After this he had frequent Suſpenſions, for Want of that Conformity, which his Place did not oblige him to; and was put to no ſmall Trouble, and Charge to take em off.

He

He comply'd ſo far as to read more or leſs of the Common-Prayer, and to wear the Surplice, after the Biſhop had given it under his Hand that 'twas not requir'd to be worn upon the Account of any ſuppos'd Holineſs in the Garment, but only for Decency and Comlineſs. He would ſometimes treat him with abundance of Civility; but yet ſend a Suſpenſion after him to be read the next Lord's Day. Once he bid him read Prayers, and not preach at all for a Quarter of a Year. One that ſtood by, ſaying, I hope your Lordſhip is not againſt preaching the Goſpel, he reply'd, *Well, let him go on with his beloved Preaching.* Vol. II.

He continu'd in this Place till the Revolution, when the Biſhop was turn'd out as a Non-juror, and was ſucceeded by the valuable Dr. *Fowler* the preſent Biſhop. Before he actually came from *London* to the Palace, the Chancellor had again uſed his Authority to ſuſpend the Man whom he ſtill accounted his Enemy, for having once told him the Truth: Who thereupon wearied out with the Troubles he had met with, reſolv'd to quit the Place; which he did accordingly, and return'd to it no more, tho' the Biſhop (who blam'd the Chancellor for what he had done) expreſs'd his Deſires to have him return, and the Place was kept vacant for a Year. His Miniſtry was from that Time to the Diſſenters in divers Places in *Glouceſterſhire*. He dy'd in *Briſtol*, *Decem.* 1709, very feeble thro' his great Age: His elder Son *Richard* dy'd Miniſter at *Whitchurch* in *Hampſhire*, a very worthy Man: His younger Son *Nicholas* is now Miniſter at *Aſhwick* in *Somerſetſhire*.

Sappie: Mr. *Malden*. And Mr. *Boyle*, and Mr. *Wotton*, whoſe Places are uncertain.

I here omit Mr. *Jonathan Smith* of *Roſſe*, becauſe he is mention'd before at *Hempſted* in *Glouceſter-ſhire*: And Mr. *Thomas Cole* of *Brompton Brian*, becauſe he is mention'd in the Univerſity of *Oxford*, *p.* 61. And Mr. *Sam. Smith* of *Bodenham*, becauſe he is mention'd before in *London*, *p.* 23. And Mr. *Broſter* of *Wormbridge*, becauſe I underſtand he conform'd.

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In the County of HERTFORD.

Kempton: Mr. *John Wilſon*, who was the learned Author of the Anſwer, to *Philoſophia Scripturæ Interpres*; and to *Wolzogen*. He was an holy, contented, worthy Perſon.

* *He hath ſeveral Practical Treatiſes extant*: *As*, Family Religion reviv'd; A Diſcou r on Family-Prayer. The Lord's Day reviv'd; or a Dicourſe concerning its Sanctification. Evangelical Communion; or a Treatiſe on the Sacrament. *All in 8vo. He hath alſo publiſh'd*, The Hiſtory of Dreams hiſtorically diſcuſs'd.

WATFORD: Mr. *Philip Godwin* *.

BISHOPS STORTFORD: Mr. *John Paine*.

WARE: Mr. *Young*.

Shenly: Mr. *Iſaac Loefs*. Afterwards Aſſiſtant to Dr. *Owen*.

Cheſton: Mr. *William Yates*. Whether he was in 62 ejected at this Place, or at *Barn-Elmes* in *Surrey*, I cannot certainly ſay: But in the Time of Liberty, in the Reign of King *Charles* II. he liv'd in this Place, and preach'd at *Theobalds*, and dy'd in this Pariſh, leaving a worthy Name behind him.

St. *ALBANS*: Mr. *Nathanael Partridge*, and Mr. *William Haworth*. The latter was of St. *Peter*'s. He was of St. *John*'s Colledge in *Cambridge*, and was well ſkill'd in the three learned Languages, *Latin*, *Greek*, and *Hebrew*. After his Ejectment here, he was upon a certain Occaſion deſir'd to preach a Funeral Sermon, but was hindred. Whereupon the Congregation went to the Cloyſters in the Abbey. In Sermon Time, the Soldiers came in to take him; and one of the Hearers interpoſing to prevent it, was ſhot to Death. Mr. *Haworth* was try'd at the Aſſizes on this Account, and was at laſt deliver'd, but fin'd; while the Soldier eſcap'd ſcot-free. He liv'd afterwards for 20 Years with a Congregation at *Hertford* *.

* *He has Printed*,
The Quaker converted to Chriſtianity re-eſtabliſhed. 1674. Abſolute Election of Perſons, not upon foreſeen Conditions. 1694. 4to.

HERT-

HERTFORD: Mr. *Jeremy Burwell*. A good Preacher, and of ſignal Piety. He dy'd at *Codicot* in this County, not long after his Ejection; leaving behind him the Character of an holy, heavenly, humble, moderate, friendly, communicative Man. Vol. II.

Tharfield: Mr. *Marmaduke Tenant*. An acceptable Preacher, and exemplary Liver, in Piety and great Charity. His Parſonage was worth at leaſt 350 *l. per Annum*. He hath prefix'd an Epiſtle to the Life of Mr. *John Janeway*, who dy'd in his Neighbourhood in 1657.

Wallington: Mr. *Sherwin*. He was both Rector of *Wallington*, (which is a ſmall Country Town) and *Baldock* a very large Market-Town, about two Miles diſtant: So that it was a Miſtake for me in my laſt Edition to repreſent theſe two Places, as having two different Perſons of the ſame Name. He kept an Aſſiſtant in his Houſe to preach at *Wallington* on Lord's-Days in the Afternoon, when he preach'd at *Baldock*; caſting his Net where there was Plenty of Fiſh. And he did it to good Purpoſe: For God bleſſed his Miniſtry to that great Congregation very much. In the latter Part of his Life, he liv'd with his Daughter Mrs. *Crachinthorp*, whoſe Husband was Miniſter in *Ffowlmere* in *Cambridgeſhire*, and there dy'd in a good old Age; *viz.* about 80. He had a venerable Aſpect, was a conſiderable Scholar, and hard Student, and of an unblameable Life. He bent his Studies very much to the obſcure Prophecies of Scripture, eſpecially thoſe of *Daniel* and the *Revelation*, on which he publiſh'd ſeveral ſmall Treatiſes in 4*to*, which he commonly bound together in a Volume: And he was extremely fond of his Millenary Notions. The Parſonage of *Wallington*, tho' the Town be ſmall is worth 160 *l. per Annum*: But it was not any Gain to himſelf, but the doing good to others, that muſt be his ſole End in Preaching at *Boldock*.

Cottered: Mr. *Gardiner*. An ingenious learned Divine. The Father of Dr. *Gardiner*, who liv'd and dy'd in *Abchurch-lane*.

Aldbury: Mr. *Francis Comyn*. *Barly*:

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Barly: Mr. *Nathanael Ball* *, M. A. Born at *Pitminſter* near *Taunton-Dean* in *Somerſetſhire*, *An*, 1623. Of pious Parents, who gave him a very religious Education, which by the Grace of God was ſucceſsful to his Converſion very young. Having made a good Progreſs in School-Learning, he was entred in *King's* College in *Cambridge*. There he ſpent his Time carefully, and conſcientiouſly. He was then and afterwards noted for his Accuracy in the *Latin*, *Greek*, *Hebrew*, and *French* Languages. When he left the Univerſity, he ſettled at *Barly*, about 10 Miles from *Cambridge*. Here he employ'd himſelf indefatigably in his Maſter's Service, and was an Inſtrument in turning many to Righteouſneſs. This was a ſequeſtred Living; and he punctually paid the 5th Part of the Income to Dr. *Thorndicke*, whom he ſucceeded. While he was here, he preach'd much upon the Neceſſity of Regeneration, upon Faith and Holineſs, and the great Truths of the Goſpel. It was generally his Way to continue upon a Text for a conſiderable Time. He took great Pleaſure in expounding the Scriptures, and Catechiſing. And beſides his publick Work, he endeavour'd to be acquainted with every Family in his Pariſh, and ſpent much Time in viſiting his People from Houſe to Houſe, diſcourſing them about the State of their Souls, and the great Things of their Salvation. He earneſtly put them upon performing Family Duties; and when they objected their Want of Gifts for Prayer, furniſhed them with Directions both for Matter and Manner, with ſuch Succeſs, that many before unaccuſtom'd to this Exerciſe, arriv'd at a great Ability in Prayer. Entring upon a married State, and his Family encreaſing, he was very exact in the Government of it: He was indulgent enough to his Children and Servants, except in Matters of Sin, where he was always ſtrict and ſevere. Some Servants of his have Reaſon to bleſs God, that they ever knew him. He was a Perſon of great Temperance and Sobriety, and indefatigable in his Studies: Scarce allowing himſelf any Recreation; which ſeem'd to ſhorten his Days. His Piety was obſervable every Day, and in his whole Conduct. He had an admirable Talent of introducing pious Diſcourſe

* *The Author of a good Practical Serious Book, Entit.* Spiritual Bondage and Freedom, 8*vo.*

courſe at his Table, and in all his Converſe: But he was peculiarly ſtrict in obſerving the Lord's Day. He was much reſpected by ſeveral Students at *Cambridge*; and particularly by Mr. *Tillotſon*, afterwards Arch-biſhop of *Canterbury*. He inſtructed ſeveral, both Nonconformiſts and others, in ſeveral Parts of Learning, eſpecially in the *Hebrew* and *Oriental* Languages, in which there were few that equall'd, and ſcarce any that exceeded him. With the greateſt Eaſe in the World, would he off-hand, render any Part of the *Hebrew* Bible into proper *Engliſh*. He compil'd a *Chaldee* Grammar ſince unhappily loſt, as many things of value of his have been. And at the ſame Time he ſpoke *French* ſo well, that he has often been taken for a Native *Frenchman*. Vol. II.

Tho' he ſcarce ever us'd a Note in Preaching, yet he left his Sermons ſo exactly penn'd, that they were fit for the Preſs. And tho' his Worth was very generally known and own'd, yet ſuch was his Humility, that he thought nothing of his was worth the Printing: But deſir'd, that after his Death, his Labours might be revis'd by his worthy, and good Friend Mr. *Thomas Gouge*, who dy'd ſuddenly in a ſhort Time after him. His natural Parts, great Learning, and cloſe Application, qualify'd him for great Service: But after all, his great Study was to *know Chriſt, and him crucify'd*. He ſo ſtudied Plainneſs in Preaching, that he would often ſay, it coſt him more Pains to bring down every Word in his Sermons to the Underſtandings of the meaneſt Hearers, than if he were to preach in *Latin*.

He quitted *Barley* in the Year 60; and there being a Vacancy at *Royſton* three Miles off, he was choſen their publick Miniſter. That's a Market-Town of great Profaneſs, and but little Religion; whereupon his Zeal for God, and Love to Souls, made him lay out himſelf in an extraordinary Manner. He ſet up a Lecture on the Market-Day, which was bleſs'd with great Succeſs. The Trade of Wickedneſs was ſpoil'd there: And ſome of the worſt of Sinners were wrought on, and prov'd eminent in Grace. He had his publick Hour of Prayer daily, between twelve and one; to which many Chriſtians reſorted. He was throughout the Courſe of his Life, a great Redeemer of his Time;

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Time; and waſted as few of his Hours as moſt Men; giving himſelf but little to Company, where he had not a Proſpect of being uſeful. He roſe very early in the Morning, and if the Service of God did not call him away, he by a modeſt Computation was not leſs than ten Hours in twenty four in his Study for 30 Years together. He much affected a private Life, and was not very fond of making Viſits to *London*, where he ſaid People were mad upon the World.

On *Bartholomew* Day 62, he quitted his publick Miniſtry, to the great Grief of his Pariſh, and the Chriſtians of that Neighbourhood. Tho' he had a Wife and ſeveral Children, and a Proſpect of more, (they encreas'd at length to thirteen; he having ten Sons, and three Daughters) yet the Tenderneſs of his Conſcience kept him from Conformity. He continu'd however for ſome time in the Town, going up and down as Opportunity offer'd, preaching to, and exhorting ſuch as came in his Way. And he travel'd many Miles thus doing with great Succeſs, till the *Oxford* Act took Place. Then he remov'd five Miles off, where he liv'd peaceably, and won upon many that differ'd from him, by his Moderation, Sweetneſs of Deportment, and holy Converſation.

He was a Man very zealous for the Purity of Chriſt's Inſtitutions, and againſt all Impoſitions and humane Inventions; and would never comply in any Matter that he thought to be but doubtful. And yet he was very moderate, and full of Reſpect to ſuch as differ'd from him, that diſcover'd any Value for real Religion. He liv'd above Seven Years, in a ſmall Village in *Eſſex*, where he was ſcreen'd by Mr. *Parr* his Brother-in-law, a worthy, ſerious conforming Miniſter; and having a convenient Houſe to preach in, of a pious Widow Gentlewoman, many judicious Chriſtians attended on his Miniſtry, and came ſome five Miles, and ſome ten Miles on Lord's-Days to hear him. He preach'd alſo ſometimes occaſionally in *Cambridge*, *Epping*, *Bayford*, and ſeveral other Places: Nor were his Labours without Succeſs. And he would often ſay, that he never enjoy'd more of the Preſence of God, than he did in that poor Place. He was contented with any mean Way of living,

ving, ſo that he might but bring ſome Glory to God. Vol. II.
He liv'd in a Cottage of Forty Shillings a Year Rent: And he never receiv'd above 20 *l.* a Year for all his Labours, after he was ejected: And yet he rely'd on Providence, and would often ſay to the praiſe of Divine Goodneſs, that *he never liv'd better, than when he knew not how to live.*

He kept a *Diary* of GOD's Providences to himſelf and his, which excited his Thankfulneſs, and encourag'd his Hope and Truſt in Difficulties. He was ſtrict and ſerious, and frequent in Self-Examination by the Word of GOD: And many Papers are found among his Manuſcripts, full of Queſtions put to himſelf, with relation to the Precepts and Examples of the holy Scripture, and his right to the Promiſes. As he was ſtrict himſelf, ſo he would reprove Sin in others, where-ever he obſerv'd it, let the guilty Perſons be ever ſo much above him. When any told him of their great Experiences, he would ſay to them, it is good News, but bid them take heed that it was true. He liv'd and dy'd as Penitent as if he had been the greateſt Sinner upon Earth, relying only upon CHRIST the Mediator for Pardon and Acceptance with GOD.

When his Goods were ſeiz'd for his preaching contrary to Law, he took it joyfully, and heartily pray'd for his Enemies. He held a Correſpondence with many worthy Miniſters, and valuable Chriſtians by Letter, and took Pleaſure in it, was fitted for it, and uſeful by it. His laſt Removal was to *Epping*, to which Place however he did not wholly confine himſelf. Tho' he was naturally of a ſtrong Conſtitution, yet at length he was worn out by his great Labour, and Study, and Travels. He was charitable to the Poor, and concern'd for the Publick, and eſpecially for the Church of GOD.

His Patience in his laſt Illneſs was Exemplary, while he languiſh'd for ſome Months in a Conſumption, and was at the ſame Time in much Pain. He ſtill gave ſerious Cõunſel to ſuch as viſited him, and was much in Prayer, for the Church, and particularly in *England*, and heartily lamented the great Breaches among Proteſtants. A neighbouring Miniſter being with him, he ſaid to him, *I bleſs God I never Conform'd:* I have now the Comfort of it. And he told a Friend that enquir'd what

Vol. II. what his Thoughts were when he was turn'd out, that *he was then ſupported by GOD's Promiſes, and ever ſince by his Providences.* He dy'd in a penitent believing Frame; having this Character from all that were acquainted with him, that he was one that labour'd much for GOD, walk'd cloſe with GOD, and liv'd in great Contempt of the World. He dy'd *September* the 18th. 1681, in the 58th Year of his Age.

Aſhwel: Mr. *John Crow*: A *Kentiſh* Man of *Katherine-Hall* in *Cambridge*. He was Half-brother to the famous Mr. *Herbert Palmer*, and ſucceeded him at *Aſhwel*; and for about Sixteen Years, he faithfully diſcharg'd there the miniſterial Office in all the Parts of it; and kept up the Piety which Mr. *Palmer* left in that large Pariſh, which is ſince wofully diminiſh'd: After his being ſilenc'd he continu'd with his Family ſeveral Years at *Aſhwel*, living in great Amity firſt with Mr. *Milburn*, (a Man of a quite different Spirit from his Nephew, now a publick Miniſter in *London*) and after with Mr. *Bland*, who were Men of great Moderation and Temper, Curates to Dr. *Cudworth*, who was Mr. *Crow*'s immediate Succeſſor: And he contentedly join'd with them in the ſeveral Parts of publick Worſhip, and aſſiſted them all he could, in ſubſerviency to their publick Miniſtry, by pious Conference with Neighbours, and repeating, and reinforcing their Sermons in his Houſe, to ſuch as would come to him. Afterwards he remov'd to *London*. If he was inferior to Mr. *Palmer* in Scholarſhip and controverſial Skill, he was as eminent for his great Piety, Simplicity, Humility and Moderation. He was one of a moſt ſweet, mild, and peaceable Temper, and very charitable to the Poor, to whom when he was Miniſter of *Aſhwel*, he us'd to ſell Corn below the Market-price. His Life was ſo unblameable, that he was univerſally belov'd. But he was not without his Tryals; and ſome of them conſiderable and ſhocking too; and in his old Age: Thro' all which, he paſs'd ſafe to his everlaſting Reſt, into which he ſome Years ſince has happily enter'd.

Willion: Mr. *Iſaac Bedford*. He was the Son of an excellent Father, *viz.* Mr. *Iſaac Bedford*, who was firſt School-

Schoolmaſter of *Sutton* in *Bedfordſhire*, and then Miniſter of *Clifton*, a Place four Miles from it, many Years. After his Ejectment, he retir'd to *Clifton*, and liv'd upon a ſmall Farm of his own. He took Boarders, and had a Conformiſt to teach them: And there he dy'd about 1667. Vol. II.

Gravely: Mr. *Cater*.

Harding: Mr. *Nathanael Eeles*. He was born at *Aldenham* in this County in 1617; of good Parentage. Having made a good Proficiency at School, he went to *Emanuel* Colledge in *Cambridge*, where he proſecuted his Studies till he was Senior Batchelor, and then in Order to his greater Improvement, he croſs'd the Seas, and ſtudy'd two Years at *Utrecht*, under the celebrated *Gisbert Voet*: And being judg'd competently qualify'd for the Miniſtry, was there ordain'd a Presbyter, and then came into *England*, and preach'd at *Caddington* in the County of *Bedford*: And in the Year 1643, was called by the People at *Harpenden* (alias *Harden*) in *Hertfordſhire* to be their Paſtor. There he continu'd preaching with great Satisfaction, and good Succeſs, till 1661, when he was ejected by the ſucceeding Incumbent Dr. *Killigrew*. For that being a Chappel of Eaſe to *Wheathamſtead*, and both belonging to the Dean and Chapter of *Weſtminſter*, and being a ſequeſtred Place, it was reſtor'd to the Dean, before the Act of Uniformity gave a general Silence to the Nonconformiſts. When that Act took Place, he had a Wife and Seven Children. When the Corporation-Act had paſs'd, he left his Family, and liv'd ſome time at *Boringdon*. Before and after which, as he had Opportunity, he preach'd in private, ſometimes at his own Houſe, and ſometimes at St. *Albans*, and other Places, till King *Charles*'s Declaration for Liberty of Conſcience in 1671, when he took a Licenſe for his own Houſe, at *Harpenden*, where he preach'd *gratis* to all Comers. When the Licenſes were recall'd, he continu'd to expoſe his Houſe, and Perſon to the Fines, and Penalties that were then recoverable of him, and ſtill carry'd on a conſtant Courſe of Church-Adminiſtrations till his laſt Sickneſs; and Providence ſo order'd it, that he never was diſturb'd, tho' often threat-

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threaten'd. He had little Trouble, except what was given him by Citations from the Spiritual Courts. Having a Call from the People of *Coddicoat*, he preach'd there every other Lord's-Day twice, ſtill providing a Supply, (Mr. *Robert Tory* for the moſt Part) for his own People at *Harpenden*, without any Charge to them. He was a Man of conſiderable Parts, great Prudence, good Judgment, admirable Temper, and a candid Diſpoſition; much reſpected and belov'd by Perſons of all Ranks; having a good Mien, and a grave Preſence. He was an excellent Text-man, and well acquainted with the Scriptures, ſtrict in the Obſervation of the Lord's-Day, both for himſelf and Family; very tender of offending any; and one that had a good Report of all. No Occaſion could be found againſt him even by his worſt Enemies, except in the Matter of his *Nonconformity*; concerning which, being inquir'd of by Mr. *Tory*, when he was very near his End, what he thought of it, and whether he apprehended it worth while for a Man to venture his Eſtate, Liberty, and good Name for it, he anſwer'd with a Voice, and Earneſtneſs, beyond his Strength, that he would not be without the Comfort of it, for 10 Thouſand Worlds. He was afflicted ſeveral Years with a *Sciatica*, and labour'd under a bloody Flux, and the Piles to a conſiderable Degree, and tho' his Pains were often great, was never heard to ſpeak an hard Word of God; but always juſtify'd him, and begg'd Patience under, rather than Deliverance from his Afflictions. His Weakneſs was ſuch by reaſon of theſe Diſorders, that for ſome time he was forc'd to preach ſitting, which he continu'd to do, till about a Fortnight before his Death. He entred into his Reſt, *Dec.* 18, 1678; leaving behind him a Wife and ten Children.

Munden Parva: Mr. *Graves*.

Abbots Langley: Mr. *King*.

Geldeſden: Mr. *Mocket*. A very pious, humble Man.

Pauls Walden: Mr. *Peachy*.

BERNET:

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BERNET: Mr. *Shaw*.

Little Hadham: Mr. *Skingle*.

Thorly: Mr. *Warren*. A very hopeful young Man.

Totteridge: Mr. *William Tutty*, M. A. Of *Sidney*-College in *Cambridge*. One of eminent Piety, great Parts, and good Learning; and a Follower of Love and Peace. He was ordain'd by Biſhop *Curle* of *Wincheſter*, in 1640. His Orders falling into my Hands, I have given a Copy of them in the Margin*. I have the rather done it, becauſe no more is mention'd than his taking the Oath of Allegiance and Supremacy, and ſubſcribing the Articles, which (take it as to the Doctrinal Articles) the Miniſters among the Diſſenters would have been ready for, could they have had Epiſcopal Ordination, without farther Terms. I ſhall hereafter have Occaſion to add a Copy of Orders, in the Caſe of Mr. *John Crompton*, which in this reſpect were remarkably different, and upon that Account deſerve Obſervation.

* Tenore Præſentium, nos *Walterus* permiſſione Diviná *Winton*. Epiſcopus notum facimus univerſis, quod die Dominico trices. Primo die Maii An. Dom. 1640, in capa noſtra infra ædes Wintonian in Burgo de *Southwark* ſcituat[a], nos Epiſcopus antedictus ſacros ordines Dei omnipotentis præſidi[o] celebrand. generales, dilectum nobis in Chriſto *Willielmum Tuttey*, in Artibus Magiſtrum, de vita ſua laudabili ac Morum & Virtutum ſuarum donis, nobis multipliciter in hac parte commendatum, atq; in ſacrarum literarum Doctrina & Sapientia ſufficienter eruditum & per examinatorem noſtrum comprobatum, ſufficienter, intitulat. (ſubſcriptis pritus Articulis Religionis, & Juramento de agnoſcendo Regiam ſupremam Poteſtatem per eum preſtito) ad ſacros Presbyteratus Ordines juxta morem & ritum, Eccleſiæ Anglicanæ in hac parte ſalubriter editum, & proviſum, admittimus & promovimus; ipſumq; in Presbyterum rite & canonice ordinavimus tunc & ibidem. In cujus rei Teſtimonium ſigillum noſtrum Epiſcopale, præſentibus apponi fecimus. Datum die Menſis, Annoq; predictis, & noſtræ conſecrationis Anno octavo.

Mat. Winton.

Mr. *Tutty* after his Ejectment went at firſt into a Farm, but ſoon became Chaplain to Col. *Markham*: And ſometime after preach'd in *Newgate-ſtreet*, in the Pariſh of *Hatfield* in this County. He dy'd in 1678,

Vol. II. and had great Satisfaction in his Nonconformity, from his Ejection to his Grave. He hath nothing in Print, but a Funeral Sermon, and *Solomon*'s Song both in Proſe and Metre.

Buſhy: Mr. *Ward*. He printed a compendious Treatiſe of the three Theological Graces, Faith, Hope, and Charity, 8*vo*. 1655.

Eaſington: Mr. *Skingle*.

Great Hadham: Mr. *Daniel Dyke*: An Anabaptiſt.

In my former Edition I mention'd theſe Perſons following as Conforming after they had for ſome time been Nonconformiſts: Mr. *Halſey* of *Broxborne*; Dr. *Hicks* of *Hartingford-bury*, who was afterwards Rector of St. *Margarets Pattens* in *London*; Mr. *Owen* of *Branfield*; Mr. *Stallybraſſe* of *Eſſenden*; and Mr. *Thornton* of *Hempſted*. And I now add to them Mr. *Godwin* of *Eaſtwick*, (which was a Sequeſtration) who I underſtand alſo afterwards conform'd.

And I have here alſo left out Mr. *William Janeway* of *Kilſhull*, the Father of Mr. *John* and Mr. *James Janeway*, becauſe either there is a groſs Miſtake in Mr. *John Janeway*'s printed Life, or this Mr. *William Janeway* could not be ejected. For he dy'd before his Son *John*; and yet we are there told that Mr. *John Janeway* dy'd in *June* 1657: And how then his Father could be ejected after the King's Return in 1660, I cannot imagine.

In the County of HUNTINGDON.

In the City of *PETERBOROUGH*: Mr. *Willſon*. This City is properly in *Northamptonſhire*, but I am not concern'd as to the ſtrict Bounds of Counties. Mr. *Wilſon*, that was ejected here, was a Man of excellent miniſterial Skill and Ability: Of ſignal Piety and Diligence in his Work, and extraordinary Succeſs; doing good to multitudes.

Bottle-

Bottle-bridge: Mr. *Simon King*. An able Scholar: A Man of a ſolid Judgment, and an honeſt Heart, and Life; and addicted to no Extreams.

Bluntſham: Mr. *James Bedford*, B. D. He was younger Brother to Mr. *Iſaac Bedford* of *Willion* in *Hertfordſhire*. His Living was worth above 200 *l. per Annum*. He publiſh'd a Sermon on *Hebr.* 9. 27; preach'd at the Funeral of a Daughter of his eldeſt Brother *Samuel Bedford*, Eſq. He was much applauded for his Ability and Faithfulneſs, in the Work of the Miniſtry.

HUNTINGDON: Mr. *Samuel Brooks*, B. D. Preſident many Years of *Catherine-Hall* in *Cambridge*: Turn'd out for not taking the *Ingagement*. A learned Man: A great School-man: A laborious Tutor, that had always a numerous Company of Pupils, and thoſe of good Rank. He dy'd at his Eſtate in *Eſſex*.

Hemingford: Mr. *Heath*.

Long-Orton: Mr. *Edmund Spinks*. He was alſo ejected at *Caſtor* in *Northamptonſhire*; but which of the two was the Sequeſtration, and where it was that he was ſilenc'd at *Bartholomew*-day, I have not learnt. He was an able Preacher, and a Perſon of great Note. His Living of *Caſtor* was reckon'd worth 300 *l. per Annum*. After he was ſilenc'd he liv'd at *Warmington*, with Mrs. *Elmes* his Wife's Mother, who had a good Eſtate, and made all Nonconforming Miniſters welcome.

Allerton: Mr. *Cooper*.

Cherry-orton: Mr. *Gibſon*. At ſome uncertain Place, Mr. *Scott*.

Mr. *Richard Kidder* of *Standground*, after ſome time Conform'd, and dy'd Biſhop of *Bath* and *Wells*.

I omit Mr. *Negus* here now, becauſe he is mentioned in *Cambridgeſhire*.

In the County of KENT,

CANTERBURY: Mr. *Thomas Ventreſs*, Mr. *John Durant*, Mr. *John Player*, Mr. *Francis Tayler*, and Mr. *Beak*.

St. Margarets: Mr. *Thomas Ventreſs*, M. A. He was born in St. *Alphage* Pariſh in this City, and bred in the King's School there. From thence he went to *Cambridge*, and was of *Bennet-College*, and had that which was *Eraſmus*'s Chamber. There he remarkably profited in good Learning; and after taking his Maſters Degree, devoted himſelf to the ſacred Miniſtry, and was Ordain'd by Archbiſhop *Laud* himſelf. He firſt began the ſtated Exerciſe of his Miniſtry in this City, where he was Curate to Arch-deacon *Kingſly*; and afterwards ſettled in St. *Margaret*'s. Where he ſo behav'd himſelf in all the difficult Times, when there were ſo many Changes in the State, that upon the King's return in 1660, he found more Favour from the Gentry and Clergy than moſt of his Brethren: And yet could not be ſpar'd in 62, when he was ejected with the reſt. But not thinking himſelf thereupon diſcharg'd by his LORD and MASTER from his Work and Office, he preach'd more privately, as he had Opportunity: And at laſt gather'd a Congregation, to which he became Paſtor, and among whom he labour'd, tho' under no ſmall Diſadvantages, yet with great Acceptance for ſeveral Years. And as he was not idle Abroad, ſo at Home he was very buſie, ſpending much of his Time in Study, and inſtructing ſeveral Gentlemens Sons that were committed to his Care. Thus he continu'd till the latter end of King *Charles*'s Reign, when he with many others was not a little oppreſs'd by the violent Endeavours of Two great Informers, one of whom once gave great Hopes as to his Piety and Seriouſneſs. Theſe Two Men (whoſe Names are well remembred in this City) gave great Diſturbance to ſuch as only deſir'd Liberty to ſerve and worſhip GOD, according to their Conſciences. One of them (it's ſaid) receiv'd ſome Hundreds of Pounds out of the Exchequer, for the good Service he had done the Church (or the *Papiſts*

pists rather) in this Affair: Besides what he extorted by false Indictments, *&c.* The other dy'd miserably. Many were imprison'd, and Mr. *Ventress* among the rest: But he found so much Favour, as to be permitted to go to his own House, and lodge in his own Bed every Night, upon his Parole of returning to Prison in the Morning. And not long after, he with great Serenity, quitted this for a better Life. He laid himself down on his Bed, dress'd as he was, and taking his *Greek* Testament in his Hand, he kiss'd it, and laid it on his Heart, and soon after, quietly fell asleep in the LORD, in the 73d or 74th Year of his Age. Vol. II.

He was a Person of no small Learning, especially in History. A very pious Man; and very careful of redeeming his Time. He had his Hours for Visits, which neither he would, nor his Friends must exceed. He walk'd indeed very much by Rule in all things: Though he declar'd, he did not desire to tye up all others to his Rules. He kept to one Method of Preaching, as thinking that the most profitable to his Hearers; and was often elevated in it. He was a great Enemy to Divisions, especially amongst Ministers: And an Hater of every thing that was irreligious and immoral, especially in those who should teach others better, by Example as well as Word. He follow'd Peace with all Men as he could: But found that to obtain it was not possible. Sir *Robert Hales* and his Family at *Beaksbourn* were his constant Attendants, and great Friends. He was a great Admirer of the Government and Discipline of the *French* Churches, and would often express his great Desires of their prospering. Tho' he had not much of this World, yet he lov'd and desir'd it less. He sometimes partook of the Generosity of others, but us'd it as a Man that had set his Heart upon better things; thinking others who look'd no farther than these things had more need, as well as love of them than he. He had a Foresight of the happy Change that was in King *William*'s Time, though he liv'd not to see it. He was prudent in all Changes, and dy'd in the Hopes of good Things design'd by GOD for these Nations. I cannot hear that ever he printed any thing.

Mr. *John Durant*, was alſo ſilenc'd in the ſame City, where he preach'd in the Cathedral. He was an excellent practical Preacher. He publiſh'd ſeveral practical Pieces; *viz. Conſolation for weak Believers. A Diſcovery of the glorious Love of Chriſt to Believers. Comfort and Counſel for dejected Souls*, &c.

Mr. *John Player*, M. A. Born in this City, and bred in the Free-ſchool there. After the Fall of Archbiſhop *Laud*, he became publick Preacher in the *Cathedral*, and gave great Content by the ſeriouſneſs and profitableneſs of his Labours. He was of a very peaceable and healing Temper, and kept a good Correſpondence with all his Brethren in the City. He was pious and devout towards GOD, and a plain honeſt Man in his Converſation. He was Brother to Sir *Thomas Player* the Chamberlain of *London*.

St. *Alphage*: Mr. *Francis Taylour*, M. A. Son of the famous Mr. *Francis Taylour*, a Member of the Aſſembly, and well known by his Works. He was born in this City, and there alſo receiv'd the firſt Rudiments of Learning, and then went to *Cambridge*, and was of *Bennet-College*, where it pleas'd GOD, by the Small-pox, to deprive him of the Sight of both his Eyes: But he did not thereupon lay his Studies aſide, but had the charitable Help of others, who read to him, and he improv'd greatly; and had an enlightned Mind, tho' a dark Body. Settling in his native City, his miniſterial Labours were very acceptable and uſeful, till the fatal *Bartholomew* 62. He could not bear being idle; and therefore endeavour'd to be uſeful afterwards, by preaching to, as well as converſing with many, who were diſpos'd to encourage his Labours; and GOD did wonderfully provide, not only for him, but alſo by him for his Brother and Siſter, tho' his Brother was blind as well as himſelf. As for him, he not only fed him, but alſo took great Pains to inſtruct him; and make him in Love with ſerious Religion, tho' not with all the Succeſs he deſir'd. Such were his Gifts and Graces, that together with his Blindneſs, they not a little ingag'd the Hearts of many to him; but yet could

not

not move the Compaſſion of ſome Church-Zealots, who ſeiz'd and carried him to Priſon. God remembred him there; tho' he did not long ſurvive the Treatment he met with. He lies buried in St. *Alphage* Church, where he was us'd to preach the Word of Life. Vol. II.

He was chearful under all his Afflictions. Had no contemptible Parts, but was noted for an eloquent Preacher. He endeavour'd to live in Love with all Parties of ſerious Chriſtians; and his Miniſtry was much valued, and well attended. He hath left behind him a ſmall Book of Verſes, intituled, *Grapes from Canaan, or, the Believer's preſent Taſt of future Glory.* Wherein may be read his own Views, and Deſires of the Heavenly Felicity, and his kind and good Endeavours to recommend it to others.

St. *Stephens*: Mr. *Robert Beak*, M. A. He was born in or near *Canterbury*, and there had his firſt Education, and was afterwards at *Cambridge*. When he was ſilenc'd in 62, he aſſiſted his Brethren Mr. *Ventreſs*, &c. in their Work, preaching uſually once every Lord's-Day. God having bleſs'd him with an Eſtate, he took nothing for his Pains, but abounded in Hoſpitality, and all manner of good Works, to Miniſters and others. And yet he had a Share in the Troubles of King *Charles*'s Reign: But bore them with great Evenneſs of Mind. And at length when he was about the Age of 59, he on *Auguſt* 31, 1679, quietly reſign'd his Soul to God. His Remains lie buried in St. *Mildred*'s Church.

He was of an excellent Temper, and could eaſily overlook Slights and Injuries. He was no Curſory, but a diligent Reader of Books, making Remarks carefully on all that he read. He was a pious and devout Man, and a plain ſerious Preacher; who ſought the Peace of God for himſelf and others. As he liv'd, ſo he dy'd in the Exerciſe of Charity to ſuch as were in Want.

MAIDSTON: Mr. *Joſeph Whiſton*, and Mr. *John Crump*.

Mr. *Whiſton* after he was ejected, continu'd ſome Years in this Country, till he was call'd to a Paſto-

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ral Charge at *Lewes* in *Suſſex*, where he continu'd to the Time of his Death, which was for near 20 Years. He was Congregational in his Judgment, but manag'd both himſelf, and his Affairs with great Wiſdom and Moderation; and was a great Practiſer of Self-Denial. Upon King *James*'s Liberty, he declar'd, that where there was a Congregational Miniſter, he was for the People that were *Presbyterians* to acquieſce in him: And where there was a *Presbyterian* Miniſter, he was for having the People that were Congregational to acquieſce in him. He had a conſiderable Hand in promoting an Aſſociation of Miniſters of both Sorts, which dy'd with him. Tho' he had no Children of his own, yet he wrote much, and to good Purpoſe, in Defence of the Covenant Priviledges of the Infant Seed of Believers. Mr. *Baxter* ſaid, that hardly any Man had written with more Judgment upon that Subject. Mr. *Whiſton* alſo much commended what Mr. *Baxter* had written upon the ſame. When he drew near his End, being ask'd, *What his dying Thoughts were as to that Subject upon which he had written ſo much* * *in his Life Time?* He freely ſaid, that, *he was not conſcious to himſelf, that he had diſcours'd or written any thing on that Subject, but what was according to the Mind of our Lord Jeſus Chriſt, the Conſideration of which was a great Conſolation to him then in a dying Hour.* He frequently alſo ſaid, that, *he fear'd the Sword was to paſs through the Land.* He dy'd in *January* 1690, in the 63d Year of his Age, and lieth interr'd in the Church-yard of St. *Michael* in *Lewes*, where are depoſited the Remains of many Miniſters who were ejected for Nonconformity: As of Mr. *Jones*, Mr. *Staninough*, Mr. *Earle*, Mr. *Poſtlethwait*; Mr. *Beecher*, Mr. *Crouch*, &c. beſides Mr. *Bunyard*, and Mr. *Osborn*, who tho' they dy'd before were of the very ſame Spirit and Way.

* *His Printed Works are,* 1. Infant Baptiſm from Heaven. *Part* I. 2. Infant Baptiſm from Heaven. *Part* II. 3. An Eſſay to revive the primitive Doctrine, and Practiſe of Infant-Baptiſm. 4. Infant-Baptiſm plainly prov'd. 5. A Brief Diſcourſe of Man's natural Proneneſs to, and Tenaciouſneſs of Error. 6. The right Method of proving Infant-Baptiſm.

Mr. *John Crump*. Was a conſiderable Divine, and uſeful Preacher. He hath publiſh'd a Diſcourſe on the Parable of the great Super.

TOWN-

TOWN-MALLING: Mr. *Samuel French*. After his Ejectment, he for the better maintaining himſelf and his Family, betook himſelf to Trade, for which few were better capacitated. But in the midſt of a great Currency of Trade, finding himſelf conſiderably reduc'd, he left off in good Time. One ſaid, that for Mr. *French* his Sake, he would never adviſe any Miniſter to meddle farther in ſecular Affairs than meer Neceſſity did force. He was an ingenious Man, and a chearful Chriſtian. He was troubled for his Nonconformity, both by the Eccleſiaſtical and Civil Courts. In 1684, He at once had his Goods diſtrain'd for the great Crime of preaching the Goſpel, and his Perſon impriſon'd in *Maidſtone*-Goal for 6 Months upon the Five Mile Act. He had neither Fire nor Candle in the Winter Time, nor yet a Chamber allow'd him to himſelf for Privacy. He had indeed a great Room, but others lodg'd in it. He had no Company he could delight in, but his God, and his Wife who would be his Fellow-Sufferer. He had once taken the *Oxford-Oath*, but had no Certificate of it: When the taking of it the ſecond Time might have freed him from his Impriſonment, he had ſtudy'd it more fully, and was diſſatisfy'd. During his Confinement, ſome Chriſtian Friends from *Staplehurſt* made him more than a bare Viſit, which he gratefully remembred afterwards: And when he was releas'd, went and ſpent a Lord's-Day amongſt them, preaching upon that ſuitable Text, *Acts* 4. 23: Where it is ſaid of *Peter* and *John* who had been impriſon'd, that *being let go, they went to their own Company*. And this Accidental Viſit prov'd the happy Occaſion of his fixing in a Paſtoral Relation there, where among a kind People, of whom he even boaſted, he ſpent both his Labours and himſelf. He dy'd *Auguſt* the 20th, 1694, and was buried at *Staplehurſt*. It is memorable that at that Time when Mr. *French* came to *Staplehurſt*, being in the remarkably cold Winter, when yet the Fire of Perſecution burnt outragiouſly throughout *England*, that Place, with *Cranbrook*, and *Tenterden* enjoy'd Liberty pretty publickly: And it continu'd even to the Time of the publick Indulgence.

FEVER-

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FEVERSHAM: Mr. *Nathanael Wilmot*. He by his Labour and Pains in preaching and catechizing, &c. wrought a great Reformation in this Town, and brought the Lord's-Day to be kept very ſtrictly. After he was ejected, he endeavour'd to carry on the ſame good Work, as he was before heartily engag'd in, by Preaching from Place, as God open'd a Way for him. At length he was fix'd Paſtor of a Church at *Dover*, where he had Mr. *Starr* for his Aſſiſtant: And God was with him, and he was much belov'd. He was eſteem'd a good Scholar, and an excellent Preacher; and was very laborious in the Work of the Miniſtry.

CRANEBROOK: Mr. *William Goodridge*. There were no leſs than 10 Miniſters caſt out of this Town, and the Places adjacent: At which the good People in that Neighbourhood being much affected, met together on a Week-Day, to beg of God, that he would ſanctify ſuch a melancholy Providence to them. For this they were proſecuted by a Neighbouring Juſtice of the Peace, and by him and another fined: And for Non-payment they were ſent to *Maidſtone*-Goal for three Months. Amongſt the reſt, there was one *Harman Sheaf*, a Man very kind to his Pariſh-Miniſter, and who uſually attended upon publick Worſhip in the Way of the Church of *England*: Which Method inſtead of diminiſhing the Number of Diſſenters in thoſe Parts rather increas'd it.

Staplehurſt: Mr. *Daniel Poyntel*. He was born at *Chiſſelhurſt* in this County, and bred at *Cambridge*, and was famous all the County over for his extraordinary natural and acquired Parts, eminent Piety, ſweet Temper, and great Moderation; His generous Principles, great Acquaintance with and Intereſt in the Clergy, his rational and yet earneſt Way of Preaching, and learned Expoſitions of difficult Places of Scripture; and in a Word for his being an Honour and Ornament to the Church, and her Champion too, excepting her Hierarchy againſt which he was always vehement. His Peaceable Spirit was troubled with ſome unquiet *Anabaptiſts*, and *Quakers*:

And

And excepting a few ſuch, he had ſcarce a Prayerleſs Family in his Pariſh, which was none of the ſmalleſt. Expounding that Chapter in which we are warn'd to avoid ſuch as appear in Sheep's Cloathing, but inwardly are ravening Wolves, he touch'd upon the *Quakers*: And one of them came to his Church the next Lord's-Day, and declar'd he was ſent of God. But Mr. *Poyntel* being then in the Courſe of his Expoſition upon the next Words, the *Quaker* ſaid he was diſappointed; for he expected his farther inſiſting upon the other. Hereupon Mr. *P.* took Advantage convincingly to argue that the *Quaker* was not as he pretended, ſent of God, who certainly knew what Subject he would be upon, and would have inform'd his Meſſenger, or at leaſt have ſuited his Meſſage to the Occaſion. He publiſhed a Diſcourſe againſt the Hierarchy at the *Dutch* Church in *Maidſtone*, for which he was like to have had great Trouble from the Biſhops. He Printed alſo a Tract, intituled, *Moſes* and *Aaron, or the Miniſters Right, and the Magiſtrates Duty vindicated*: Which was an Anſwer to one *Richard Kingnoth* a famous *Anabaptiſt*, his Pariſhioner's Treatiſe (intituled, *the true tything of Goſpel-Miniſters*;) which was not much diſpers'd, becauſe his Antagoniſt acknowledged his Fault, and begg'd him to call his Book in, promiſing to do the ſame by his, againſt Tythes, *&c.* which occaſion'd it. His *Tueſdays* Lecture in this Place, was very famous, and was much frequented by the Neighbouring Pariſhes, to hear his Explication of the Principles of Religion, and the obſcure Paſſages of the Prophets. He has ſome Manuſcript Sermons againſt King-killing Principles, now in the Hands of his Son-in-law, Dr. *Groombridge* of *Cranbrook*. He was very willing to have been ſatisfied as to the Terms of Conformity, and often declar'd it: Which tho' it made ſome Zealots ſay he was willing to blind his Conſcience for a fat Benefice, yet could never bring him to ſwallow the Oaths, or diſpenſe with the Obligations he muſt bring himſelf under. The weighty Senſe he had of his Ordination-Vow, the Deſire of doing good by Preaching the Goſpel, and the Woe which he was perſwaded would follow, if he preach'd it not, drew him to comply farther with the Church than ſome of narrower Princi-

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ples thought he could, and brought him ſometimes into his own Pulpit in *Staplehurſt*, to preach to his own Flock after *Bartholomew*-day; and yet it is plain he was not covetous of the Fleece. He generouſly offer'd the ſucceeding Incumbent to deſire nothing of the Income, if he would but let him have the Pulpit for his Pains, one part of the Day. The Incumbent granted it, provided he could get leave of the Archbiſhop. But when Mr. *Poyntel* (the next time he had an Opportunity of waiting on his Grace, with whom he was very intimate) had readily got leave, the Incumbent having been otherwiſe advis'd in the mean while, abſolutely refus'd it. And therefore as ſoon as the Licences came forth, in King *Charles* the Second's Reign, he began the Meeting in *Staplehurſt*, which was crowded very much during the remainder of his Life. He dy'd in 1674. Being oblig'd to take down the Windows of the Meeting-houſe to let in Air upon a Funeral Occaſion, the Place being mightily throng'd, what with the Heat of the People before him, and what with the Wind at his Back, he took ſo violent a Cold, as threw him into a Feaver, and carry'd him off delirious in a few Days. Thus liv'd and dy'd the learned Mr. *Poyntel*, (for that was his common Name in this County) an Honour to the Party with whom he ſuffer'd, a bright Ornament to the Catholick Church, and a Reproach and Shame to the Spirit of Bigotry and Ignorance, which triumph'd in ſtopping his Mouth, and putting him to Silence. He left behind him a Manuſcript againſt the Infallibility of the Quakers Guide, the Light within.

Barrham: Mr. *John Barton.*

DOVER: Mr. *John Davis.* At the ſame Place alſo was ſilenc'd,

Mr. *Nathanael Barry*; who came hither *An.* 1655, was turn'd out in 1660, and departed this Life, *An.* 75.

Chedding ſton: Mr. *Thomas Seyliard.*

ASHFORD: Mr. *Nicolas Sprigg*, or *Prigg.*

Ilkham:

Ilkham: Mr. *John Swan*. Who afterwards turned Phyſician.

Addeſham: Mr. *Charles Nicols*.

Great-Chart: Mr. *Edward Line*.

Chilham: Mr. *Sampſon Herne*, M. A. Educated in *Cambridge*. After his Ejectment, he was entertain'd very kindly by Sir *John Fagg*, at his Houſe in *Chatham* Pariſh, where he was not only lodg'd, but ſupported by that worthy Baronet, and now and then he preach'd, and at laſt he dy'd there. He was a Man, tho' but of one bodily Eye, yet of great Learning: A very curious Preacher, and pious Liver.

Tenterden: Mr. *George Hawes*.

Benenden: Mr. *Joſeph Usborne*. After his Ejectment, he preach'd for ſome Time to a Congregation of Diſſenters in *Brighthelmſtone* in *Suſſex*; and had afterwards a ſmall Meeting at *Barſted* near *Maidſtone* in this County.

Biddenden: Mr. *William Horner*.

Gowdherſt: Mr. *Bright*.

Rolvendon: Mr. *Richard Gyles*. After his being ejected and ſilenc'd, he was deſir'd by a Meſſenger from the Pariſh-Miniſter of *Sandhurſt* to preach for him one Lord's-Day, which he did both Times. But this Miniſter being threatned for ſuffering a Perſon, not Epiſcopally Ordain'd, to preach in his Church, turn'd about and join'd with the Informers, and proſecuted Mr. *Gyles* and ſome of his Hearers, for a Conventicle. Whereupon about 80 *l.* was levy'd upon him and the Hearers; *viz.* 60 *l.* for the Miniſters Two Offences, (which becauſe he was judg'd unable to pay it, was fix'd upon the Hearers) and 5 *l.* a Man upon ſeveral Officers for their pretended Neglect to ſuppreſs the ſaid Conventicle, beſides what ſome of them were fin'd as being Hearers.

An

Vol. II An Appeal was made by many of them to the Quarter-Seſſions at *Maidſtone*: At which Time all the impanel'd Jury that were not known to the Court to receive the Sacrament publickly and conform, were challeng'd upon the Motion of the Juſtices. Such were ſet by, and more fit Men taken in. Theſe found the Morning-meeting a Conventicle, tho' contrary to the Judgment of many Lawyers. Hereupon the Appellants Counſel mov'd, that the Matter of the Afternoon-meeting might be found ſpecially, and argu'd at the next Seſſion before the Court, which was agreed to. And when it was argued, the Appellants had the Judgment of the Court for them, and had their Money which was levied for the Afternoon, reſtored.

Sandherſt: Mr. *Elliſton.*

LENHAM: Mr. *Shewel.* Sometime after his Ejection he exercis'd his Miniſtry in *Coventry*, and there dy'd ſuddenly. Mr. *Tong* preach'd and publiſh'd his Funeral Sermon.

Ulcomb: Mr. *William Belcher.*

Egerton: Mr. *Palmer.* After the *Uniformity Act* took place, he did not give over Preaching, till he was forc'd to deſiſt, by being beſet with a Troop of Horſe, and 2 or 300 Men.

Looſe: Mr. *William Lock.*

Barming: Mr. *Nicols.* *Hunton*: Mr. *Latham.*

ROCHESTER: Mr. *Ackworth.*

Berling: Mr. *Thomas Gunns.*

Strowd: Mr. *Daniel French.* *Linton*: Mr. *Nicols.*

South-fleet: Mr. *Henry Simonds.*

Langley: Mr. *Tilden.*

Wickham:

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Wickham: Mr. *Edward Alexander*, M. A. Born in *Canterbury*, and educated at *Cambridge*. His Living was conſiderable. After his Ejectment, he gave his Labours in and about *Canterbury* till he dy'd. He was a Perſon (eſpecially after he was caſt out of his Church) given to Melancholy: But yet of ſuch a Behaviour, that he was reſpected by Perſons of various Perſuaſions. He excell'd in Prayer to GOD; and tho' not inſenſible of, yet was ready to overlook the Injuries of Men. He ſtrove againſt any Habit of Evil, and deny'd himſelf at laſt to his Prejudice.

Chatham: Mr. *Thomas Carter*. A fine Scholar, and an excellent Preacher, much eſteem'd and lov'd by Dr. *Stillingfleet* Biſhop of *Worceſter* to his Death; and often help'd by him. They were Cotemporaries at St. *Johns* in *Cambridge*.

GRAVESEND: Mr. *Sharp*. *Lee*: Mr. *Hiccocks*.

Horſmanden: Mr. *Edward Rawſon*.

Lamberherſt: Mr. *Steed*. *Nettleſted*: Mr. *Deacon*.

Fairlane: Mr. *Darby*. *DEAL*: Mr. *Seyliard*.

Godmarſham: Mr. *Robert Ferguſon* *. One as much known as moſt Men, but who is beſt able to give his own Character. Sometime after his Ejectment he taught Univerſity-Learning at *Iſlington*, and was Aſſiſtant to Dr. *Owen*: But at length he ran ſo far into Political Matters as to fall under general Cenſure. He was very great with my Lord *Shaftsbury*, when he was run down by the Court, and follow'd him into *Holland*. He came back with the Duke of *Monmouth* in 1685, and was with him in the *Weſt*: But made a Shift to eſcape after his being defeated. He came again with the Prince of *Orange* in 1688, and he gave him a good Place, when he was King *William*: But being

* *He publiſh'd*, The Intereſt of *Reaſon* in *Religion*; with the Iimport and Uſe of *Scripture Metaphors*; *and ſome Reflections on Mr.* Sherlocks *Writings*; *and particularly his* Diſcourſe concerning the Knowledge of JESUS CHRIST, 8*vo*. 1675. *Which is a good uſeful Book*. A ſober Inquiry

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being diſguſted, he fell in with the Malecontents in his Reign, as he had before done with thoſe in the Reign of King *Charles* II.

quiry into the Nature, Meaſure, and Principle of moral Vertue, *London*, 1673. 8*vo*. A Diſcourſe concerning Juſtification. *And he has alſo publiſhed many political Tracts, which are not eaſily to be number'd.*

Denton: Mr. *Clement Barling*.

Aſh: Mr. *William Nokes*. He was bred at *Cambridge*, where he was co-temporary, and very familiar with Dr. *Stillingfleet*. After his Ejectment, he continu'd Preaching here and there as Opportunity offer'd: But dy'd in a few Years. He was eſteem'd a Man of good Parts and Gifts.

BROMLEY: Mr. *Henry Arnold*.

FOLKSTONE: Mr. *Baker*. After his Ejectment he became very poor, and was indiſpoſed in his Head, and his Underſtanding was impair'd. He liv'd for ſome time in a very afflicted, diſtreſſed State, and at length dy'd at *Dover*. At the ſame Place alſo Mr. *Rolles* was ſilenc'd.

Hawkhurſt: Mr. *Bothel*.

Rainam: Mr. *Carter*.

Challock: Mr. *Corker*. After his Ejectment, he for ſome time taught School in that Pariſh, for a Livelihood.

Betteſhanger: Mr. *Dod*.

Speldhurſt: Mr. *Draper*.

Shoreham: Mr. *Duke*.

Sturmouth: Mr. *Richard Bures*. He was born at *Northall* in *Middleſex*, where his Grandfather had been Miniſter, in *November* 1629. He was educated in St. *Pauls* School in *London*, under Dr. *Tong*: And from

from thence he went to *Christ-Church* in *Oxon*, where one Mr. *Lewis* was his Tutor; and he was Student there. I cannot hear that he had any other Living but this of *Stowermouth*, from whence he was ejected in 62. He had some Disturbance there from the *Quakers*, as had several others of his Neighbours. Sometime after his Ejectment he remov'd to *Guilford* in *Surrey*; and from thence he went to *Farnborow* and *Frimley*, in all which Places he preach'd as Occasion offer'd, but never took a Pastoral Charge, till after Mr. *Turner*'s Death. While he was at *Guildford* he was twice impriſon'd for Preaching: First in the Marshalsea in *Southwark*, and then in *Windsor*-Castle. His Deliverance out of this latter Confinement was remarkable. The Lord *Mordant* being at that Time Governour, was one Day visited by Dr. *Lewis*, who had been his Tutor at *Oxford*. Mr. *Bures* hearing of his being there, and having himself been a Pupil of the Doctor's, he prevail'd with the Keeper to convey a Note into his old Tutor's Hands. The Doctor interceeded with the Governour for his Discharge: And upon his arguing against it, he offer'd to be bound Body for Body, for him, that he should appear upon Summons if it were needful; and being very importunate, at length prevail'd, and he was releas'd. Some Years after, at the Time that he liv'd at *Frimley*, he was again taken up at *Guilford*, by Means of one Mr. *Thornbury*, a Clergy-man, who had profes's'd a great Kindness for him. The very next Day after his being seiz'd, this Mr. *Thornbury* came to him, and pretended to be much concern'd at what had befallen him, and assur'd him, that he had not either directly or indirectly the least Hand in it: But he soon after, fell under such a Disorder, that he first attempted the Life of one of his Children, and afterwards went into a Wood and hang'd himself. Mr. *Bures* came to *London*, about the Year 1677. He succeeded Mr. *Turner* in *Hatton-Garden* in the Year 1692: He departed this Life *May* the 7th. and was buried *May* 14. 1697: And was succeeded by Mr. *Christopher Taylor*. He was a very valuable Man, of the old Puritan Stamp. One of great Gravity, and an excellent Preacher,

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Woolwich: Mr. *John Hawks*.

Lydde: Mr. *Hemmyngs*.

Clyffe: Mr. *Henry Holcroft*. Son to Sir *Henry Holcroft*; a learned and pious Gentleman, ſometime Fellow of *Clare*-Hall, and Co-temporary with the Learned Mr. *David Clarkſon*, who married his Siſter. There were ever great Endearments between Mr. *Clarkſon*, and him; and he obtain'd a good Report for his religious Labours, and exemplary Piety and Charity.

Northborn: Mr. *Lane*.

Eltham: Mr. *Overton*.

Heaver: Mr. *Petter*.

Stone: Mr. *Henry Price*.

Woldham: Mr. *Shewel*.

Smeeth: Mr. *Singleton*.

New-Church: Mr. *Spencer*.

Smarden: Mr. *Vaughan*.

SANDWICH: Mr. *Webber*.

Chattam-Dock: Mr. *Lawrence Wiſe*.

Wootton: Mr. *Edward Coppin*, M. A. Born at *Beakſbourn*, and educated partly in a Country-School, and partly at *Canterbury*. He was of the Univerſity of *Cambridge*, and of *Bennet*-College there. At *Bartholomew*-Day 62, he did what was requir'd in Order to his Continuance in his publick Charge; but was not eaſie afterwards under the Change, and therefore left his Living, and betook himſelf to his Native Village, and his own Houſe at *Beaksbourn*, where he liv'd upon his own Eſtate, and was in great Eſteem with Sir *Robert Hales* and his Family, that were his Neigh-

Neighbours. There alſo when Liberty was given, he preach'd in his own Houſe, to ſuch as would come to hear him; and at other Times frequented the publick Worſhip: And there he dy'd, and was buried at *Wootton*. He was eſteem'd a good Scholar, and a devout and prudent Man. He preach'd well, and ſought Peace, and Quiet, to himſelf and others: Being deſirous to be in ſuch a State as not to trample upon any, or be trampled on by any. Vol. II.

Plaxted: Mr. *Matthew Darby*.

N. B. In all the Liſts I have ſeen of the ſilenc'd, and ejected in this County, I find Mr. *Hoadly*: Several mention *Rolvinden*, and others name no Place. If this was Mr. *Benjamin Hoadly*'s Father, (as many apprehend) he was afterwards a celebrated Schoolmaſter, at *Hackney*, and at *Norwich*, and fell in with the Church of *England*, in that Capacity. If it was not he, I can hear nothing of him.

In the Iſle of *THANET*:

St. *Nicholas*: Mr. *William Jacob*.

St. *Margarets*: Mr. *Street*.

Munſton: Mr. *Nicholas Thoroughgood*.

St. *Lawrence*: Mr. *Peter Johnſon*, M. A. He was of a reputable Family in this Iſland, where their Seat was. He was Miniſter of *Marsfield* in *Suſſex*, before he came to this Place to ſettle as Miniſter: And here he was ejected in 1662. He was ordain'd in *London* in 1654. Having by me the Certificate of his Ordination, I ſhall tranſcribe it *, as I have done ſome few others, in Order to the preſerving the Remembrance of the Methods that were taken in thoſe Times.

* *Forasmuch as* Mr. Peter Johnſon, *M. A. hath addreſs'd himſelf to the 6th Claſſical Presbytery within the Province of* London, *(according to the Ordinance of both Houſes of Parliament, of* Aug. 24, 1648, *for the Ordination of Miniſters by the Claſſical Presbyters) deſiring to be ordain'd a preaching Presbyter, for that he is called to the Work of the Miniſtry, in* Marsfield *in* Suſſex, *and hath exhibited unto the* Preſ-

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Times. After his Ejectment, he taught ſome Scholars, and now and then preach'd at *Ramſgate*, where he firſt gather'd a diſſenting Meeting; but he did not altogether abſent himſelf from Publick Worſhip. At laſt he grew blind: And after ſeveral Years Confinement, by various Afflictions, he at length departed this Life, *An.* 1704, and lies bury'd in St. *Lawrence* Church. He was a Man of good Parts and Learning, and very uſeful Gifts, tho' at laſt depriv'd of them.

Presbytery *Sufficient Teſtimonials (now remaining in their Cuſtody) of*

his competent Age, of his unblameable Life and Converſation, of his Diligence and Proficiency in his Studies, and of his fair and direct Calling into the forementioned Place: We the Miniſters of the ſaid Presbytery *have (by Appointment thereof) examin'd him, according to the Tenor of the ſaid Ordinance: And finding him to be duly Qualify'd and Gifted for that holy Office and Employment, (no juſt Exception being made againſt his Ordination or Admiſſion) we have approved him: And accordingly in the Church of* Olaves-Jewry, *in* London, *upon the Day and Year hereafter expreſs'd, we have proceeded ſolemnly to ſet him apart to the Office of a Preaching-Presbyter, and Work of the Miniſtry, with Faſting and Prayer, and impoſition of Hands: And do hereby (ſo far as concerneth us) actually admit him unto the ſaid Charge, there to perform all the Offices and Duties of a faithful Miniſter of JESUS CHRIST.*

In witneſs whereof, we have hereunto ſubſcrib'd our Names, this 26th Day of October, *An. Dom.* 1654.

Edm. Calamy. Sam. Balmford.
Simeon Aſhe. George Smalwood.
John Wells.

Worth: Mr. *Wingfield.*

Miniſter: Mr. *Richard Culmer*, M. A. He met with ſtrange and unuſual Oppoſition in this Pariſh, after his ſettlement there; of which a large and particular Account was publiſh'd to the World, by his Son *Richard Culmer*, in a Pamphlet, intituled, *A Pariſh Looking-glaſs for Perſecutors of Miniſters*, &c. 4to. 1657. I there learn, that this Mr. *Richard Culmer*, M. A, was of *Magdalen-College* in *Cambridge*, where he continu'd about Eight Years. Being ſettled Miniſter of *Goodneſtone* in *Eaſt-Kent*, he was driven from thence by Archbiſhop *Laud*, becauſe he would not read the *Book of Sports*. He then continu'd Three Years and a half ſilenc'd. After-

Afterwards he was Aſſiſtant to Dr. *Robert Auſtin*, at *Harbledown* near *Canterbury*, where he preach'd ſeveral Years. But many clamour'd againſt him, for his Oppoſition againſt Drunkenneſs, and againſt prophaning the Sabbath by Cricket-playing. He afterwards preach'd in *Canterbury*, and was one of thoſe appointed by Authority of Parliament to detect, and cauſe to be demoliſh'd, the ſuperſtitious Inſcriptions, and idolatrous Monuments in the Cathedral there. It was he that brake the great Window there, at which many were inrag'd againſt him. Soon after he publiſh'd a Book, intituled, *Cathedral News from* Canterbury. *An.* 1643, the Mayor and ſome principal Inhabitants of *Canterbury*, and the Earl of *Warwick*, recommended him to the Committee appointed by the Parliament for plunder'd Miniſters, who plac'd him in the ſequeſtred Vicaridge of *Minſter*, a Living of 200 *l. per Annum*, after that the Aſſembly of Divines had ſign'd and ſent them a Certificate of his being a fit Perſon to officiate in that Place. But notwithſtanding all this, he was much oppos'd there. One reſolv'd he would ſpend 500 *l.* but he would drive him from thence. They rais'd abundance of Stories, to prejudice People againſt him, and deny'd paying him their Tithe of Corn, and play'd him a Thouſand Tricks. Upon which he printed two Books, concerning the Frauds in Tithing. But tho' they ſtudy'd new Ways and Methods of moleſting and diſturbing him, GOD was pleas'd to own him, and the Pariſh was much reform'd. But what became of him after his Ejectment in 1662 I have not heard. Vol. II.

Nor can I here omit Mr. *Edmund Trench*, who thō' not benefic'd at the Time of the *Act of Uniformity*, was yet worthy of any Living in the County. He was born *Octob.* 6. 1643; went at Fifteen to *Cambridge*, and was plac'd at *Queens-College*, under the Tuition of Mr. *Henry Paſcall*. Towards the end of 1660, he went to *Oxford* to *Magdalen-Hall*. When he had ſtay'd there about Two years, and taken a Degree, he went to *Leyden* in *Holland*. In his younger Years he was looſe and careleſs, and drawn aſide by ill Company: Afterwards he became an eminent Inſtance of ſerious unaffected Piety. When he determin'd for the Miniſtry, he was very willing to have conform'd; but had

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ſome Scruples which he could not remove. He ſent them to worthy Dr. *Conant* for his Reſolution. After half a Years Expectation, the Dr. ſent him this Meſſage; that *upon the moſt ſerious Thoughts he could hardly ſatisfy himſelf; and therefore would never perſwade any to Conform while he liv'd.* 'Twas the Declaration of *Aſſent* and *Conſent* that he chiefly ſtuck at: And he could not think that that Declaration could be ſincerely made, by ſuch whoſe Judgments diſapprov'd ſo many Things in the Liturgy, and Book of Ordination, as his did. And he was the more confirm'd in his Averſion to ſo inſnaring a Declaration, by obſerving ſeveral others of his Acquaintance that had made it (though under the ſame Diſſatisfaction with himſelf, concerning ſeveral Things contain'd in thoſe Books) by giving it a looſer Conſtruction than he thought the Words capable of, to become leſs ſtrict and conſciencious in other Duties of Religion, than they had been before; Which viſible Declenſion from their former Seriouſneſs and Circumſpection, he was afraid might flow from their having too far ſuffer'd their Judgment to be ſway'd and byas'd by their Intereſt, in a Matter of ſo great Importance. Obſerving the Licentiouſneſs of *S. Parker* and ſome others, who had been more zealous *Puritans* than himſelf, but who upon ſtretching their Conſciences, viſibly declin'd from their former Seriouſneſs, confirm'd him in his Nonconformity. His *Motto* was this: *In Simplicity, and godly Sincerity.* He liv'd and dy'd a Pattern, both to Miniſters and Chriſtians: In Proof whereof, the Reader is referr'd to the printed Account of his Diary.

He never receiv'd a Penny on the Account of his miniſterial Labours. He devoted the 10th, and for ſome Years the 7th Part of his Income, to charitable Uſes; laying out every Year a conſiderable Sum in good Books, and other Ways for the Benefit of thoſe whom he preach'd to. He contributed liberally out of his own Purſe, to ſuch young Miniſters as had a diſcouraging Allowance. He had in himſelf, in an eminent Degree, thoſe Four Characters which he was us'd to ſay he deſir'd in a real Friend: Piety, Good Humour, Fidelity in Admonitions and Reproofs, and a readineſs to communicate Notions and Experiences, for the increaſing holy Light and Hea-

N. B.

N. B. I have omitted in this County Mr. *Gualter Rosewell* of *Chatham*, who could not be ejected or silenced after the Restauration, in 1660, because I find Mr. *Swaffield* in some Sermons of his that were printed in 1661, taking notice of his Funeral Sermon, that was preach'd by Mr. *Case*, and publish'd before that, under the Title of *Eliah's Abatement*, or corruption in the Saints: I also omit Mr. *Adderly* of *Chatham*, because he is here mention'd at *London*, p. 34; and Mr. *Mallory* of *Deptford*, because he also is here taken notice of in the City, p. 36; and Mr. *John Maudit* of *Penshurst* (which was the sequestred Living of Dr. *Hammond*,) because he was afterwards ejected at *Anstie* in *Devon*; and Mr. *Danson* of *Sandwich*, because he was turn'd out in *Suffolk*; and Mr. *Starr* of *Sandhurst*, turn'd out also at *Carlisle* in *Cumberland*: In which Counties they may be found.

And whereas I before declar'd, that I could hear of but one in this County who afterwards conform'd; *viz.* Mr. *Daniel Hayes* of *Preston*; I now add Mr. *Osmanton* of *Ivy* Church, who was afterwards the publick Minister of *Little-Horsted* in *Sussex*.

In the County of LANCASTER.

MANCHESTER: Mr. *Henry Newcome*, M. A. Mr. *Richardson*, and Mr. *Wigan*.

Mr. *Henry Newcome*, M. A, of St. *Johns-College* in *Cambridge*. An hard Student, and of great Profic ency there, in *Philosophy* and *Theology*. He was first Rector of *Gausworth* in *Cheshire*, from whence, in 1656, he remov'd to *Manchester*, upon an unanimous Invitation to succeed Mr. *Richard Hollingworth*. This Removal was not without its Difficulty, because he had at the same Time a like Invitation from the Town of *Shrewsbury*. He had not been here long, before Sir *George Booth* rais'd the Country for *Charles* II, in which Affair Mr. *Newcome* was heartily ingag'd, and thence forward continu'd in Great Esteem and Friendship with that honourable Person. He remain'd in his publick Work till 62, joyning with Mr. *Heyrick* in classical Meetings

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with the reſt of the neighbouring Miniſters, and diſpencing all Ordinances in that Numerous Congregation; and afterwards preaching privately at Home and Abroad. And when he could not preach, he wrote many excellent Papers upon ſeveral practical Subjects, and diſpers'd them among his Hearers, who contributed freely towards his Maintenance, and took great Care of him and his. The *Oxford* Act forc'd him to remove into *Ellenbrook* Chappelry; but he return'd as ſoon as he could with any Safety, to his Family and Flock. He preach'd privately till the Year 72, and afterwards in a licens'd Place. And at length the People built him a large ſtately Chapel on the South-ſide of the Town call'd *Ackers*, which he had not us'd long, before it pleas'd God to remove him by Death: And he was himſelf one of the firſt that was bury'd in his New-Chappel, *September* 20. 1695: Aged about Sixty eight. His Funeral Sermon (in which his Character may be ſeen at large) was preach'd by Mr. *Chorlton*, who alſo ſucceeded him.

He was a Perſon of good natural Parts, cultivated by an extraordinary Induſtry, which began very early, and continu'd all his Life: Witneſs the many Volumes left behind him, written with his own Hand. He was Maſter of a large Stock of ſolid Learning and Knowledge, always ready for Uſe, but never for Oſtentation. His Parts and Learning were admirably ſet off by a ſingular Fitneſs for Friendſhip and Converſation, in which he was amiable above many. His Temper was ſincere, candid and generous. His Diſcourſe ingenious, innocent, facetious, and inſtructive. His Deportment grave, yet ſweet and obliging. A moſt ſincere and inartificial Humility at once hid, and adorn'd his other Excellencies. His Moderation was known unto all Men, that ever knew or heard of him. He had both a large Charity, and a great Veneration for thoſe that differ'd from him, if they were Men of Worth, and unblameable in their Lives. They can teſtify this, that knew what a fair and amicable Correſpondence he maintain'd with many of the conforming Clergy, to ſeveral of whom this good Man's Name was perhaps as precious, and his Society as grateful, as if he had been one of their own Stamp. But his peculiar Excellency was in Preaching. His Sermons were practical,

practical, plain and discursive, full of holy Zeal and Fervour, and an Eloquence without any Labour of his own, not imitable by the greatest Labour of another. He had a strange way of insinuating, and winding himself into his Hearers Bosoms, whose only Regret hath been that the Sermon must soon be at an end. * An eminent Divine once hearing him, said, *If I had this Man's Tongue, I could not Scape being proud of it.* Among other Lectures Abroad, in which he assisted, there was one set up by Mr. *Nath. Hilton* of *London*, in *Bolton* (where he was Born) at which Mr. *Newcome* took his Turn once a Month for many Years, with Mr. *Baldwin*, Mr. *Pendlebury*, and Mr. *John Walker*. Vol. II.

* *He hath printed the* Sinner's Hope: *A Discourse on* Ezra. 10. 2. Usurpation defeated, and *David* restor'd: *A Sermon on the Restauration of King* Charles *II.* The Covenant of Grace effectually remembred. A Discourse on *Psal.* 105. 8. with 1 *Chr.* 16. 15. *And*, An Help to the Duty in, and right Improvement of Sickness. A Discourse on *Job* 5. 6, 7, 8. *And, a Discourse about* Rash and sinful Anger, *on Prov.* 25. 28.

Mr. *Richardson* preach'd the Sermon at Six a Clock on Lord's-Day Mornings at *Manchester*; and was also ejected. A competent Scholar, and a pious Man. He preach'd by virtue of a License in 72, at *Chorton*, and was very laborious in his MASTER's Work, and dy'd in 1680.

Mr. *Wigan* was at that Time a Candidate, and as yet unfix'd.

Altham: Mr. *Tho. Jollie*. After his Ejection in 62, He was seiz'd at *Healy* by a Lieutenant, and 3 Soldidiers, and carry'd in a rude Manner to their Guard, where he must find Sureties for his Behaviour, and be sent out of the Country. * Accordingly he was sent into *Yorkshire* on the Lord's-day, in extream Rain; but soon sent back by the Marshal, to whom he was Committed, because no Reason of it was assign'd. He was afterwards seiz'd in the same Manner, and sent to *York*, and after great Expence, and hazard of his Life, he was sent Home in Peace. He was taken a third Time in 64, and that at a Meeting, and was committed to *Lancaster*-Goal. He was seiz'd again by Order from the Lord-Lieutenant and Deputies, in 1665. By the

* *See Conf.* Fourth Plea for the Nonconformists. pag. 57, *&c.*

Five

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Five Mile Act he was ſeparated from Friends and Eſtate; and put to continual Night-Travels. Being taken Preaching a third Time, a Warrant of Baniſhment was ſent out againſt him; but it miſcarry'd, and he eſcap'd. In 69, he was impriſon'd Six Months in *Lancaſter*-Goal again, for Preaching within Five Miles of *Altham*, where he had been Miniſter. The ſame Year he was ſu'd for 40 *l.* upon the *Five Mile Act*, the Suit coſting him about 80 *l.* But the Particularities of his Troubles would be endleſs; all which he endur'd with great Patience to the laſt.

† *Since his Death, there have been ſome Sermons of his printed; entit.* Chriſt Diſplay'd as the choiceſt Gift, and the beſt Maſter, 8vo. 1679.

Ormskirke: Mr. *Nath. Heywood* †; born in *Little-Leaver*, in *Bolton* Pariſh, in *September* 1633; educated in *Trinity-College* in *Cambridge*, and afterwards with Mr. *Ed. Gee* of *Eccleſton*. He firſt ſettled at *Illingworth*-Chappel, in the Vicaridge of *Hallifax* in *Yorkſhire*. He remov'd from thence in 1657, to *Ormskirke*, where he continu'd a painful and ſucceſsful Labourer, till he was ſilenc'd in 1662. His Succeſſor, Mr. *Aſhworth*, living at ſome diſtance, he ſtill continu'd viſiting the Sick, and preaching privately among them, as he had Opportunity. A poor Man came to him, when he was about quitting his Living, ſaying, *Ah! Mr.* Heywood, *we would gladly have you preach ſtill in the Church.* *Yes*, ſaid he, *I would as gladly preach as you can deſire it, if I could do it with a ſafe Conſcience in conforming.* The Man reply'd, *Oh Sir, many a Man now a days makes a great Gaſh in his Conſcience, cannot you make a little Nick in yours.* Upon the Liberty in 72, he licenc'd Two Places. The one was *Bickerſtaff*, and the other *Scareſbrick*, both in *Ormskirke* Pariſh: And he preach'd at one one Lord's-day, and at the other the next. He was very uſeful in ſaving many Perſons and Families in theſe Parts, from being perverted by the *Papiſts*. He was a Man of great Piety, and an excellent Preacher, but ſtrangely malign'd and oppos'd, by ſome evil Neighbours.

* *An Account of his Sufferings may be ſeen*; *Conf. 4 Pl.* for the Nonc. *pag.* 52.

* After having liv'd exceeding uſefully, and much belov'd, he dy'd, *Dec.* 16. 1677: *Etat.* 45; and was ſucceeded by his Son. A few Hours before his Death, being ask'd by a Miniſter that was with him, whether his Nonconformity was any Trouble to him, he with great Chearfulneſs anſwered, No; it was a great Comfort to him; and freely ſignified his full Satisfaction in what

what he had done and ſuffer'd, in Oppoſition to rigorous Impoſitions, and in Purſuit of a farther Reformation. Vol. II.

Denton: Mr. *John Angier* *; and Mr. *Holme*. Mr. *Angier* was born at *Dedham* in *Eſſex*: Educated in *Emanuel* Colledge in *Cambridge*; and liv'd afterwards with Mr. *John Cotton* at *Boſton* in *Lincolnſhire*. His firſt ſettled Miniſterial Work was at *Ringley*. He had Epiſcopal Ordination from Dr. *Lewis Bayly* the *Welch* Biſhop, who put forth the *Practice of Piety*, and he ordain'd him without Subſcription. Mr. *Angier* kept a Nonconformiſt to the Ceremonies, and therefore had ſome Adverſaries. Dr. *Bridgman* Biſhop of *Cheſter*, liv'd then at *Great Leaver*, not far from him, to whom many Complaints of that kind were brought: Whereupon he ſent for Mr. *Angier*, and expoſtulated with him, but gave him very good Words, and profeſs'd a great Reſpect to him. The Biſhop's Wife was at that Time under great Trouble of Conſcience, on which Account ſhe frequently convers'd with Mr. *Angier*, who was an Inſtrument of much good to her by his Counſels and Prayers. The Biſhop, however was forc'd to ſuſpend him; upon the preſſing Solicitations of Arch-Biſhop *Laud*. After continuing a Year and half at *Ringley*, he remov'd to *Denton*, in 1632. When the Act of Uniformity took Place, he continu'd in his publick Station without conforming. Warrants were now and then iſſu'd out to apprehend him, but the worſt Men had no Heart to meddle with him. Sometimes they ſearch'd, but profeſs'd they would not ſee him for a Hundred Pounds. Some of the Biſhops of *Cheſter* would enquire of his Son, *How doth the good old Man Mr.* Angier? Moſt of the Juſtices had a great Reſpect for him, and ſome were nearly related to his Wife: And by the ſpecial Providence of God, he continu'd Preaching in his Publick Chappel for Seventeen Years after the ſilencing Act, in which Time he was an Inſtrument of Good to many. It was the common Saying, he is an old Man, and cannot live long; let him alone while he lives. He dy'd *Sept.* 1. 1677: *Ætat.* 72. He was of a ſweet, moderate, catholick, healing Spirit. An excellent Caſuiſt. A Man mighty in Prayer. A hard Stu-

* *See the Narrative of his holy Life, and happy Death in* 8vo. 1685.

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Student. Of an exact Converſation. Very affable and courteous; full of Charity and good Works. And in general a Pattern of Holineſs. Some remarkable Paſſages of his Diary; and his judicious Reſolution of a few Caſes of Conſcience, are added at the End of his printed Life. He publiſh'd a Treatiſe concerning God's Worſhip, entituled, *A Help to better Hearts, for better Times*; recommended by Mr. *Calamy*, and Mr. *Caſe*.

Mr. *James Holm*, was Aſſiſtant to Mr. *Angier*, and dwelt with him. He often changed his Habitation: But had at laſt a Call to *Kendal* in *Weſtmoreland*, where he dy'd in 1688. He had a Son with whom he went in to *Holland*, breeding him up for the Miniſtry: And having finiſh'd the Courſe of his Studies, he was for ſome time Paſtor of a Congregation at *Uxbridge*; but he dy'd young.

Salford: Mr. *Richard Holbrook*, M. A. Born in *Manchester*, and brought up in *Trinity*-College in *Cambridge*. When ſilenc'd, he apply'd himſelf to Phyſick. He was a Man of good Parts, a ſolid Scholar, and a pious Man. He dy'd in *July* 1676: Aged about Forty.

Blackley: Mr. *Thomas Holland*. A Gentleman born; ſometime Miniſter at *Ringley* Chapel, but ejected here. When Silenc'd, he remov'd to a Houſe of his own near *Newton*-Heath, and liv'd privately. He dy'd in 1675. *Ætat.* 57. and left ſeveral Children behind him. He had ſore Afflictions in his Body and Eſtate, and was taken off from his Work ſome Years before he dy'd, but had been an able and diligent Preacher in the former Part of his Life.

Aſhton under-Line: Mr. *John Harriſon*. He was many Years the learned, faithful, zealous, laborious Miniſter of this Place. His Father was a Gentleman of good Quality near *Wigan*, an eminent Profeſſor of the Puritan Stamp. He was much vex'd in the Days of the former Biſhops, and put to great Charges in the Eccleſiaſtical Courts. He conſulted Mr. *Ball* of *Whitmore*, what he ſhould do to be eaſie.

Mr.

Mr. *Ball* advis'd him to give them ſome Money, for that is it, ſays he, they look for. He follow'd his Advice, and was more quiet afterwards. This worthy Gentleman had ſeveral Sons: (Dr. *Peter Harriſon* of *Chriſt*'s-Colledge in *Cambridge*. and afterwards Parſon of *Chedle* in *Cheſhire*, was one of them) but this Mr. *John Harriſon* was the Flower of the Family. He was educated with great Care, both at School and in the Univerſity. He exercis'd his Miniſtry for ſome Time at *Walmſley* Chapel; But when Mr. *Henry Fairfax* quitted the Living of *Aſhton*, Sir *George Booth* gave him the Preſentation of it. He continu'd in it till 62, and then reſign'd. The Lord *Delamere* continu'd his Kindneſs to him, and offer'd him to put in his Son *Maurice*, who was a conforming Miniſter into his Place: But Mr. *Harriſon* fearing his Son might not be fit for that Charge, preferr'd the Advantage of his Peoples Souls, before the Advancement of his Family, and therefore Conſcienciouſly wav'd it; and rather made uſe of his Intereſt on the behalf of Mr. *Elliſon*, who was a Man of great Worth, and a good Preacher, who enjoy'd the Living of *Aſhton* till his Death. Mr. *Harriſon* living privately, was his uſual Auditor, till he was baniſh'd by the *Oxford Act*, at which Time he retir'd to *Salford*; where he had not been long, before he was depriv'd of the uſe of his Limbs, which was reckon'd to be the Conſequence of his indefatigable Labours, and Faſtings, and Night-Studies. He went to the *Bath* for Relief, and found ſome Benefit for the preſent. He return'd afterwards to *Aſhton*, and his Diſtemper increas'd, till it put a Period to his Life, in 1669: *Ætat.* 57. He was an excellent Preacher; and a Man of great Devotion. He conſtantly kneel'd in his Prayer in the Pulpit, and nothing was viſible but his Head. He was eminent for Holineſs, Humility, Induſtry, Zeal for God, and Stedfaſtneſs in his Principles. When ſome Gentlemen of the Epiſcopal Party, oppos'd the Claſſis at *Mancheſter*, and they writ ſeveral Papers to each other, the Miniſters of that Presbytery appointed Mr. *Harriſon* to anſwer them, which he did very Largely and Learnedly *. His Funeral Sermon was preach'd by Mr. *Elliſon*,

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* *The Book is intituled*, The Cenſures of the Church reviv'd, 4*to*. 1659.

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liſon, who gave him a great Character; but not beyond his Deſert. Tho' his Merits were great, his Circumſtances were mean; but his Spirit was always eaſie.

Oldham: Mr. *Robert Conſtantine*; Miniſter of this Pariſh many Years. In 1650, he refus'd the *Ingagement*; whereupon Juſtice *Aſhton* of *Chatterton*, vigorouſly proſecuted him, ſo as to force him to remove to *Burſtal* in *Yorkſhire*, whither he was invited. Upon his Remove, he was ſucceeded by Mr. *John Lake*, afterwards Biſhop of *Chicheſter*. But after ſtaying away 3 or 4 Years, Mr. *Conſtantine* return'd again to *Oldham*: where he was a gain ejected, in 62. He liv'd privately afterward, till 72, when he took out a Licenſe, and preach'd to a conſiderable Company at *Greenakers*, about a Mile from *Oldham*. He liv'd to be very aged, and his Parts decay'd, and his Memory fail'd. He dy'd *Dec.* 13, 1699. In the prime of his Days, he was a Man of a clear Head, pregnant Parts, ſolid Learning, and ſweet Converſe. He was a well accompliſh'd Preacher, of a valuable Tongue, and audible Voice, good Method, and very taking. He was a Member of *Mancheſter* Claſſis, and often choſen Chairman. He was indeed at laſt ſuperannuated as to his Work; but he liv'd and dy'd in Credit, both with Miniſters and Chriſtians.

Ratcliff: Mr. *Thomas Pyke*; who at firſt preach'd at *Walmſly* Chappel in *Bolton* Pariſh, and afterwards at this Place, where he was ejected, in 62. He preach'd at *Blackley* near *Mancheſter*, in 72, and was very uſeful. When his End drew near, he told thoſe that were about him, that *he found the beſt Preparations of the beſt Men were little enough, when they came to die.* He dy'd in *July*, 1676, about 54 Years of Age: And left behind him ſeveral Volumes of his own Sermons fairly tranſcrib'd, for the Uſe of his ſurviving Children.

Eckles: Mr. *Edmund Jones*. His Father had been Vicar of this Place many Years: He had bred up Three Sons for the Miniſtry; of whom this was the only Nonconformiſt. He was one of the firſt Claſſis of *Mancheſter*. A Man of excellent Parts, an able Scholar,

Scholar, naturally very Rhetorical. When he was ejected, he preach'd in Private; and when Authority allow'd it, more Publickly. He dy'd, *May* 2. 1674: *Ætat.* 48. Vol. II.

Cockey-Chappel: Mr. *John Leaver*; born in *Bolton*. His Father was a *Romaniſt*. He was bred up in the Free-School at *Bolton*, and afterwards at *Brazen-noſe-College* in *Oxon*. He was ſilenc'd in 62. (and call'd Little Mr. *Leaver*, to diſtinguiſh him from Mr. *John Leaver*, who was a luſty Man, who continu'd Parſon of *Bolton*.) He was a Man of great Integrity, and a uſeful Preacher. In 72 he preach'd to a good Number in his own Houſe: And after this preſent Liberty was allow'd, he kept an open Meeting in *Bolton*, where he adminiſtred the Lord's-Supper every Month to ſome Hundreds. He dy'd *July* 4. 1692: *Ætat.* 58: And was ſucceeded by Mr. *Robbert Seddon*.

ROCHDALE: Mr. *Robert Bath*, and Mr. *Zachary Taylor*.

Mr. *Robert Bath*, was Vicar of this Place many Years. Born in *Kent*, and ſent down into *Lancaſhire* by Archbiſhop *Laud*, who was his Wife's Uncle: But he mightily diſappointed him by proving a Puritan. He heartily fell in with the Miniſters of the County, and join'd with the Second Claſſis at *Bury*: And afterwards freely left his Vicaridge, tho' conſiderable, (when he had been there above Thirty Years) rather than enſnare his Conſcience. The *Oxford Act* forc'd him to leave his Family; but within ſome Time returning Home, he laid hold of the King's Indulgence, and preach'd to a numerous Aſſembly, in a Place call'd *Underhill*. He was a gracious, humble, meek and peaceable Man, and a ſolid Divine, tho' he had no very ready Utterance. He was a faithful Friend, and good in all Relations. he ſpent much Time in viſiting the Sick, and adviſing his Neighbours, and writing ſerious Letters to diſtant Friends. He dy'd in 1674: *Ætat.* 70.

Mr. *Zachary Taylor*. Tho' he had been a Chaplain in the King's Army, in the Civil War, yet he join'd with

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with the Claſſical Presbytery at *Bury*, and was Mr. *Bath*'s Aſſiſtant, and turn'd out with him in 62. After his being ſilenc'd, he taught School, firſt at *Rochedale*, and then at *Bolton*. He was the firſt Maſter of the School erected there by Mr. *James Leaver* of *London*. From thence he remov'd to a famous School at *Kirkham* in the *Field*. He dy'd in *Febr.* 1692: *Ætat.* 74. He was a very good Scholar, and an uſeful School-maſter, a ſolid Orthodox Preacher, and a pious Man. He was Father of Mr. *Zachary Taylor*, who wrote the *Lancaſhire Levite*.

Holcomb-Chappel: Mr. *Henry Pendlebury*; born and bred in theſe Parts. Of *Chriſts-College* in *Cambridge*. He preach'd his firſt Sermon at *Aſhworth*-Chappel, in 1648, and continu'd there ſome Time, as Probationer. He was ſet apart to the Office of the Miniſtry, at *Turton*-Chappel near *Bolton*, together with Mr. *James Lieveſey*, after they had been examin'd, and had diſputed, and perform'd their Preparatory Exerciſes, before the ſecond Claſſis in *Lancaſhire*, who met ordinarily at *Bury*. The Day of their Ordination was *Octob.* 3. 1650. Mr. *John Tilſley* was Moderator, and gave the Charge with much Eloquence and Faithfulneſs. Mr. *Bath* of *Rochedale*, Mr. *Furneſs* of *Bury*, Mr. *Pyke* of *Ratcliff*, and Mr. *Scolweld* of *Heywood* being Aſſiſtants, all laying on their Hands. He made his Confeſſion ſolemnly and accurately, and made the uſual Promiſes with much Reverence and Humility. He afterwards preach'd ſome Time at *Horridge*-Chappel; and thence, in 1651, remov'd to *Holcomb*, where he diligently apply'd himſelf to his Studies, Preaching, Diſcipline, and adminiſtring all Ordinances, till he was ejected in 62. He ſtill continu'd in the Exerciſe of his Miniſtry, and was inſtrumental for the good of many. He dy'd of a languiſhing Diſeaſe, *June* 18. 1695: *Ætat.* 70. with theſe Words in his Mouth: *Father come, and take me to thy ſelf.*

He had read over moſt of the ancient Fathers, and had fully ſtudy'd the Controverſies betwixt *Proteſtants* and *Papiſts*, as appears by his Writings *.

* *He wrote a Treatiſe concerning* Tranſubſtantiation, *which was carry'd by a Friend of his privately to Archbiſhop* Tillotſon, *who caus'd it to be Printed, he ſo much approv'd*

prov'd it. He hath written another Treatise on the Sacrifice of the Mass He preach'd many excellent Sermons on CHRIST's *Transfiguration, many Copies of which are abroad: But 'tis the Desire of some, that the Author's Original might be perus'd and printed. Since his Death, a Treatise of his hath been printed: on* 2 Cor. 4. 18, *call'd,* Invisible Realities, the real Christians great Concernment, *&c. Where may be seen a further Account of this good Man's Life.*

Heywood-Chappel: Mr. *George Thomasson.* A diligent laborious Preacher, who earnestly long'd for the good of Souls, and was very useful in his Place. He dy'd in 72: *Ætat.* 58.

BOLTON: Mr. *Richard Goodwin,* M. A, and Mr. *Robert Park.*

Mr. *Goodwin* was born in *Sussex*, and brought up in *Emmanuel-College* in *Cambridge*; very providentially brought into this Country, where God had much Work for him. He was Ordain'd by Bishop *Bridgman* at *Great-Leaver*, and preach'd for some time at *Cockey*-Chappel; but in the Civil-War, when the Town of *Bolton* was taken by Prince *Rupert*, *An.* 1645, he fled into *Yorkshire*, and went to *Hull*, and from thence to *London*, where he was recommended to a Parsonage, call'd *Hargraves*, in *Northamptonshire*, which was a pleasant and profitable Place. He preach'd there for some time: But the Temper of the People not suiting him, he had not much Content; and therefore upon a solemn Call, remov'd back into *Lancashire*, and accepted the Vicaridge of *Bolton*, and continu'd a Preacher there with great Success for Twenty Years, till he was ejected in 62, and afterwards liv'd either more publickly or privately, and preach'd either to many or few, as Times would allow. When the *Five Mile Act* took place, he remov'd to *Manchester*, liv'd retiredly, and study'd *Chymistry*, in which he was a great Proficient. In 72 he took a License, and preach'd twice every Lord's-day at a private House in *Bolton*; and there he dy'd, *Dec.* 12. 1685: *Ætat.* 72. He wrote much, but printed nothing. He was a plain practical Preacher, and had an excellent Gift in Prayer. He will have a great Retinue of Souls to present to his MASTER at the Last Day. He was succeeded

Vol. II. by Mr. *John Leaver*, in his Meeting-place at *Bolton*. He left a Manuſcript behind him, concerning *the Lawfulneſs of eating Blood*.

Mr. *Robert Park*; born in the Town of *Bolton*, and bred in *Emmanuel-College* in *Cambridge*. He was Vicar of *Bolton* before the Civil-War, upon the Approach whereof, he withdrew into *Holland*, and was Aſſiſtant to Mr. *Symmonds*, in the *Engliſh* Congregation at *Rotterdam*. Mr. *Gregge* Vicar of *Bolton*, dying in 1644, the People of *Bolton* ſent over to Mr. *Park*, and earneſtly ſolicited him to return. He did ſo after ſome time, and was Lecturer while Mr. *Goodwin* was Vicar. He had the Benefit of Mr. *Goſnold*'s Gift, and the Peoples free Contribution, by whom he was much belov'd. He was a Man of incomparable Parts, Learning and Piety, and a very exact Preacher. When he was ejected, he liv'd privately for a time. He was a witty and facetious Man. *What* (ſaid he once in Diſcourſe) *did Dagon get by ſetting up the Second time? Nothing but a fatal Fall: For his Head and both his palms of his Hands were cut off: So that he had neither Wit nor Strength to help himſelf.* Upon the *Five Mile Act*, he liv'd at *Broughton*. But in ſome time he return'd to *Bolton*, and preach'd as he had Opportunity. He dy'd in 1669: *Ætat* 70. He had a very good Library; which was ſold for the Support of his Wife and Children.

Deane: Mr. *John Tilſley*, M. A. He was brought up in the Univerſity of *Glaſcow* in *Scotland*. When he came home into *Lancaſhire*, where he was Born, he Preach'd with Mr. *Horrocks* at *Dean* Church, and he was to him as *Timothy* to St. *Paul*, a Son in the Goſpel. He had prodigious Parts, a retentive Memory, (which made whatſoever he read his own) a ſolid Judgment, a quick Invention, warm Affections, and a ready Utterance. He was mighty Charitable; ſtrict in his Life, and free and familiar in his Diſcourſe. He was a principal Member in the Second Claſſis in *Lancaſhire*. A Man of a ſtout active Spirit, and who fear'd nothing, when once he was ſatisfied as to the Grounds he went on. When the Aſſembly at *Bolton* had once ſuſpended a prophane and diſſolute Preacher at *Ribcheſter*, few but were fearful to go to preach at the Place, and

and declare the Suſpenſion: But Mr. *Tilſley* was free to it, and did it with great Courage, and yet with a becoming Candor and Meekneſs. His miniſterial Abilities were ſtupenduous, and ſuch as rarely meet in one Man. He preach'd Mr. *W. Rathband*'s Funeral Sermon at *Cockey* upon 1 *Cor.* 3. 10. He preach'd alſo at the Funeral of Colonel *Robert Bradſhaw*, (Eminent for his Piety, Valour and Wiſdom) in the Time of the War; and had a very auguſt Aſſembly in *Bolton* Church: Where he alſo afterwards did the like Office for his Father Mr. *Alexander Horrocks*. But he was not to be perſwaded to print theſe or any other of his Diſcourſes; but was us'd to ſay, that he could not be ſo well pleas'd with any of his own Performances. He ſucceeded Mr. *Horrocks* at *Deane*; where he was ejected no leſs than three Times. The firſt time was by the *Ingagement*, which he refus'd: But tho' he was on that Account caſt out, he ws ſoon reſtor'd. The 2d time was by the *Act of Uniformity* in 62. After which, tho' he forbore preaching, he continu'd living in the Houſe adjoining to his Church, which being in the Hands of Truſtees, was ſtill allow'd him. When the excellent Dr. *Wilkins* became Biſhop of the Dioceſs, he allow'd him to preach in his Church again as Lecturer, another being Vicar, who read the Prayers. When the Biſhop was dead, he was indicted at the Aſſizes for his Nonconformity, and by the Influence of ſeveral Gentlemen in the Neighbourhood ejected a Third time, in 1678. After which he ſpent the reſt of his Days in a private Life at *Mancheſter*, where he dy'd, on *Dec.* 12. 1684: *Ætat.* 60.

Torkſcarth-Park-Chappel, near *Leverpool*: Mr. *Tho. Crompton*, M. A, born at *Great-Leaver*, bred in *Mancheſter*-Shool, and at the Univerſity of *Oxon*. After the *Act of Uniformity* took place, he continu'd to enjoy the Liberty of the publick Chappel, being ſome way priviledg'd. Mr. *Briſco* (who liv'd alſo in the Neighbourhood) and he, join'd together to ſupply it, one preaching one Lord's-day, and the other the next. He was a Man of excellent ready Parts, and good Elocution. After Mr. *Baldwin*'s Death, he remov'd to *Eccles*. He dy'd at *Mancheſter*, Sept. 2. 1699: *Ætat.* 64.

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Highton: Mr. *Wililam Bell* *, M. A. A great Scholar, and a good Orator. He was ordain'd by Dr. *Bridgman* Biſhop of *Cheſter*. He had the 50 *l. per Annum*, bequeath'd by Queen *Elizabeth* to Four itenerant Preachers in *Lancaſhire*. I ſuppoſe the Allowance of 200 *l. per Annum* for that purpoſe is ſtill continu'd, to Four ſuch Perſons, who are call'd the King's or Queen's Preachers. But both this and his Living too was left by Mr. *Bell*, in 1662, for the ſake of his Conſcience. After his Ejectment he liv'd privately at *Sinderland*, in the Pariſh of *Aſhton under Line*, being a conſtant Hearer of Mr. *Angier* of *Denton*. In 72 he return'd to his old People at *Highton*, and preach'd among them by virtue of a Licenſe. He dy'd in 1681: *Ætat.* 74. He left ſeveral Children behind him: And among the reſt, two Sons, who were conformable Miniſters. This Mr. *Bell* was noted and famous for his neat and ſententious Preaching.

* He printed a Diſcourſe on Gen. 5. 24. intituled, *Enoch's* Walk. The excellency, neceſſity, and uſefulneſs of Patience: *As alſo*, The Patience of *Job*, and the End of the Lord; *in 2 little Treatiſes, with a Preface by Mr.* Baxter: *Together with ſome little Pieces, which I have not ſeen.*

Chorley: Mr. *Henry Welch*; a very humble, mortify'd Man: Though he did not excel in Gifts, it was made up in Grace. His very Enemies had nothing to ſay againſt him. He was of ſo blameleſs a Converſation, that moſt Gentlemen had a good Word for him; and accounted ſo faithful, that Mr. *Standiſh* of *Duxbury*, (a Perſon of a great Eſtate) left the Tuition of his Children to him, after his own and his Wife's Death. And he diſcharg'd his Civil as well as Miniſterial Truſt ſo faithfully, that the moſt critical *Momus* had nothing to lay to his Charge. He dy'd in 1665: *Ætat.* 64.

Walton: Mr. *Henry Finch*, and Mr. *Robert Eaton*.

Mr. *Henry Finch* was born in the Pariſh of *Standiſh* in *Lancaſhire*, and baptiz'd *Sept.* 8. 1633. He acquir'd a very conſiderable Exactneſs at *Wiggon* and *Standiſh* Schools, both in *Latin* and *Greek*; and from thence went to the Univerſity, where he made good uſe of his

his Time, and by diligent Study improv'd his fine natural Parts ſo, that he return'd to his native Countrey, well furniſh'd with ſubſtantial Learning, for the Work of the Miniſtry. Vol. II.

He preach'd in the Field-Country, till call'd to be Vicar of *Walton*, which was vacant by the Death of the late Incumbent; on this Charge he entred, by the Conſent of both Patron and People, in the Year 1656. In that conſiderable Station he labour'd with great Zeal and Diligence, and with eminent Succeſs, till *Aug.* 24. 1662. He ſtudy'd the Point of Conformity with great Care, and would gladly have continu'd with his beloved People, if he could have ſatisfy'd his own Conſcience about the Terms impos'd. Not being able to remove the Scruples of his Mind, he choſe to follow his Judgmenr againſt his Affections; and with a growing Family caſt his Care upon divine Providence.

He retir'd to *Warrington*, where ſome of his Wife's Relations dwelt; in that Place he liv'd in great Eſteem with them and many others. His catholick and healing Temper led him to a peaceable Attendance on the publick Worſhip, on Lord's-days, improving the Evenings, either in repeating and urging what had been deliver'd at Church, or in preaching to his Neighbours and Friends at home. He kept many private Faſts in the Neighbourhood, praying and waiting for an Opportunity to fulfil his Miniſtry, in a more publick and extenſive Way.

By the *Corporation Act* in 1665, he was forcd to remove again, and the kind Providence of GOD brought him to *Mancheſter*, tho' he was a Stranger to the Place and the People: Thither fled ſeveral other Miniſters (it not being a Corporation) who liv'd in great Harmony and Uſefulneſs to the Town, and adjacent Countrey. Here alſo he ordinarily joyn'd in publick Worſhip with the Eſtabliſh'd Church, 'till the liberty in 1672: When he renew'd his beloved Work of preaching publickly at *Birch*-Chapel, with great diligence and chearfulneſs. His great Prudence and wiſe Management kept him employed, when his Brethren were ſilenc'd by the recalling of their Licences: It would take up a great deal of time to record the ſignal Providences which concurr'd to keep him in Peace,

Vol. II. and in his Labours, in thoſe Days of Trouble and Darkneſs: Tho' many threatning Clouds aroſe about him, they were ſcattered in a wonderful manner, and he had a Numerous Auditory for a long time. Once they thruſt a Conformiſt into his Place, but for want of Maintenance, that Project dropt, and Mr. *Finch* continued with his Flock in that Place, 'till the chief Proprietor dy'd, whoſe Heir took the Chapel from him.

Under this Neceſſity, he joyn'd with his Hearers in the Charge of Building a Meeting-houſe, where he continued his Labours and Charities, 'till the Sickneſs, of which he dy'd; *Nov.* 13. 1704, in the 72 Year of his Age.

He was a great Bleſſing, and Help to the Younger Miniſters, who lov'd and honour'd him as a Father; and his Behaviour to them was full of Condeſcenſion and Tenderneſs. He greatly reſented any thing that either broke in upon order, or tended to the Reproach of the Miniſtry: In particular, the bold intruding of forward and raſh young Men, without Examination and Tryal: About this he, with his Brethren, made a very good Rule, which is obſerved in that Diſtrict, and ought to be in others. He was himſelf a bright Ornament to his Office, and took pleaſure in thoſe that were ſo: He was much, very much more than meerly a Negative good Man. For Inoffenſiveneſs was attended with extenſive Charity and Benevolence: He was ſtrictly juſt, upright and ſincere, without Stratagem or Affectation; cautious and prudent, and yet free and communicative. And above all, he liv'd a Life of devotedneſs to GOD, with whom he had walk'd many Years: And feared nothing ſo much as to Sin againſt his Maker, whoſe Intereſts were always dear to him.

As he was of ſound and healing Principles in Religion, ſo his thoughts about Civil Government, were according to the *Engliſh* Conſtitution: He abſolutely refuſed the *Ingagement*, and was deſirous of King *Charles*'s Return. After the Defeat of Sir *George Booth*, the Sequeſtrators ſeized all of Mr. *Finch*'s Eſtate they could meet with, which he had certainly loſt, for his love to the King, if the ſpeedy Turn of Affairs had not prevented. He rejoyc'd at the Revolution in 1688, and entirely fell in with it; and yet he had a great

Tenderneſs

Tenderneſs for thoſe who refuſed the Oaths, and loſt their Places for Conſcience ſake, to ſome of them he was a charitable Contributer while he liv'd. Vol II.

His Preaching was clear and methodical, and was adapted to convince the mind, and to move the Paſſions: he liv'd according to his Profeſſion, a peaceable Life in all Godlineſs and Honeſty.

Mr. *Robert Eaton* was born in *Cheſhire*, and brought up at *Cambridge*. Settled firſt in *Eſſex*, whence he remov'd to this Place, where he was Ejected in 60. And was after ſome time Chaplain to the Lord *Delamere*. When the Liberty of the Diſſenters was eſtabliſh'd by Law, he Preach'd to a Congregation in the Pariſh of *Preſtwich*, where they built him an handſome Chapel. He was a ſolid Divine, a good Scholar, and a judicious Chriſtian, of great Moderation, and exemplary in his Behaviour. He dy'd at *Mancheſter* in *Auguſt* 1701; and his Funeral Sermon was Preach'd by Mr. *Finch*, who was Vicar of *Walton*, when the Act for Uniformity took place, and afterwards continu'd a Silenc'd Nonconformiſt. He is the ſame as is mention'd here before, *p.* 131.

Whalmeſly-Chapel: Mr. *Michael Briſcoe*; Bred up in *Trinity-College* near *Dublin* in *Ireland*; Paſtour of a Congregational Church in this Chapel. He afterwards remov'd thence to *Toxtoth-Park*, where he Preach'd in the Chapel jointly with Mr. *Thomas Crompton*. And he continu'd there till he dy'd, which was in *Sept.* 1685. *Ætat.* 66. He was a good Scholar, and a fine Orator. His Sermons were Judicious, but his Voice was low; which was more than Compenſated by his taking way of Delivery.

Haughton-Chapel: Mr. *Peter Nailour*; Born in this County, and bred up in St. *John's-College* in *Cambridge*. He Preach'd much in *Peniſton* Pariſh, in the time of Mr. *Swifts* Confinement, and remov'd thence to *Alverthorp* nigh *Wakefield* in 1672, and Preach'd in the Meeting-Place there, and at *Pontefract*, as long as he liv'd. He dy'd in 1690. *Ætat.* 54.

Aſhton upon *Makerfield*: Mr. *James Wood's*. A moſt Induſtrious Man, and indefatigably Laborious: He was at his Study even to his Old Age, both early and late. And he was an excellent Preacher, and had abundant Succeſs. He dy'd in 1688. *Ætat.* 63.

Chobent-Chapel in *Leigh* Pariſh: Mr. *James Wood's* Jun. A Son of the former; who follow'd his Father's Steps in his Father's Spirit.

Billing: Mr. *Wright*; a Man of Learning, Gravity, and Humility. When he was Silenc'd, he liv'd privately; and Pray'd much, but Preach'd little, being Indiſpos'd as to his Health. He liv'd very Exemplarily, and did good in his Place. He us'd in a Morning to walk out into a Field near his Houſe: Being gone forth on *Febr.* 1. 168⅔, according to Cuſtom, and not returning as expected, they ſent to look for him, and found him dead, as is ſuppoſed of an Apoplexy, after he had liv'd 70 Years in the World. He left behind him only one Son, who was bred at *Oxford*, and was afterwards Miniſter at *Redford* in *Nottinghamſhire*.

LEVERPOOL: Mr. *John Fogg*; born in *Darcy-Leaver* in *Bolton* Pariſh, and Educated in *Oxon*. His firſt Settlement was at *Wigan*, whence he remov'd to this place, where he was Ejected in 62. He was a Man of fine Parts, good Learning, a ſerious Chriſtian, and a uſeful Preacher. Upon the coming forth of the *Oxford* Act; he and his Father-in-law Mr. *Glendal* of *Cheſter*, liv'd together in the Pariſh of Great *Budworth* in *Cheſhire* in great Amity, and uſeful as they had Opportunity; he dy'd in 1670. *Ætat.* 48.

Croſton: Mr. *James Hiet*, born in *London*, and Educated in *Cambridge*. He had been Miniſter here many Years, when he was Ejected in 62. He was before Ejected for refuſing the *Ingagement*, which was the Caſe of many others in this County. He dy'd in 1664, about 70 Years of Age, leaving no Child behind him. He was an able Preacher, had a conſiderable Eſtate, and was given to Hoſpitality.

Rivington:

Rivington: Mr. *Sam. Newton.* Being turn'd out in 62, he liv'd at *Crompton*, and Preach'd there as times would bear it: He afterwards remov'd back again to *Rivington*, and read ſome of the Prayers, and had Liberty to Preach in the Church without Diſturbance. He dy'd in *March* 1682; not above Forty Years of Age; but very ripe in Parts and Grace. His Funeral Sermon was preach'd by Mr. *John Walker*, his Neighbour and Succeſſor, on 1 *Sam.* 25. 1.

WARRINGTON: Mr. *Robert Yates*, Vicar there many Years: An able Orthodox, ſound Divine. A very uſeful laborious Miniſter in that Populous Town and Pariſh: In the time of the Common-wealth, he was tried for his Life at *Lancaſter*, for ſpeaking againſt the *Ingagement*, and matters were carried ſo far againſt him, that he prepar'd his laſt Speech; being fully reſolv'd not to retract what he had Preach'd: But by the unexpected Clemency of the Judge, (my Informants think it was *Twiſden*) he was Pardon'd. When he was afterwards Ejected for his Nonconformity, he had ſeveral Potent Enemies, who brought him into ſome Trouble by the *Five Mile Act*. In 72, he took the Opportunity of Preaching in a Publick Meeting-Houſe, but was violently diſturb'd. He was not long after ſeiz'd by a Palſy, which Craz'd his Intellectuals, and rendered him incapable of Work a Year before he dy'd; which was in *November* 1678. *Ætat.* 66. He was ſucceeded in his Congregation by his Son Mr. *Samuel Yates*; who alſo is ſince dead.

Garſtang: Mr. *Iſaac Ambroſe*, ſometime Miniſter of *Preſton*; but he afterwards remov'd to this Place, where the Act of Uniformity found him in 62. A little after the King's Reſtauration there was a Meeting of above 20 Miniſters at *Bolton*, to conſult what Courſe to take. Mr. *Ambroſe* and Mr. *Cole* of *Preſton* declar'd before them all, that they could read the Common-Prayer, and ſhould do it, the State of their Places requiring it, in which otherwiſe their Service was neceſſarily at preſent at an end. The Miniſters conſidering the Circumſtances of their Caſe approv'd their Proceeding. Mr. *Cole* (afterwards Dr. *Cole*) was ſo forward

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forward as to Expreſs himſelf at the ſame time, in Words to this Purpoſe. *Gentlemen I am got to my* Hercules *Pillars; my* ne plus ultra, *I ſhall go no farther.* And indeed he was turn'd out of *Preſton*; but found ſome ſtronger Motives in other Parts: For he afterwards Conform'd, and was Lecturer at *Dedham* in *Eſſex*. But as for Mr. *Ambroſe*, he liv'd and dy'd a Nonconformiſt; and was a Man of that Subſtantial Worth, that Eminent Piety, and that Exemplary Life, both as a Miniſter and a Chriſtian, that 'tis to be lamented that the World ſhould not have the benefit of particular Memoirs concerning him, from ſome able Hand. One thing that was peculiar in him deſerves to be mention'd here. 'Twas his uſual Cuſtom once in a Year, for the ſpace of a Month to retire into a little Hut in a Wood, and avoiding all Humane Converſe to devote himſelf to Contemplation. Poſſibly by this Practiſe, he was the fitter for his ſacred Miniſtration all the reſt of the Year. He liv'd in the latter part of his Life at *Preſton*, and when his end drew near, was very ſenſible of it. Having taken his Leave of many of his Friends abroad, with unuſual Solemnity, as if he foreſaw that he ſhould ſee them no more, he came home to *Preſton* from *Bolton*, and ſet all things in order. In a little time ſome of his Hearers came from *Garſtang* to viſit him. He diſcours'd freely with them, gave them good Counſel, told them he was now ready whenever his LORD ſhould call, and that he had finiſh'd all he deſign'd to write; having the Night before ſent away his Diſcourſe concerning *Angels* to the Preſs. He Accompany'd his Friends to their Horſes, and when he came back, ſhut himſelf in his Parlour, the place of his Soliloquy, Meditation and Prayer; they tho't he ſtay'd long, and ſo open'd the Door, and found him juſt expiring. This was in the Year 166¾. *Ætat.* 72. He was holy in his Life, happy in his Death and Honoured by GOD, and all good Men. His Works were Printed altogether in *Folio*, in 1689.

Ellet-Chapel: Mr. *Peter Atkinſon* Sen. A Man of ſuch ſingular Ability and general Intereſt, Influence, and Uſefulneſs, that he was call'd the Apoſtle of the *North*. He had ſo much Favour with the Gentry, that

that he Preach'd quietly at his Chapel for a conſidera- Vol. II.
ble time after the *Act* of *Uniformity* took Place. His Income there indeed was but ſmall: But his encouragement in the Succeſs of his Miniſtry very Conſiderable. He dy'd *July* 17. 1677. *Ætat.* 75.

Melling: Mr. *Malliſon*; born at *Raſtrick* in *Yorkſhire*, and bred in *Oxford*. He was Ejected in 62. Eſteem'd an excellent Scholar, but no famous Preacher. His Family was Numerous, and he dy'd very poor in *May* 1685. *Ætat.* 75.

Dowgles: Mr. *Jonathan Scolfield*; many Years Miniſter at *Haywood-Chapel*, (betwixt *Rachdale* and *Bury*) whence in 1659, he remov'd to this Place, where he was Ejected in 62. He met with a great variety of Family Afflictions in the Courſe of his Life. When he was ſilenc'd he had many Children, and no viſible way of Subſiſtence for them; and yet GOD rais'd up Friends to him and his, ſo that they were never brought to Extremity. He dy'd in 1667 *Ætat.* 60.

Lun-Chapel: Mr. *Joſeph Harriſon*. A good Scholar, and a Methodical Preacher. fix'd in a dark Corner, where he was wonderfully follow'd and flock'd after, and very uſeful. He dy'd in 1664.

Sefton: Mr. *Joſeph Thompſon*; born in *Wigan*, and brought up at *Oxon*. He had a pleaſant Seat, and rich Parſonage, which he quitted in 60; and I know not that he was in any other Living in 62. He was a good Scholar; a Man of Wit and very Ingenious. He was Rich, and did good with his Eſtate. He ſpent the latter part of his Life at *Ormskirk*, where (as I am inform'd) he dy'd in 1669, or 1670.

Harwich: Mr. *James Walton*; a laborious faithful Miniſter, he was certainly ſometime Miniſter at *Harwich-Chapel* in *Dean* Pariſh; and was Ejected either there, or at *Shaw-Chapel* near *Oldham*. He was Provided with no Subſiſtence when Ejected, tho' he had ſeveral Children. He dy'd in 1664. *Ætat.* 64.

Standiſh;

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Standiſh: Mr. *Paul Lathum*; ſometime Chaplain to Collonel *Aſhton* of *Middleton*. He had a good Eſtate, and liv'd very nobly: A Man of good Parts, exemplary Piety, and laborious in the Miniſtry. He had a rich Parſonage, but readily forſook it in 62, rather than grate upon his Conſcience: And he dy'd the Year after, *viz.* in 1663: Aged about 54.

Duckenfield: Mr. *Sam. Eaton*. He was the Son of Mr. *Richard Eaton*, the Vicar of *Great-Burdworth* in *Cheſhire*. He was educated in *Oxford*, and afterwards went into *New-England*. Upon his return from thence, he gather'd a Congregational Church here, and afterwards remov'd to *Stockport*, where he preach'd in the Free-ſchool. Some of the People ran things to a mighty hight, and grew wiſer than their Miniſters, ſo that they created him abundance of Difficulty. He was a good Scholar, and a judicious Divine. He was turn'd out of the publick Exerciſe of his Miniſtry in 62. He afterwards attended on Mr. *Angier*'s Miniſtry at *Denton*, and ſo did many of his old Hearers, and by Difficulty and ſufferings they were brought off from their Heat and Rigors, and wrought into a better Temper. He dy'd *January* 9. 1664: *Ætat.* 68. He left no Child, but hath left a good Name behind him, among Perſons of all Perſwaſions. * He publiſh'd, *The Myſtery of God incarnate*, againſt *J. Knowles*, 8vo. 1650: And a Vindication thereof, againſt the ſaid *Knowles*, 8vo. 1651.

* *See concerning him*; Mr. Cotton Mather's Magnalia Chriſti Americana, *Book* 3. *p.* 213.

Gorton-Chappel: Mr. *William Leigh*. A ſerious ſingle-hearted Man, of good Abilities, very laborious in the Work of the Miniſtry: One of the Claſſis of *Manchester*. He was grievouſly afflicted with the Stone, which at laſt cut him off, in 1664: About 50 Years of Age.

Longridge-Chappel: Mr. *Timothy Smith*. Once Miniſter at *Bradſhaw-Chappel*, but found by the *Uniformity Act* in this Place, in 1662. He did not conform, and yet preach'd frequently in the Chappel afterwards.

For

For it being an obſcure Place, with a ſmall Salary, there was no great ſtriving for it. He dy'd very poor, in 1672: Aged 60. Vol. II.

Cartmel or *Clavely*: (or ſome where in the Neighbourhood) Mr. *Cammerford*. An uſeful Preacher in this remote Corner, who dy'd in 1676.

Ulverſton: Mr. *Lamvet*. Another warm and lively Preacher in the ſame Quarter, beyond the Sands. He liv'd obſcurely; and dy'd *Ann.* 1677.

Halton or *Dalton*, near *Lancaſter*: Mr. *Whitehead*. A pious, painful and faithful Miniſter, who ſtudy'd to do good in his Place, and preach'd as often as he could to his People, after his being ejected. He dy'd in *Febr.* 1679: Aged 73: And Mr. *Benſon* ſucceeded in his Congregation.

St. *Helins-Chappel*: Mr. *Thomas Gregge*. His Father was Miniſter of *Bolton*, and dy'd about 1644. He was bred at *Cambridge*. *Bradley-Hall* with 100 *l. per Annum* was his right by Inheritance; but he quitted it, becauſe of ſome Incumbrance upon it, and would not entangle himſelf in the Affairs of this Life. He was very undaunted and couragious in his MASTER's Work; preaching moſtly in the Chappel, or openly in Houſes in the face of Danger, and yet was never impriſon'd. He was a Man of great Integrity, and kept cloſe to his People in the worſt of Times. He dy'd in 1681: Aged about 44. exceedingly belov'd, and much lamented.

WIGAN: Mr. *Charles Hotham*; Son to Sir *John Hotham*, ſome time Fellow of *Peter-houſe* in *Cambridge*, and Proctor of the Univerſity. An excellent Scholar, both in Divinity and human Literature. A great Philoſopher, and Searcher into the Secrets of Nature, and much addicted to *Chymiſtry*. After his Ejectment he went to the *Weſt-Indies*, but return'd again into *England*. In his younger Years he had ſtudy'd judicial *Aſtrology*, but gave expreſs Orders in his Will, that all his Papers and Books relating to that Art ſhould be burnt.

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LANCASTER: Dr. *William Marſhal.* After his Ejectment, he travel'd abroad for ſome time, and then ſettled at *London*, where he profeſs'd and practis'd Phyſick.

Newton-heath-Chappel: Mr. *John Walker.* He was one of the Preachers of the *Bolton* Lecture. He was ſent up with ſome others to *London*, when the Times were turning, juſt before the Reſtauration, to endeavour to get an Augmentation to ſome poor Livings; but he ſucceeded much at the ſame rate that others about that Time did about Affairs of Religion. He preach'd afterwards at *Rivington*-Chappel to a good old Age. He was a conſiderable Man and a good Preacher.

Birch-Chappel: Mr. *Robert Birch.* He afterwards turn'd Surgeon and Doctor.

Aſhby-Chappel, in *Leigh* Pariſh: Mr. *Thomas Crompton*, M. A. A very ſelf-denying mortified Man, with reſpect to worldly Pleaſures, Profits or Honours. He was bred in *Oxford*, and was a great Scholar, well acquainted with the ancient Fathers, and eſpecially St. *Auſtin*, of moſt of whoſe Works he could give a very exact Account. He was one of univerſal Charity, a true Catholick Chriſtian, of an exact harmleſs Converſation. Tho' he was ejected in 62, yet 7 or 8 Years after, he preach'd in *Aſhby*-Chappel, reading ſome few Prayers, without ſubſcribing, *&c.* He dy'd *Febr.* 2. 1691, at about Eighty two Years of Age, and left behind him a conſiderable Library, a good Name, and a rare Example of Mortification.

Hindley: Mr. *James Bradſhaw.* After his Ejectment he had a Meeting at *Rainford*-Chappel, where he dy'd, *An.* 1702. He has printed Two practical Treatiſes; *viz. The Alarum to the ſleepy Spouſe*; and, *The Trial and Triumph of Faith.* He was another of the *Bolton* Lecturers. He hath a Son in the Miniſtry, among the Nonconformiſts, at *Ramſgate* in the Iſle of *Thanet*.

Blackrode: Mr. *William Aſhley.* He afterwards liv'd and dy'd Paſtor of a Diſſenting Congregation in *Hull*,

Hull, and is taken notice of as ſuch before, in the Account given of Mr. *Charles*, p. 183, 184. He was an excellent Preacher. He dy'd about the Year 1691. Vol. II.

St. *Michaels upon Plyer*: Mr. *Nathanael Baxter.*

Mayhull: Mr. *William Aſpinwall.*

Burton-wood: Mr. *Samuel Mather*, M. A †. Born in this County, *Ann.* 1626. He was the eldeſt Son of Mr. *Richard Mather*, whoſe Life may be ſeen in Mr. *Clark's* Collections. Going over to *New-England* with his Father, in 1635, he had his Education in *Harvard-College*, and was the firſt Fellow of that College, who took his Degrees there. Having ſpent ſome Time in the Exerciſe of his Miniſtry in thoſe Parts, he return'd into *England* in 1650. The Ship he came in was ſtrangely preſerv'd from burning, and he alſo met with a moſt violent Storm in his Paſſage: But GOD had conſiderable Purpoſes to ſerve by him; and therefore he was kept ſafe. He ſpent ſome Time in *Oxford*, where, and at *Cambridge* alſo, he took his Degrees, was Chaplain in *Magdalen-College*, and preach'd frequently at St. *Marys*. He went with the *Engliſh* Commiſſioners into *Scotland*, and continu'd preaching the Goſpel there publickly at *Leith*, for Two Years together. In 1655 he return'd into *England*, and ſoon after went over with the Lord *Harry Cromwel* into *Ireland*, together with Dr. *Harriſon*, Dr. *Winter*, and Mr. *Charnock*. He was there made a Senior Fellow of *Trinity-College*, and again took his Degrees. He was join'd as Colleague with Dr. *Winter* in his publick Work, preaching every Lord's-day Morning, at the Church of St. *Nicholas* in *Dublin*; beſides his Turn once in Six Weeks, to preach before the Lord-Deputy and Council. His preaching there was much eſteem'd, and very ſucceſsful. There he was publickly ordain'd by Dr. *Winter*, Mr. *Taylor* of *Carrick-fergus*, and Mr. *Jenner* of *Tredagh*, on *Dec.* 5. 1656. Even the ill-natur'd *Wood*, ſticks not to own, that *tho' he was a Congregational-Man, and in his Principles an high Nonconformiſt, yet he was obſerv'd by ſome, to be civil to thoſe of the Epiſcopal Perſuaſion, when it was in his Power to do them a Diſpleaſure. And when the Lord-Deputy gave a Commiſſion to him and others, in order to the diſplacing of Epiſcopal*

† *See concerning him*, Mr. *Cotton Mather's* Hiſtory of *New-England*. *Book* 4. *Ch.* 2, *p.* 143.

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Epiſcopal Miniſters, in the Province of Munſter, *he declin'd it: As he did afterwards do the like Matter in* Dublin: *Alledging, that he was call'd into that Country to preach the Goſpel, and not to hinder others from doing it.* But notwithſtanding this, quickly after the King's Reſtauration, he was ſuſpended for 2 Sermons he preach'd againſt the Revival of the Ceremonies, from 2 *Kings* 18. 4. He was repreſented as ſeditious, and guilty of Treaſon; tho' he had not a diſreſpectful word of the King or Government, but only ſet himſelf to prove, that the Eccleſiaſtical Ceremonies then about to be reſtor'd, had no Warrant from the Word of GOD. Being now diſabled from any farther Service in *Ireland*, he return'd to *England*, and continu'd the Service of his Miniſtry at *Burton-wood*, till the *Bartholomew-Act* took place; and then he went back again to *Dublin*, and there preach'd to a gathered Church in his own hir'd Houſe. When he had continu'd there ſome Years a Nonconformiſt, he had a preſſing Invitation from a Church at *Boſton* in *New-England*, to be their Paſtor: But he was not willing leave to his own Church without their Conſent, which was not to be obtain'd. Their Meetings were at firſt more favourably wink'd at in *Ireland* than in *England*. But as Mr. *Mather* was preaching privately, on *Sept.* 18. 1664, he was interrupted by an Officer, who carry'd him to the Main-Guard. There he reaſon'd with the Officers and Soldiers about their diſturbing a Meeting of *Proteſtants*, when yet they gave no Diſturbance to the *Papiſts*, who ſaid *Maſs* without any Interruption. They told him, that ſuch Men as he were more dangerous than the *Papiſts*, &c. The Mayor having conſulted the Lord-Deputy, told Mr. *M*, that he might go to his Lodgings, but, that he muſt appear the next Day before his Lordſhip, for which he and ſome others gave their Word. Being the next Day before the Mayor, he told him, that the Lord-Deputy was much incens'd againſt him for his Conventicle, being inform'd there were many old diſcontented Officers there. Mr. *M.* deny'd that he ſaw any of thoſe there, whom the Mayor nam'd, and gave him an Account of his Sermon, which was on *John* 2. 15, 16, 17; and could not give any reaſonable Offence. However, that Evening he was ſeiz'd by a Purſevant from the Lord-Deputy, and

and the next Day impriſon'd; but ſoon releas'd. After this he had ſome Converſation with Mr. *Valentine Greatarick*, who pretended to do great Feats by ſtroking, curing Diſeaſes miraculouſly. Dr. *Stubbes* printed ſome Letters, in which he much applauded him, and he being now in *Dublin*, the People mightily crowded after him. Mr. *M.* found that he was a Man of Whim, and a ſtrong Imagination, and had been dabling in *Cornelius Agrippa*, and had got his *Abracadabra*; and wrote a Diſcourſe againſt his Pretenſions, and to prevent the People from running to him. The Diſcourſe was read by ſome Perſons of Figure, and commended, but not allow'd to be Printed, becauſe of the Author's Character. Afterwards a certain Lady, ſending him a Diſcourſe that had been drawn up by a *Junto* of *Popiſh* Prieſts, intituled, *The One only, and ſingular only One Catholick and* Roman *Faith*, he drew up an Anſwer to it, which was printed, and met with good Acceptance *. He continu'd taking Pains to do Good in all Ways within his Reach to the Laſt, and had generally the Character of a good Scholar, and a generous ſpirited Man. He left this for a better Life. *An.* 1671; and was ſucceeded in his Congregation by his younger Brother, Mr. *Nathanael Mather*.

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* *Beſides the fore-mention'd Tract againſt the* Papiſts, *he publiſh'd a Treatiſe againſt* Stinted Liturgies; *and an* Irenicum, *in Order to an Agreement between* Presbyterians, Independents, *and* Anabaptiſts: *And a Courſe of Sermons upon the Old-Teſtament Types, with ſome Diſcourſes againſt modern Superſtitions, were publiſh'd by his Brother after his Deceaſe.*

Houghton-tower: Mr. *Thomas Kay*; who was at that Time but a Candidate, and unordain'd.

Turton: Mr. *Taylor*.

Singleton: Mr. *Cuthbert Harriſon*.

Kirkby: Mr. *Nehemiah Ambroſe*.

Ellel: Mr. *Atkinſon*, Jun.

Cartmel: Mr. *Philip Bennet*.

Bradſhaw: Mr. *Dury*.

New-Church in *Roſſendale*: Mr. *Kippax*.

Mr. *Lowe*; Aſſiſtant at *Croſton*, or *Eccleſtone*.

Harwood, or *Haywood*: Mr. *Sandford*.

Alkrington: Mr. *Robert Town*.

Hamylton: Mr. *Bullock*.

Lindhal-Chappel: Mr. *Thomas Drinchal*.

Kirkby-Longsdale: Mr. *John Smith*.

Teatham: Mr. *Nicholas Smith*.

Archolm: Mr. *James Talbot*.

Melling, *or Malling*: Mr. *White*.

There were alſo ſeveral Candidates Silenc'd in this County, who were not fix'd in any Place in 62, who all of them (for any thing I can yet learn) continu'd Nonconformiſts: As, Mr. *Thomas Waddington*, Mr. *James Haddock*, Mr. *Cuthbert Halſal*, Mr. *John Eddleſton*, Mr. *John Crompton*, and Mr. *John Parr*, who is yet living at *Preſton*.

And whereas Mr. *William Leigh* of *Gorton-Chappel*, was in my former Edition mention'd twice, he is now taken notice of but once. And I alſo omit in this County, Mr. *John Harvey* at *Houghton-tower*, becauſe he is mention'd before in *Cheſhire*, p. 135: And Mr. *Charles Sager* mention'd formerly at *Durwen*, becauſe he is now taken notice of in *Derbyſhire*, p. 205, 206. And Mr. *Roger Baldwin* is omitted at *Raynford**, becauſe he is here mention'd at *Penreth* in *Cumberland*. p. 153: And Mr. *James Illingworth* is omitted at *Eccleſton*, becauſe he is mention'd before in the Univerſity of *Cambridge*: Tho' I muſt confeſs, I have no certainty at which of the

* *I am inform'd he was outed in* Cumberland *in* 60, *and here in* 62; *and had I known it before, ſhould rather have taken notice of him here than there.*

the 2 Places he was properly ejected. At the ſame Time ſeveral are now added that were ejected, who were before omitted. Vol. II.

And whereas I in my former Edition, mention'd the following Perſons, as conforming in this County: Mr. *Bradley Hayhurſt* of *Leigh*; Mr. *Aſpinwall* of *Heaton*; Mr. *Joſhua Ambroſe* of *Darby*; Mr. *William Cole* of *Preſton*; Mr. *William Coleburn* of *Ellinburgh*; Mr. *Loben* of *Oldham*; Mr. *James Booker* of *Blakely*; Mr. *William Aſpinwall of Formeby*; Mr. *Briars* of *Heapey*; Mr. *Fiſher* of *Kirkham*; and Mr. *Jakeys* of *Bolton*:

I now add Mr. *Jeſſop* of *Winwick*, who dy'd at *Coggſhal* in *Eſſex*, under ſome Scandals: And Mr. *Robert Dewhurſt* of *Whitmouth-Chappel*; who I underſtand afterwards conform'd alſo.

But as for Mr. *Peter Aſpinwall* of *Heaton*, whom I before-mention'd, as conforming, I now underſtand, that he liv'd in great Uſefulneſs at *Warrington*, and dy'd a Nonconformiſt.

In the County of LEICESTER.

Fenny-Drayton: Mr. *Nath. Stevens*, M. A. His Father was Miniſter of *Staunton-Barnwood* in *Wilts*. He was bred in *Oxford*, was a good Scholar, and an uſeful Preacher. *Wood* reports of him, that he came to a ſequeſtred Living at *Drayton*: But that was his Miſtake; for he was duly preſented by his Patron Mr. *Purefoy* of *Berkſhire*: And there he liv'd till the Fury and Violence of the *Cavaleers*, who threatned Plunder, Impriſonment and Fire, and drove him to ſeek Sanctuary in *Coventry*. There, during the continuance of the Warr, he preach'd on Lord's-day Mornings in the great Church. At his return to *Drayton* he had Trouble from ſome *Anabaptiſts*: And the moſt noted *Quaker* of *England*, *George Fox*, came out of his little Pariſh: But he learnt not his Quakeriſm there. He was long wandring amongſt unſettled Heads, and at laſt made himſelf the Head of a Party, and gain'd a multitude of Followers. Mr. *Stephens* had much Diſcourſe with him, tho' with little Effect. He thought his Time better ſpent in inſtructing a teachable People; which he did very diligently. He took much Pains in ſtudying the

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Apocalypſe: And it has been the Apprehenſion of ſome, that few ever did it to better Purpoſe; and their Lamentation, that no more of his Meditations, upon that abſtruſe Portion of Scripture, were made publick: Tho' beſides what he publiſh'd himſelf, ſome few of them being communicated to Mr. *Pool*, are to be found in his *Synopſis*. * He was alſo well skill'd in *Polemick* Divinity. Being ejected for his Nonconformity in 62, he continu'd in the Town for ſome time, preaching privately, but was afterwards ſo moleſted, that he was forc'd to remove Seven Times for his Peace. At laſt he fix'd at *Stoke-Golding*, where he continu'd the Exerciſe of his Miniſtry, as he had Opportunity, till he dy'd, which was in *Febr.* $167\frac{7}{8}$: *Ætat.* 72.

* *He hath Printed*, A Precept for the Baptiſm of Infants out of the New Teſtament, *&c. 4to.*

1651. A plain and eaſie Calculation of the Name, *Mark*, and Number of the Name of the Beaſt, *4to* 1656. A Three-fold Defence of the Doctrine of Original Sin, *4to.* 1658.

Whitwick: Mr. *John Bennet*. He was born at *London*, and educated at *Cambridge*; and was Epiſcopally Ordain'd. He preach'd in *Northamptonſhire*, and ſeveral other Places, but was no where ſettled till he came to *Whitwick*, where he was ſeveral Years, till ejected in 62. He then remov'd to *London*, and preach'd there occaſionally for about Ten Years, and then return'd into the Country, and rented a Houſe at *Littleover*, within a Mile of *Derby*, which continu'd to be his ſettled Habitation as long as he liv'd. He taught ſome Boys in his Houſe, and preach'd up and down occaſionally in the darkeſt Times, but met with many Troubles ſeveral Ways. He was excommunicated and dy'd under that Sentence at *Hartſhorn* in *Derbyſhire*, about Six Miles from his own Houſe, on a Journey to *London*, in *May* 1693, in the 71*ſt* Year of his Age. He was a Man of conſiderable Learning, pleaſant and quick in Converſation, plain and ſound in Preaching. He had Acquaintance with ſeveral great Perſons, and was well reſpected by them. He ſuffer'd much after the King's Return, before and after his Ejectment: Once he was deſign'd to be drawn into a Plot; but he ſo manag'd himſelf as that he eſcap'd; but was impriſon'd, and dealt with as a ſuſpicious Perſon, without any Reaſon ever alledg'd *.

* *See Conf.* 4th Pl. for the Nonc. *p.* 39. 40.

Lough-

Loughborow: Mr. *Oliver Bromskill*. A worthy, able Divine. Vol. II.

Narborow: Mr. *Matthew Clark*. A very valuable Man, and eminent for his Skill in the *Oriental* Languages; for the promoting the Study of which, he took much Pains, and drew up ſeveral Writings, which would (I underſtand) be printed for the Common Good, were due Encouragement given by Gentlemen and Scholars.

Ibſtoke: Mr. *Will. Sheffield*, M. A; bred up in *Trinity-College* in *Cambridge*. In the Time of the Civil-War, he preach'd ſeveral Years at *Great-Bowden*, in this County. He was offer'd by the Committee of *Leiceſter*, his Choice out of Three rich Parſonages in the County, then Vacant; *viz*. *Lanckton*, *Kibworth*, and *Loughborough*. But he refus'd them all, and rather accepted *Ibſtoke*, upon the Invitation of the principal Inhabitants, after the Sequeſtration of Dr. *Lufton*. He preferr'd this before either of the others, tho' it was near 50 *l*. *per Annum*, worſe than any of them. During his Miniſtry there, he was greatly reſpected and belov'd, not only by his own Pariſhioners, but by the generality of Miniſters and religious People in the adjacent Parts; of which, among many others, there was this obſerveable Inſtance; *viz*. that when Dr. *Lufton*, the former Incumbent, was dead, Mr. *Job Grey*, Brother to the Earl of *Kent*, obtain'd the Preſentation of *Ibſtock* Parſonage from the Lord-Keeper: Whereupon ſeveral Gentlemen, Miniſters, and other principal Inhabitants in the Neighbourhood, ſent up a Petition to Court Sign'd by above a Thouſand Hands, begging Mr. *Sheffield* might be continu'd; and accordingly he was Confirm'd in *Ibſtock*, by a Broad-Seal: Which yet became quickly after uſeleſs, when the *Act of Uniformity* took place, at which Time he reſign'd.

One piece of Publick Service he did, which ought not to be forgotten. Mr. *Oates*, an *Anabaptiſt*, coming into the Country, diſturb'd ſeveral Congregations, and diſpers'd publick Challenges, to Diſpute with any Miniſter or Miniſters, upon the Point of *Baptiſm*. Several Juſtices of the Peace ſent to Mr. *Sheffield*, deſiring him to accept the Challenge, and diſpute the Point

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with him, in *Leiceſter* Caſtle. He yielded to their Deſire, and by Agreement, Sir *Thomas Beamount* was Moderator. At the entrance of the Diſpute, Mr. *Sheffield* openly proteſted, that it was Truth, and not Victory, he was aiming at, and purſuing; and that therefore, if he could not anſwer the Arguments that ſhould be brought againſt him, or maintain the Points he pretended to defend, againſt the Oppoſition that ſhould be made againſt them, he would frankly acknowledge it before them. He deſir'd the ſame of Mr. *Oates*, who alſo agreed. The Diſpute continu'd Three Hours, and was manag'd with great Fairneſs and Temper. At length Mr. *Oates* was gravel'd with an Argument, and yet loudly call'd on by the People preſent, either to Anſwer, or according to his Promiſe, to confeſs he could not. Whereupon he frankly confeſs'd, that he could not at preſent Anſwer it. The Juſtices, at the breaking up of the Meeting, obliged Mr. *Oates* to give his Promiſe, that he would no more diſturb the Congregations in that County.

After his being ſilenc'd, he went to *Kibworth*, where he had a ſmall Eſtate; having alſo in his Eye, the Benefit of the Free-School there, for his Children. He liv'd there privately till his Death, *An.* 1673. His conſtant Practice on the Lord's-day in this Time of his Retirement, was this: He went in the Morning with his Family to the Pariſh-Church; and preach'd in his own Houſe in the Afternoon, for the Inſtruction of his Family, and ſuch others as were willing to hear him. His Son is now Paſtor of a Congregation in *Southwark*.

Wanlip: Mr. *John Smith*.

LEICESTER: Mr. *William Simms*.

Gumley: Mr. *Keſtion*.

Kibworth: Mr. *John Yaxley*. He was of St. *John*'s-*College* in *Cambridge*. His Living was worth near 300 *l. per Annum*. He was not only turn'd out of it, ſoon after King *Charles*'s Return, but robb'd of his Goods; and alſo arraign'd for his Life, for ſaying in his Pulpit, that *he thought Hell was broke looſe*. They would have made

thoſe

those Words Treason against the King and Government: But GOD would not suffer them to take away his Life. His Wife was miserably abus'd by the Soldiers, who would not suffer her to go down Stairs, but push'd her down headlong, turn'd her out of Doors with the Servants, and took Possession of all. In her Fright she forgot a Grand-daughter, that lay in a Cradle. Whereupon she went back, but could not get in. Looking through the Hall-Window, she saw the Child in the Cradle, and the Soldiers by it; and in an Agony cry'd out to them, *You Villains, will you kill my Child?* For which Words they shot at her through the Window, and so hurt her, that she lost her Sight to the Day of her Death. Mr. *Yaxley* liv'd till he was between 70 or 80 Years of Age, preaching near *West-Smithfield* in *London*. Vol. II.

Packinton: Mr. *William Smith*. Born in *Worcestershire*, and educated in *Oxon*. His first Labours were at one of the *Langton*'s in this County, under Mr. *Blackaby*, whose Assistant he was. From thence he remov'd to *Packington*, near *Ashby de la zouch*. After his Ejectment in 1662, he remov'd to *Diseworth-Grange*, where he continu'd many Years, teaching Scholars, and preaching constantly, either in his own House, or in Places adjacent, as Occasion and Opportunity offer'd. He was a worthy Divine, and a plain profitable Preacher. He enjoy'd a greater measure of Health than most Students, and laborious Preachers do: but at his Entrance upon his 63d Year, Hypocondraical Winds did so prevail over him, as to put a Period to his valuable Life, on *Octob.* 20. 1686.

Cole-Orton: Mr. *Samuel Oldershaw*. After his Ejectment, he liv'd as Chaplain in Esquire *Spademan*'s Family, at *Roadnook* in *Derbyshire*, where by mistake he was mention'd a Second time in my former Edition. He afterwards turn'd Physician.

Raunston, and *Hoose*: Mr. *Shuttlewood*. Who in 1668, was taken with many others Singing a *Psalm*, by *M B*, and Thirty or Forty Horsemen, with Swords drawn, and Pistols cock'd. He was examin'd, distrain'd upon, imprison'd, and treated most rudely. *Gibbons*,

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who was his great Enemy, and furious Proſecutor; who made it his Buſineſs to give him and others in thoſe Parts, Diſturbance, was at laſt overtaken by divine Vengeance in a remarkable Way: For being Drunk at *Lutterworth*, when it was late at Night, he was diſſwaded from going home to *Kimcot* two Miles off; but he ſwore he would go home, in ſpite of all the Devils in Hell. Making an Attempt, he was found dead the next Morning, in a ſhallow Stream of water, which did not cover his Body, betwixt *Lutterworth* and *Miſterton* *.

† *See* Conf. 4. Pl. for the Nonconf. *p.* 81. 82.

Congerſton, or *Cunſton*: Mr. *George Wright*. A Man of great Piety, and very uſeful awakening Preacher; He had a more than common Gift in Prayer, and was favour'd by GOD with ſome Anſwers of his Prayers, which were not uſual and common. He had a great Felicity in diſcourſing warmly of ſpiritual Things, by which God made uſe of him as an Inſtrument of Good to many.

Witherley: Mr. *John Cheſter*. Before he came to this Place, it had been ſome Years ſequeſtred from a Non-preaching Parſon, whoſe Curate produc'd a Dormant Title at the King's Reſtauration. Coming to take Poſſeſſion, he with the greateſt Violence and Fury imaginable, threw out Mr. *Cheſter*'s goods into the Street. This was very diſagreeable to the Neighbours, among whom he had liv'd peaceably: Having by his aſſiduous Induſtry brought ſeveral of them to a great deal of Knowledge in Religion. For by Catechiſing, and conſtant Preaching, and daily viſiting, from Houſe to Houſe, (Ways that that poor Town had not been us'd to before, and I doubt not ſince) they began to have a great Senſe of Piety, and Love to the beſt Things. They were loath to part with ſo good and uſeful a Man, and much troubled at his meeting with ſuch Uſage: But they parted from him with many Tears. Hereupon he came to *London*, where he continu'd all the Time of the Plague, in 55; and was at that Time inſtrumental for the Good of many Souls. Mr. *Baxter* gives him the Character of a Man of a very ſober, calm, peaceable Spirit, ſound in Doctrine and Life; and a grave and fruitful Preacher. He often made Excurſions into

ſeveral

ſeveral parts of *Surrey*, but his ſettled Abode was in *Southwark*, where, in the latter part of his Life, he preach'd ſtatedly, at the Meeting-houſe in *Gravel-Lane* near St. *George's Fields*. Under ſome illneſs he retir'd to his Son's (a Phyſician) at *Guilford*: He went hoping for Health, but there he found a Grave, and a Gate to Heaven, in *May*, 1696. He liv'd deſir'd, and dy'd lamented.

Swebſton: Mr. *Henry Watts*, and Mr. *Hudſon*, his Aſſiſtant.

Sibſton: Mr. *Sam. Doughty*. After his Ejectment he liv'd at *Aſhby de la Zouch*, and had the King's Licenſe to preach in his own Houſe there, and yet was convicted by the Lord *B*, and Lord *S*. 40 *l*. was levy'd upon him, 20 *l*. for himſelf, and 20 *l*. for preaching in it. He made his Appeal to the Quarter-Seſſions, and pleaded his Licenſe from the King, and that there was neither Sedition, nor breach of Peace, but he found no Relief. Afterwards he complain'd to the King and Council. The Lords were ſent for up to Council. The King was pleas'd to give him his Part; but he could never get it.

Hinkley: Mr. *Thomas Leadbeater*. He was a *Cheſhire* Man, bred in *Cambridge*. In his younger Days he was Chaplain to the pious Lady *Wimbledon*. His miniſterial Labours were very acceptable, and uſeful to this Town. After his Ejectment he retir'd into his own Country to *Namptwich*, where he had a very good Correſpondence with the publick Miniſter, which was a Favour not indulg'd to others in his Circumſtances, who came thither for Shelter. He was a grave, learned, judicious Man, and had a good Eſtate. He preach'd privately in his own Houſe, and elſewhere as he had Opportunity, till the Indulgence in 72. And then he took a Licenſe, for his own Houſe at *Armitage*, or *Hermitage*, near *Church-holme*: But that he might give the leſs Offence, he went to Church firſt, and preach'd at home afterwards. At length he fix'd wth a private Congregation in *Wirral*, and there he dy'd on a ſudden, of vomiting Blood, *Nov.* 4. 1679: *Ætat.* 52.

LUTTER-

LUTTERWORTH: Mr. *John St. Nicholas*; * who to the laſt, (and he liv'd to a good old Age) was us'd to ſtile himſelf, a Student in St. *Paul*'s Epiſtles. He tranſlated into *Engliſh*, Dr. *Ames*'s *Marrow of Divinity*, which was printed by Order of Parliament. He dy'd in his 95th Year, and went to the Publick Church, as long as he was able to go abroad, notwithſtanding that he was for many Years ſo thick of Hearing, that he could not hear a Word that was ſaid. And when he was ask'd, why he would go to Church when he had loſt his Hearing, he declar'd, he went to give an Example to others, being afraid, that if he ſhould ſtay at home on the Lord's-day when there was a Sermon in the Church, others might be encourag'd to ſtay at home, and keep from Church too, tho' they had no ſuch Difficulty as he labour'd under. He had a good Eſtate, and marry'd the Earl of *Kent*'s Daughter, and was an able Scholar.

* *He wrote,* The Hiſtory of Baptiſm, *8vo* 1671. The Widow's Mite, *4to.* *and ſome other Things.*

Long-Whatton:: Mr. *Samuel Shaw*, M. A. He was born of religious Parents at *Repton* in *Derbyſhire*, *Ann.* 1635; and educated at the Free-School there, then the beſt in thoſe Parts of *England*. He went thence at Fourteen Years of Age, to St. *Johns-College* in *Cambridge*, where he was Chamber-fellow to Dr. *Morton*. When he had compleated his Studies, he remov'd to *Tamworth* in *Warwickſhire*, and was Maſter of the Free-School there, in 1656. Here he was when that Reverend Perſon Mr. *Blake* (their Paſtor) dy'd, (which was in 1657) at whoſe Funeral Mr. *Shaw* ſpake an eloquent Oration, after Mr. *Anthony Burgeſs* had preach'd a grave Sermon. They are both in Print: And he that peruſes them can hardly forbear admiring the Happineſs of thoſe Parts, in a Conjunction of Three ſuch Men, as the Defunct, and the two Speakers.

From *Tamworth* he remov'd to *Moſely*, a ſmall Place in the Borders of *Worceſterſhire*, being invited thither by Coll. *Greavis* of that Place, who had a great Reſpect for him, and ſhew'd him much Kindneſs. At his coming thither he was Ordain'd by the Claſſical Presbytery at *Wirkſworth* in *Derbyſhire*: And in 1658, he, by the Aſſiſtance of Mr. *Gervas Pigot* of *Thrumpton*, obtain'd

obtain'd a Preſentation from the Protector, to this Rectory of *Long-Whatton* †, worth 150 *l. per Annum*, which Place was in the Gift of the Crown. In *June* this Year, he had full and peaceable Poſſeſſion of this Place, and continu'd ſo to have till K. *Charles's* Return, in 1660. Then fearing ſome Diſturbance, he (in the Month of *September* that Year) got a freſh Preſentation under the Great Seal of *England*, a Copy of which

† *Know all Men by theſe Preſents, that the 28th Day of May, in the Year 1658, there was exhibited to the Commiſſioners for Approbation of publick Preachers, a Preſentation of Mr.* Samuel Shaw, *to the Rectory of* Long-Whatton *in the County of* Leiceſter, *made to him by his Highneſs* Oliver, *Lord Protector of the Common-wealth of* England, *&c. the Patron thereof under his Seal Manual, together with a Teſtimony in the behalf of the ſaid* Samuel Shaw, *of his holy and godly Converſation: Upon peruſal, and due Conſideration of the Premiſes, and finding him to be a Perſon qualify'd, as in and by the Ordinance for ſuch Approbation is requir'd, the Commiſſioners above-mention'd have adjudg'd and approv'd the ſaid* Samuel Shaw *to be a fit Perſon to preach the Goſpel, and have granted him Admiſſion, and do admit the ſaid* Samuel Shaw *to the Rectory of* Long-Whatton *aforeſaid, to be full and perfect Poſſeſſor and Incumbent thereof: And do hereby ſignify to all Perſons concern'd therein, that he is hereby intituled to the Profits, and Perquiſites, and all Rights and Dues incident and belonging to the ſaid Rectory, as fully and effectually as if he had been inſtituted and inducted according to any ſuch Laws and Cuſtoms, as have in this Caſe formerly been made or us'd in this Realm. In witneſs whereof, they have caus'd the Common-Seal to be hereunto affix'd, and the ſame to be atteſted by the Hand of the Regiſter, by his Highneſs in that behalf appointed.*

Dated at Whitehall, *the Twenty eighth Day of* May, *One thouſand, Six hundred, Fifty and eight.*

(*L. S.*) Jo. Nye, *Regiſter.*

Mem. *That the 5th Day of* June, 1658, *full, peaceable, corporal Poſſeſſion of the Church of* Whatton *within-mention'd, was taken by Mr.* Samuel Shaw, *by Vertue of this Inſtrument: In preſence of,*

Ger. Pigot.
Jo Foxcroft.
Thomas Alſopp.
William Boyer.

is

* Carolus 2dus, D. Gr. Angliæ, Scot: Franc: & Hibern: Fidei Defenſor, &c. Omnibus & ſingulis Officiariis & Miniſtris noſtris & aliis quicunque in hac parte autoritatem ſive poteſtatem ſufficientem habent, ſive in poſterum habuerint, Salutem: Ad Rectoriam de Long-Whatton, in Comitatu noſtro Leiceſtrienſi per mortem Henrici Robinſon ultimi Incumbentis ibidem, aut aliquo alio quocunque modo jam vacantem, & ad noſtram Præſentationem pleno Jure ſpectantem, DILECTUM nobis in Chriſto Samuelem Shaw Clericum, in Artibus Magiſtrum vobis præſentamus MANDANTES & requirentes quatenus eundem Samuelem Shaw, ad Rectoriam de Long-Whatton prædictam admittere, ipſumq. Rectorem ibidem ac de & in eadem rite & legitime inſtituere pariter & inveſtire cum omnibus ſuis Juris Membris, pertinentiis univerſis, ceteraque omnia & ſingula facere, peragere, & perimplere, quæ veſtro in hac parte Incumbunt Officio Paſtorali velitis cum Favore & effectu: In cujus rei Teſtimonium has Literas noſtras fieri fecimus patentes Teſte meipſo, apud Weſtmonaſterium Primo die Sept. Anno Regni noſtri 12mo. Per Dom. Cancell. Angl.

Haſtings.

is here added in the Margin *. The former Incumbent Mr. *Henry Robinſon* was dead, and two more that enjoy'd it after him; and ſo he obtain'd the Preſentation without much Difficulty. But tho' his Title was thus corroborated, yet Sir *John Prettyman* made Intereſt with the Lord-Chancellor, and they found Means to remove Mr. *Shaw* in 1661, about a Year before the *Act of Uniformity* came out; and they introduc'd one Mr. *Butler*, who had never been Incumbent, nor had any manner of Title to the Place. He was a Man of ſuch mean Qualifications, and ſo little reſpected in the Pariſh, that ſome of them took Occaſion to tell Sir *John Prettyman*, that they heard Mr *Butler* had given him a pair of Coach-Mares to get him the Living, but they would give him two pair to get him out, and Mr. *Shaw* in again. After this he never had any publick Living, and ſo was not properly turn'd out by the *Uniformity Act*, tho' he was ſilenc'd by it. For he could not ſatisfy himſelf to conform, tho' he was afterwards offer'd his Living without any other Condition than Reordination. But he us'd to ſay, he would not lie to GOD and Man, in declaring his Presbyterian Ordination invalid.

When he left *Whatton* he remov'd to *Cotes*, a ſmall Village near *Loughborough*, in the ſame County. During his ſtay here, his Family was afflicted with the Plague, being infected by ſome Relations from *London*, who came from thence to avoid it: It was about Harveſt

veſt 1665. About that Time he preach'd in his Family, and afterwards publiſh'd that excellent uſeful Book, call'd, *The welcom to the Plague*, from *Amos* 4. 12: *Prepare to meet thy God, O Iſrael.* He bury'd Two Children, Two Friends, and One Servant of that Diſtemper: But he and his Wife, who both had it, eſcap'd, and not being ill both at once, look'd after one another, and the reſt of the Family, which was a great Mercy. For none durſt come to his Aſſiſtance; but he was in a manner ſhut up for about Three Months together. He was forc'd to attend his Sick, and bury his Dead himſelf in his own Garden. Vol. II.

Towards the latter end of the Year 1666, he remov'd to *Aſhby de la zouch* in the ſame County; and he was choſen to be the ſole School-maſter of the Free-School in 1668. The Revenue was then but ſmall, and the School-Buildings (thoſe few there were) quite out of Repair, and the Number of Scholars few: But by his Diligence he ſoon got the Salary augmented, not only for himſelf, but all ſucceeding School-maſters: And by his Intereſt among Gentlemen, he begg'd Money for the building of a good School, and a School-houſe, and a Gallery for the Convenience of the Scholars in the Church: Which will be an undeniable Evidence how great a Benefactor he was to that Town, as long as thoſe Buildings continue. He had another Difficulty to conteſt with in this Matter; which was, how to get a Licenſe, without Subſcription to ſuch Things as his Conſcience did not allow of. But he got over that alſo. For by Means of the Lord *Conway*, he obtain'd from the Archbiſhop of *Canterbury* a Licenſe to teach School any where in his whole Province *: And that without his ſo much as once ſeeing or waiting upon the Archbiſhop. And he needing a Licenſe alſo from the Biſhop of the Diocеſs, got a Friend to make his Application to Dr. *Fuller*, who was then Biſhop of *Lincoln*, who put his late Book, occaſion'd by the Plague in his Family, into his Hands, in order to his Satisfaction, as to his real Worth. The Biſhop was ſo pleas'd with his Piety, Peaceableneſs, Humility, and Learning there diſcover'd, that he gave him a Licenſe upon ſuch a Subſcription as his own Senſe dictated and inſerted: And added, that he was glad to have ſo worthy a Man in his

* Gilbertus Providentiâ divinâ Cantuarienſis Archiepus Totius Angliæ Primas & Metropnus ad in-

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fra Scripta Auctate Parliamenti Angliæ Ltime fulcitus, DILECTO nobis in Chriſto Samueli Shaw, de Aſhby de-la-zouch, in Comitatu Leiceſtriæ, in Artibus Magro Salutem & graam ad inſtruend. ſtudiend. & informand. pueros in literis grammaticalibus aliiſque Documentis licitis & honeſtis, ac de jure Legibus ſtatutis & conſuetudinibus hujus incliti Regni Angliæ in eâ parte his Dioceſe, upon any Terms. He alſo ſaid, that he underſtood there was another of his Books in Print; *viz.* the Second Part of the *Angelical Life*, which he deſir'd might be ſent him. His Piety, Learning and Temper ſoon rais'd the Reputation of his School, and the Number of his Scholars above any in thoſe Parts; ſo that he always kept one, and for a great while Two Uſhers to aſſiſt him; having often 160 Boys or more under his Charge. His Houſe and the Town was continually full of Boarders from *London*, and other diſtant Parts of the Kingdom, which was a great Advantage to all the trading Part. Here he did excellent Service in educating Youth. Several Divines of the Church of *England*, (among the reſt Mr. *Walter Horton* late Miniſter of *All-Saints* in *Derby*, and now one of the Canons of *Litchfield*, and Mr. *Sturgeſs* the preſent Miniſter of *All-Saints* in *Derby*) and many Gentlemen, Phyſicians, Lawyers, and others yet living in ſeveral Parts of *England*, were his Scholars, and owe their School-Learning to his good Inſtructions. He endeavour'd to make the Youth that were under his Care, in love with Piety, and to principle them in Religion betimes, by his good Advice, and allure them to it by his good Example.

His Temper was affable, his Converſation pleaſant and facetious, his Method of Teaching, winning and eaſie. He had great Skill in finding out, and ſuiting himſelf to the Tempers of Boys. He was of a peaceable Diſpoſition, and was frequently imploy'd in reconciling Differences, and very ſucceſsful in his Endeavours.

He was univerſal in his Charity: He reliev'd the Indigent, freely taught poor Children, where he ſaw in them a Diſpoſition to Learning, and afterwards procur'd them Aſſiſtance to perfect their Studies at the Univerſity. He had a publick and generous Spirit, and was ready to encourage any good Deſigns. He was given to Hoſpitality, and very moderate in his Principles. He kept a conſtant Correſpondence with the Vicar of the Place, and when the Liberty of the Diſſenters was ſettled by Act of Parliament, he licens'd his School for a place of religious Worſhip, and the firſt Time he us'd it, preach'd from *Acts* 19. 9; *Diſputing daily in the School of one* Tyrannus. He ſo contriv'd his Meetings, as not to interfere with the publick,

lick, nor leſſen the Congregation, preaching at Noon between the Sermons at Church, and conſtantly attending there both parts of the Day, at the beginning of the Service, with all his Scholars in his Family, and almoſt all his Hearers with him: So that the publick Aſſembly was hereby conſiderably augmented: And the weekly Lecture was chiefly attended by the Scholars led thither by their Maſter.

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te permiſſ. & approbatis, in quocunq; loco publico vel privato (tuo arbitrio eligend) in & per totum Angliæ Regnum juxta leges Statuta & Conſtituones in eâ parte editas, & proviſas Tibi, de cujus fidelitate, Literarum Scientia, Conſcientiæ puritate, morum probitate & Diligentia plurimum confidimus: Tribus illis Articulis mencon' in triceceſimo ſexto Capitulo libri Conſtitucon ſivi Canonù' eccleeor' Anno Domini milleſſimo ſexceniſſimo quarto Regia Aurtate edit' & promulgat', manu tua propria Subſcribenti, in hunc modum; viz. primo & tertio Articulis integris & 2di Articuli duobus prioribus Membris, nec non juramentum Supremitatis Regiæ Majeſtati juxta vim formam & effectum Statuti Parliamenti hujus Regni Angliæ in eâ parte edit' & provis' ad Sancta Dei Evangelia per te corporalar' facta, & deoſculata coram nobis aut Commiſſario nro ad facultates præſtanti, & ſubeunti, Licentiam & Facultatem nras concedimus & impertimur per præſentes ad nrum beneplacitum tantum modo duratur': PROVISO ſemper quod hæ literæ tibi non proficiant, niſi regiſtrentur & ſubſcribantur per Clericum Regiæ Majeſtatis ad Facultates in Cancellaria: Dat ſub ſigillo ad Facultates, vicecimo quarto die Mentſis Decembris, Anno Domini milleſimo ſexcenteſimo ſeptuageſimo, & nræ Tranſlationis Anno octavo.

Jo. Berkinhead, ad Facultatis Magr. *Rchus Baylie, Clerus Facultatum.*

(*L. S.*)

Vicemo ſexto die Decembris, Anno Dni, 1670. Regrâtur per Jonem Spencer Clicum Regiæ Matis ad Facultates in Canecllaria.

His Book of Meditations which he publiſh'd, hath been generally Eſteem'd, by ſuch as have taken the Pains t read it. What he ſays there about *Uſury* is narrow and ſtrait: But the bulk of the Book is very olid and ingenuous, and has been perus'd by many with

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with great content, and pleaſure, and profit. Hepreſented one to Biſhop *Barlow* of *Lincoln*, who wasas great a Reader, and Judge of Books, and as conſiderable a Caſuiſt as moſt in our Age, who thereupon wrote him the following Letter.

My Reverend Brother,

" I Have received yours, and this comes (with my " Love and Reſpects) to bring my Thanks for the " Rational and Pious Book you ſo kindly ſent me. " Tho' my buſineſſes be many, and my Infirmities more, " (being now paſt 74) yet I have read all your Book, " (and ſome parts of it more than once,) with great " ſatisfaction and benefit. For in your Meditations " of the Love of GOD and the World, (I am neither " afraid nor unwilling to confeſs it, and make you my " Confeſſor) you have inſtructed me in ſeveral things, " which I knew not before, or at leaſt conſidered not " ſo ſeriouſly, and ſo often as I might and ought. One " great occaſion or cauſe why we love our Gracious " GOD leſs, and the World more than we ſhould, is " want of Knowledge, or Conſideration. GOD himſelf, *Iſai.* 1, 2, 3. complains of this, and calls Heaven " and Earth to witneſs the Juſtice of his complaint. I " have nouriſhed and brought up Children, and they " have rebelled againſt me. The Ox knoweth his " Owner, and the Aſs his Maſter's Cribb, but *Iſrael* " doth not know, my People doth not conſider. It " is ſtrange (and yet moſt true) that the Ox and Aſs, " irrational and ſtupid Creatures ſhould know their " Maſters, who feed and take care of them, and yet " Men (Rational Creatures) even *Iſrael* GOD's only " Church and People (whom he had miraculouſly preſerved and nouriſh'd) ſhould neither know nor conſider. This conſideration is our Duty, and the " want of it our Sin; (a Sin of Omiſſion) and therefore it is no wonder if it be a moral cauſe, or occaſion of ſome conſequent Sin of Commiſſion; ſo that " the beſt Men (by reaſon of the Old Man, and the " remains of Corruption in them) may, and many " times do ſin, and come ſhort of fulfilling the Law, " and doing their Duty, when they want this Conſideration, or ſuch a Degree and Meaſure of it as " is requir'd to the moral Goodneſs of an Action.

Suppoſe

" Suppoſe a Man tempted to commit Adultery, Mur- Vol. II.
" der, Perjury, or any ſuch Sin; if ſuch a Man would
" ſeriouſly conſider the Nature of the Sin he is going
" to commit, that it is a Tranſgreſſion of the Law of
" his GOD, (to whom he owes all he has, both for
" Life and Livelihood) that it pollutes his Soul, that
" it diſhonours his Gracious GOD, and Heavenly
" FATHER, that it makes him obnoxious to eternal
" Miſery, both of Body and Soul: I ſay, he who
" conſiders this, (as all ſhould) would certainly be
" afraid to commit ſuch Impieties. Now of ſuch
" Conſiderations, you have given us many in your
" Book, and thoſe grounded on the clear Light of
" Nature, or on evident Reaſon, or Revelation: And
" 'tis my Prayer and Hope that many may read, and
" (to their great Benefit) remember, and practiſe them.
" I am well pleas'd with your Diſcourſe againſt *Uſury*;
" which (as it is commonly, and without Fear or Remorſe
" confidently manag'd,) I take to be one of the crying
" Sins, (and to our GOD for his multiply'd mercies)
" ungrateful Nation. I remember, that in 1645, in
" *Oxford*, two rich and underſtanding Gentlemen
" came to the Lord-Primate of *Ireland*, (Dr. *Uſher*)
" deſiring to know his Opinion, whether *Uſury* was
" lawful. He knew, and they confeſs'd, that they
" had Money at Uſe, and they gave their Reaſons,
" which induc'd them to believe, that their taking
" Uſe was innocent and lawful. The good Primate
" patiently heard them, and (without farther Diſpute,
" or anſwering their Reaſons, as they call'd them,
" which they had brought for the lawfulneſs of *Uſu-*
" *ry*) ſaid, Come Gentlemen, I believe you are wil-
" ling in this Caſe, to take the ſafeſt Way for your
" Souls. They reply'd, Yes, that was their Deſire.
" Well, ſaid the Primate, then your ſafeſt Way will
" certainly be to take our bleſſed SAVIOUR's Ad-
" vice (or Command rather) and *lend freely, expecting*
" *nothing* (no Uſe) *again*. For if you lend freely, you
" do an Act of Charity, and ſo are certainly ſecur'd
" from all fear of Sin, in that Particular: But if you
" take Uſe it is an hundred to one but you ſin,
" and become liable to that Curſe and Puniſhment,
" which fatally follows it. The Gentlemen (like
" him in the Goſpel) went away ſorrowful, for they

Vol. II. "were rich, and had great Poſſeſſions, and to "increaſe them continu'd their *Uſury*. So that I "think you may ſafely ſay (as you do) that Uſurers "are Lovers of the World. Give me leave (faithfully "and as a Friend) to add one Thing more. In your "Second Page, there is (I believe) a little Miſtake. "For you ſeem to ſay, that *James*, who wrote the "Canonical Epiſtle, was Brother to *John* the Apoſtle. "Now it is certain, that amongſt the Apoſtles there "were 2 of that Name. 1. *James* the Son of *Zebedee*, "and Brother of *John*. 2. *James* the Son of *Alpheus*, "*Mat.* 10. 2, 3; who was call'd *James* the leſs. "*Mark* 25. 40; whoſe Mother was *Mary*, who was "Siſter to the Virgin *Mary*; and ſo our Bleſſed "SAVIOUR and *James* the Son of *Alpheus* were Si-"ſters Children, Couſin-Germans. Now that *James* "the Son of *Zebedee*, and Brother of *John*, did not "write that Canonical Epiſtle, will be certain, if we "conſider, 1. That *James* Brother of *John* was ſlain "by *Herod* (*Acts* 22. 2.) *Agrippa*, which was *Anno* "*Chriſti* 44 [b], or 45. And 2dly, If it be conſider'd, "that the Epiſtle of *James* was not written till the "Year of Chriſt 63: For ſo *Baronius* [c], *Simpſon* [d], "and the beſt Chronologers aſſure us. They ſay, that "Epiſtle of *James* was not writ, till almoſt Twenty "Years after *James*, the Brother of *John*, was ſlain by "*Herod*: And therefore it is certain, he neither did "nor could write it. I beg your Pardon for this te-"dious, and I fear impertinent, Scribble. My Love "and due Reſpects remembred. I ſhall pray for a "Bleſſing upon you and your Studies: And your "Prayers are heartily deſir'd by and for,

Buckden. March 16. 1681.

Your Affectionate Friend, and Brother,

Thomas Lincolne.

(b) Jac. Uſſerius. Annal. Part. Poſt. Ad Ann. 44. pag. 645. Baron. Annal. Tom. 1. ad dictum Annum.

(c) Baronius in Annal. Tom. 1. ad annum 63. §. 9. pag. 624.

(d) Chron. Part 7. pag. 42.

For my Reverend Friend, Mr. Sam. Shaw, *at his Houſe in* Aſhby-de-la-zouch.

I ſhall

I ſhall make no Remarks upon this Letter, except this one; that if ſuch a Correſpondence as this between the Biſhops of the Church of *England*, and the Miniſters among the Diſſenters, had been uſually and commonly kept up, it might have produc'd much better effects than the great diſtance that has been generally obſerved on both ſides. Vol. II.

As for Mr. *Shaw*, he for the ſpace of almoſt 30 Years ſpent himſelf in endeavours to make the World better, tho' with no great gains to himſelf. It was his chief aim to live uſefully: And he thought that a conſiderable reward to itſelf. He was of a little Stature, and his Countenance not very promiſing: He was like another *Melanchthon* that could not fill a Chair with a big look and portly preſence; but his Eye was ſparkling, and he had a ſingular Tongue: His Diſcourſe was witty, ſavoury, affable and pertinent: He had quick Repartees, and would droll innocently, with the mixture of Poetry, Hiſtory, and other Polite Learning: But his greateſt excellency was in Religious Diſcourſe, in Praying and Preaching. I cannot forbear here adding the words of one that knew him well.

"I have known him (ſays he) ſpend part of many "Days and Nights too in Religious Exerciſes, when "the times were ſo dangerous that it would hazard "an Impriſonment, not to be drunk or be in a Bawdy-"Houſe or Tavern, but to be worſhipping GOD "with five or ſix People, like minded with himſelf. "I have ſome times been in his Company for a whole "Night together, when we have been fain to ſteal to "the place in the Dark, ſtop out the Light, and ſtop "in the Voice, by cloathing and faſt cloſing the Win-"dows, till the firſt Day break down a Chimney has "given us notice to be gone. I bleſs GOD for ſuch "Seaſons. If ſome ſay it was needleſs to do ſo much; "I reply the caſe of our Souls, and Eternity, which "only was minded there, requires more. I ſay I "bleſs GOD for the remembrance of them, and for "Mr. *Shaw* at them, whoſe melting Words in Prayer, "I can never forget. He had a moſt excellent Faculty "in ſpeaking to GOD with Reverence, Humility, and "an Holy awe of his Preſence, filling his Mouth with "Arguments: By his ſtrength he had power with

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" GOD; he wept and made ſupplication; He found " him in *Bethel* (ſuch were our Aſſemblies) and there " he ſpake with us. I have heard him for two or " three Hours together, pour out Prayer to GOD, " without Tautology or vain repetition, with that " vigour and fervour, and thoſe Holy Words that im- " ported Faith and humble Boldneſs, as has diſſolved " the whole Company into Tears, &c.

In ſhort, a mixture of ſo much Learning and Humility, Wit and Judgment, Piety and Pleaſantneſs, are rarely found together, as met in him. He liv'd belov'd, and dy'd lamented, *Jan.* 22, 169⅝ in the 59th Year of his Age. His Funeral Sermon was preach'd by Mr. *William Croſſe* his Brother-in-law, from *Luke.* 23. 28.

* *Beſides the Funeral Oration for Mr.* Blake, *and the* Welcome to the Plague *mention'd above*; *he Printed a* Farewel Sermon *in* 1663 *on* Phil. 1. 12, *which is the Eighth in the Country Collection of* Farewel Sermons. A Farewel to Life, from 2 *Cor.* 5. 6. The Angelical Life: From *Mat.* 22. 30. *Theſe two are annex'd to the* Welcome to the Plague, *and were all three Printed together in* 1666, *under the Title of* The Voice of one Crying in the Wilderneſs. Immanuel, or the latter clauſe of the Voice crying in the Wilderneſs; or a continuation of the Angelical Life: on *Joh.* 4. 14. 1667. The great Commandment; a Diſcourſe on *Pſal.* 73. 25. *To which is annex'd* The Spiritual Man in a Carnal Fit: From *Pſal.* 55. 6. 1679 A Latin Grammar; 1687. A Receit for the State Palſie; or a Direction for the Government of the Nation. *A Sermon from* Prov. 25. 5. 1660. *Samuel* in Sackcloth: *A Sermon from* 1 Sam. 15. 35: *eſſaying to reſtrain our bitter Animoſities, and Commending a Spirit of Moderation, and a right Conſtitution of Soul, and Behaviour towards our Brethren.* 1660: The True Chriſtians Teſt, or a Diſcovery of the Love and Lovers of the World *in* 149 Meditations, from 1 *Joh.* 2. 15. 1682. An Epitome of the Latin Grammar, by Queſtions and Anſwers 1693. *Adam, Abel*, or vain Man: *Sermons from* Pſ. 39. 6. A Funeral Sermon on the Death of Mr. *Richard Chantry*. Words made viſible; or *Grammar* and *Rhetorick*; a Comedy. The different Humours of Men; a Comedy. Theſe two were Acted by his own Scholars for their Diverſion, and for the Entertainment of the Town and Neighbourhood at Chriſtmaſs time. *He had alſo in the Preſs*, A Deſcription of the Heavenly Inheritance: From 1 *Pet.* 1; *and ſeveral of the firſt Verſes: But the Bookſeller failing whilſt it was Printing, it was never perfected.*

Cotſbach: Mr. *Joſeph Lee.*

Market-Harborough: Mr. *Thomas Lowry.*

Blaby: Mr. *Thomas Boſs.* *Shangton*:

Shangton: Mr. *Richard Drayton*. He was born at *Atherſton* in *Warwickſhire*. In his younger Years he was under grievous Temptations, even to deſpair: But when he through the Grace of GOD overcame them, he was the more fitted for the Miniſtry, and the better able to pity, and aſſiſt ſuch as were tempted. When he left his Living, he had nothing left to live upon but the Providence of GOD, and the Charity of good People. It would have been a madneſs to have done ſo, if his Conſcience did not bind him up: But Poor or Rich, good or bad, uſeful or unuſeful, conſcientious or not ſo, they muſt all out, unleſs they would Conform: No difference was allow'd for.

Foxton: Mr. *John Wilſon*.

Langton: Mr. *Walter Hornby*: Aſſiſtant there.

Theddingworth: Mr. *John Green*, a very Holy Man. He dy'd in the very week that he was preparing to quit his Living upon *the Bartholomew Act*.

CASTLE-DONNINGTON: Mr. *Thomas Smith*.

Edmon-thorp: Mr. *John Wright*.

Houghton on the *Hill*: Mr. *St. John Burrough*. A Man of great eminence and worth.

Humberſton: Mr. *Richard Adams*.

Rereſby: Mr. *William Grace*.

Great Bowden: Mr. *Thomas Langden*.

Hungerton: Mr. *Samuel Muſton*.

Leire: Mr. *James Farmer*. A very Holy Spiritual Man; and Zealous in his Miniſtry. He preach'd but ſometimes after his Ejectment, and liv'd not many Years.

Woodhouſe: Mr. *Cheſhire*.

Hallaton: Mr. *Boheme*, who hath written Exerciſes on ſeveral Scriptures. much recommended by ſeveral Learned Divines.

Kimcote: Mr. *Benjamin Southwood.*

Lubenham: Mr. *Weſton.*

Thurmaſton: Mr. *Matthew Patchet.*

Laughton: Mr. *Richard Muſſon.* He was all his Life time a Lover of good Men, and follower of that which was good. What he wanted in Parts, he made up in ſerious Affection. He left his Living when he was very Aged, and unprovided of other Supports of Life: And retir'd to *Coventry*, where he found GOD and good People kind to him, till Age wore him away. Dr. *Bryan* preach'd his Funeral Sermon, from *Job* 5. 26. *Thou ſhalt come to thy Grave in a full Age, like as a ſhock of Corn cometh in his Seaſon*: Which he afterwards turn'd into a Poem, and Printed under the Name of *Harveſt-home*; where more is ſaid of him.

To theſe I may add Mr. *Dixy*, and Mr *Statham*, who liv'd and dy'd Nonconformiſts, tho' they were not in any fix'd place at *Bartholomew Day* 62.

N. B. I omit in this County, Mr. *Croſs* at *Loughborough*, becauſe he was Ejected in 62 out of *Beeſton* in *Nottinghamſhire*, where he is mention'd. Mr. *Thomas Hill* is alſo here omitted at *Orton* on the Hill, becauſe that was a Sequeſtration, and he was in 62 Ejected from *Shuttington* in *Warwickſhire*. And Mr. *Thomas Ford* who was before mention'd in this County at *Overſeale* is now omitted, becauſe he is here taken notice of in *Derbyſhire*, *pag.* 204.

And whereas I mention'd before Mr. *Doughty* of of *Medburn*, Mr. *Blackerby* at *Langton*. Mr. *Jenkin* at *North Kilworth*, and Mr. *Blake* of *Saddington*, as afterwards Conformiug in this County; I now add Mr. *Henry Pierce* of *Claybrook*, and if I could have had intelligence that others did ſo beſides, I would have added them alſo.

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In the County of LINCOLN.

LINCOLN City: Mr. *Edward Reyner*. M. A: And Mr. *George Scortwreth*, and Mr. *James Abdy*.

Mr. *Reyner* was an Eminent Divine, and of ſpecial Note. He was born at *Marley* near *Leeds* in *Yorkſhire*, An. 1600, and bred in the Univerſity of *Cambridge*. He fear'd the LORD from his Youth. He was a great frequenter of Sermons in his Childhood, and a conſtant attendant on the Monthly Exerciſe, which was encourag'd by that excellent and Primitive Arch-Biſhop Dr. *Toby Matthews*, at *Leeds*, *Pudſey*, *Halifax*, and other Places. He was frequent in ſecret Prayer, ſtrict in obſerving the Sabbath, and grave in his whole deportment, giving hopeful indications of future Eminence. While he was at the Univerſity he was very induſtrious and diligent, and laid in a good ſtock of Learning. The ſtraitneſs of his Circumſtances would not allow of ſo long a ſtay there, as his inclination led him to deſire: And ſometime after his remove from thence, he taught School at *Aſerby* in *Lincolnſhire*. Mr. *Morris* upon whom he depended moſt for his Encouragement there, being unable through the Loſſes he ſuſtain'd to give him the Aſſiſtance he promis'd him, he was again at a loſs for a Subſiſtence. But Providence ſeaſonably open'd a new way for him by an offer from the Counteſs of *Warwick* of the School of *Market Raſon*, in which he continu'd for ſome time, induſtriouſly grounding his Scholars in the Rudiments of Learning, and principles of Religion; and improving all his ſpare time for the perfecting of his own Studies. And at 4 Years end, the Counteſs beſtow'd upon him the Lecture at *Welton* which ſhe maintain'd. He was afterwards invited to *Lincoln* by a moſt Affectionate call of many Pious People there; firſt to be Lecturer at *Benedicts*, *Auguſt* 13. 1626: And then to be Parſon at *Peters* at the *Arches*, *March* 4. 1627; where he diſcover'd uncommon Miniſterial Abilities, and was an unſpeakable Bleſſing to the City. He was even then a Nonconformiſt to the Ceremonies, which created him Adverſaries; who would frequently complain of him, and threaten him,

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and yet his Liberty of Preaching was continu'd; and his Moderation procur'd him Favour with ſeveral that belong'd to the Minſter, who would ſometimes hear him in the Afternoon. Sir *Edward Lake* himſelf, the Chancellor was one of them, who was often his Auditor, and declar'd he receiv'd benefit by his Preaching, till he was reprov'd from above.

Dr. *Williams* the Biſhop of the Dioceſe in one of his Viſitations, which was of three Days Continuance, appointed Dr. *Sanderſon* to Preach the firſt Day, Dr. *Hirſt* the ſecond, and Mr. *Reyner* the third, As ſoon as he had done, the Biſhop ſent him an invitation to Dine with him, and before parting preſented him with the Prebend of *Botolphs* in *Lincoln*: And at the Viſitation, Repeated, Commended and Confirm'd a good part of his Sermon, which prevented any inconvenience from the inferiour Clergy, who otherwiſe could not well have endur'd his free Reproofs. The importunity of Friends prevail'd with him to accept the Biſhop's Preſent of a Prebend, but when he came next Morning ſeriouſly to reflect upon the Neceſſary Attendants, and Conſequences of this his new Preferment, he was much diſſatisfy'd; for he found he could not keep it with a ſafe and quiet Conſcience: Hereupon he prevail'd with the Lady *Armine* (to whom he was related) to go to the Biſhop, to mollify the Offence, and obtain a *Quietus*. The Biſhop pleaſantly told the Lady; *I have had many Counteſſes, Ladies, and others that have been Suitors to me to get Preferments for their Friends; but you are the firſt that ever came to take away a Preferment, and that from one that I beſtow'd it on with my own Hands.*

He was very laborious in the Duties of his Place, warning every one Night and Day with Tears, teaching them publickly, and from Houſe to Houſe, being an Example of a pious, diligent, and conſcientious Paſtor. It was a mighty Trouble to him to find ſome of his People falling off to unſound Principles. He pray'd for them without ceaſing, and diſcours'd them with much Meekneſs, reſolving before-hand to let no haſty Word paſs the Doore of his Lips. He laid down in his Sermons the Grounds of thoſe Truths they had fallen from; yet in ſuch a general Way, as if none in the Congregation had been of

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another Mind, that none might be exaſperated. In 1639, he receiv'd Letters to ſolicit him to take the paſtoral Charge of the congregational Church of *Engliſhmen* reſiding at *Arnheim* in *Guelderland*. One of the Letters was ſubſcrib'd by Mr. *Thomas Goodwin*, and Mr. *Philip Nye*: The other was from Sir *William Conſtable*. But hoping that better Times were approaching in *England*, he ſent them a Denial. Vol. II.

About this Time he had Orders ſent him from the *Commiſſaries*-Court, (it is not unlikely, but others might have the ſame) in theſe Terms.

You are to certify of your Conformity to the Rites and Ceremonies preſcrib'd in the Book of *Common-Prayer*, and theſe enſuing Particulars, under your own Hand, and the Hands of Six or more of your Pariſhioners, upon *Thurſday* after *Whitſunday*, and ſo Quarterly for theſe Twelve Months, and ſo as often after as you ſhall be thereunto requir'd.

1*ſt*. That in reading of Publick Prayers, and the Adminiſtration of the Sacraments of *Baptiſm*, and the *Lord's-Supper*, you conſtantly wear the Surplice, with a Hood, according to your Degree, and that you adminiſter the Communion to none but ſuch as receive it kneeling.

2. That you read Divine Prayers at ſeaſonable Hours, audibly and diſtinctly, without chopping, altering, or mangling both the Firſt and Second Service; and rather cut ſhort your Sermon and Exhortation, than leave out any part of the appointed Liturgy.

3. That when there is no Sermon, you read the Homilies appointed by Authority, and before your Sermon or Homily, uſe the Prayer according to the Canon, always concluding with the Lord's-Prayer.

4. That in ſtead of your Afternoon-Sermon, you Catechize the Youth and others of your Pariſh, and handle ſome Head of Catechiſm ſet forth in the Book of *Common-Prayer*.

5. That you uſe the Ring in Marriage, and Croſs in Baptiſm; go your Perambulation in the *Rogation*-Week; give good Example to your Pariſhioners, by making low and humble Obeyſance at the ſacred Name

Vol. II. Name of JESUS, whenſoever in the Goſpel and Leſſons it is nam'd; in ſtanding up at the Goſpel, Creed, and *Gloria Patri*; exhorting your People to the ſame.

6. That in your Preaching you ſet forth the reverend Eſtimation of the bleſſed Sacrament, exciting the People to the often receiving of the holy Communion of the Body and Blood of CHRIST: That you uſe Sobriety and Diſcretion in teaching of the People, eſpecially in Matters of Controverſy; that you move them to Obedience as well to the Orders eſtabliſh'd in the Church, as alſo to other Civil Duties.

7. That you have not appointed any publick or private Faſts or Exerciſes, not approv'd by Law, or publick Authority; nor have us'd to meet in any private Houſe or Place, there to have Conventicles for Preachings, nor uſe any other Form of divine Service, than is appointed in the Book of *Common-Prayer*; nor have conniv'd at, or approv'd of any ſuch, within your Pariſh.

But the general Commotions that happen'd ſoon after, ſav'd him and many others from thoſe Rigours, to which for want of ſtrict Conformity, they had otherwiſe been expos'd.

In the time of the Civil-War he was much threatned by his Adverſaries, and felt many Effects of their Malice. Moſt of his Goods (except his Books) were plunder'd; and he was in danger of being piſtoll'd in the Church. And therefore, when the Earl of *Newcaſtle*'s Forces poſſeſs'd the City and County of *Lincoln*, he fled away by *Boſton* to *Lynne*, and ſo to *Norwich* and *Yarmouth*, and was preſerv'd. In this Time of his with-drawment, he was uſeful to many. His Miniſtry found ſuch Acceptance, that both *Norwich* and *Yarmouth* ſtrove for him: And for a While he divided himſelf between both, preaching at *Yarmouth* on the Lord's-day, and keeping a Lecture at *Norwich* on the Week-Day. This being a very great Fatigue, the Aldermen of both Places at length choſe Two grave Miniſters to conſider and determin, which Place gave the firſt and faireſt Call: And when it was decided for *Norwich*, he ſettled there for a few Years, and had a remarkable

remarkable Bleſſing attending his miniſterial Labours. At length the People of *Lincoln*, by importunate Letters from themſelves, the Mayor and Aldermen under the Seal of the Corporation, and the Committee of Parliament, *&c.* challeng'd him for theirs: And obtain'd an Order from the *Aſſembly of Divines*, then ſitting at *Weſtminſter*, or rather a Reſolution in the Caſe, upon an Appeal made to them about the Matter. The People of *Norwich* were all in general earneſtly deſirous of his ſtay with them. And at the ſame Time he was invited to *Leeds* in *Yorkſhire*, by the Magiſtrates and principal Inhabitants, who preſs'd him with the Conſideration of his native Country, which needed his help: And he had another preſſing Invitation to be one of the Preachers in *York* City. But the Conſideration of his former Relation to *Lincoln* made him determin for that City, without any Debate in one Caſe or the other about Means or Maintenance, or any Cajoling or Wheedling, which would have procur'd him whatſoever he would. *Octob.* 29. 1645, he return'd to *Lincoln*, and ſettled in the Minſter. He was now wholly free from Apparitors, Purſivants, Ceremonies, and Subſcriptions, which were the Matter of his former Trouble, and yet he had not been long there before a new Trouble came upon him. For ſome of the Soldiers from one of the King's Garriſons in thoſe Parts came Foraging as far as *Lincoln*. Their Malice was pointed at Mr. *Reyner*, and him they purſu'd, and there was none to oppoſe them. He fled into the Library to hide himſelf; but they follow'd him with drawn Swords, ſwearing they would have him dead or alive: Upon which he open'd the Doors, and they ſtript him of his Coat, Purſe, *&c.* and led him away in Triumph, till Captain *Gibbon*, one of the Commanders, who had been his Scholar at *Raſon*, eſpy'd and releas'd him. But after the Garriſons were reduc'd, he remain'd unmoleſted. Vol. II.

His great Concern now was for a Method in Church Matters, that ſhould anſwer the moſt deſirable Ends, ſecure Purity, and Order, and yet hinder Animoſities and Diſſentions. His Judgment was for the *Congregational* Way, and yet he had obſerv'd ſuch ill Succeſs in gather'd Churches, that he was a little diſcourag'd. *I find* (ſays he) *many run into Errors, and are unſtay'd.*

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unſtay'd. I am not ſatisfy'd with their Manner of laying the Foundation of a Church, as if there was none before; nor with their Manner of meeting, when every Member may preach, which brings in deſpiſing of Preaching by their own Officers, and others in Publick: Nay, and even Strangers and Soldiers are permitted to Exerciſe, &c. He was for proceeding warily: And at laſt after much Conſideration, and many thoughtful Hours ſpent in Prayers and Tears, he determin'd upon the *Congregational* Way, with theſe Three Cautions. *To hold Communion with other Churches, who ſeparated the Precious from the Vile, and to take Advice from them in a brotherly Way: Not to admit any for Members, who live in Places under godly Miniſters: And to contend for Truth, and bear Witneſs againſt the Errors of the Times both Publickly and Privately*; and particularly, *ANTINOMIANISM*, and *ANABAPTISM*. Had the like Precaution been us'd by others, much Heat and Diſorder, had been prevented, both then and afterwards.

Being thus fix'd, he diligently fulfill'd his Miniſtry. He was a conſtant Preacher at St. *Peters* in the Morning, and at the Minſter in the Afternoon, And that his Miniſtry might be the more Effectual, he reduc'd it into a catechetical Way, which was his Evening-Exerciſe. He was a great Reprover of Sin, where-ever he ſaw it, in great or ſmall. He was conſciencious in his Conduct as to Publick Affairs, and could not fall in with the Practices and Opinions of the Times. The *Ingagement* to the *Common-wealth*, which was taken by a great many of the Epiſcopal Party, was what he ſcrupled and refus'd. He weigh'd the Matter *Pro & Con*, as he did moſt of the great Concernments of his Life, and could not ſatisfy himſelf in a Compliance. In the Year 1658, when there met at the *Savoy*, Paſtors and Members from above a Hundred Congregational Churches, a Confeſſion of Faith and Order was agreed upon among them, *Nemine Contradicente*. It was ſent to Mr. *Reyner* into the Country for his Suffrage, with this Intimation; that the publiſhing of it ſhould be ſtay'd till his Anſwer was return'd, *&c.* His Anſwer was to this Purpoſe; that he gave his free and full Conſent to the Confeſſion of Faith; but that as to the Platform of Order, tho' he lik'd the Subſtance of it, yet there were ſome Particulars therein ſo expreſs'd,

as

as that he was not ſatisfied. And at another Time, when he was urg'd to ſet his Hand to the Deſign, call'd, *The Agreement of the People*, he poſitively deny'd: And in ſtead of his Hand, ſent them divers unanſwerable Reaſons under his Hand againſt it. Vol. II.

He was a very humble, meek, quiet and patient Perſon, giving this as his Obſervation in the cloſe of his Days: *I have ever found, that Words ſpoken in meekneſs of Wiſdom, and not from an angry Spirit, are moſt piercing to others, and moſt comfortable to my ſelf.* He was a great Recorder of GOD's Mercies to him and his; and to that End he wrote a Book of Remembrance, as he calls it, wherein he has carefully inſerted many particular Mercies of GOD in his Education, in the ſeveral Stages of his Life, in his Removes, in his Wife, Son, Church, Miniſtry; in Preſervations from Adverſaries, *&c.*

His Works * were publiſh'd, partly by himſelf in his Life-time, and partly by his Son Mr. *Thomas Reyner*, after his Deceaſe. Of this Mr. *Reyner*, an Account may be ſeen in the Univerſity of *Cambridge*: p. 84.

* *They are theſe*, Preceptsfor Chriſtian Practiſe. *Of which there are ſeveral Editions. In the 11th, printed in* 8vo. 1658, *there are added, Rules for governing the Affections; and for the Government of the Tongue.* Conſiderations concerning Marriage: *The Honour, Duties, Benefits and Troubles of it*, 8vo, 1657. A Vindication of human Learning, and Univerſities, *&c.* 8vo, 1663. The Being and Well-being of a Chriſtian: *In Three Treatiſes*, 8vo. 1669.

Mr. *George Scortwreth* was Mr. *Reyner's* Colleague, and a very fervent and affectionate Preacher, but of no great natural Parts or acquired Learning. His Conjunction with Mr. *Reyner* was a great Happineſs; for he much help'd and continually guided him. He hath written and printed a little Book, call'd, *A Word or Warning to all Slumbering Virgins*, in 8vo.

Mr. *James Abdy* was a Perſon of great Gravity, and good Learning, a judicious Preacher, and a Companion of Mr. *Edward Reyner* whilſt he liv'd; and a Teacher of the remainder of his Flock, whom the Cathedraliſts had not ſcatter'd, after his Deceaſe. He was a Pattern for Wiſdom and Humility, and a zealous Preacher. He dy'd in *Lincoln*, about the Year One thouſand Six hundred Seventy three.

Authorpe,

Authorpe, in the Iſle of *Axholme*: Mr. *Thomas Spademan*. He was born at *Rotheram* in *Yorkshire*: Educated at *Lincoln-College* in *Oxford*. Much eſteem'd for his Learning, Diligence and Charity. So hearty in his Affection to the old *Engliſh* Form of Government, that he refus'd to Sign the *Ingagement*, which was generally done by his neighbouring Miniſters, who afterwards conform'd. And though he would not Sign the Declaration appointed by the *Oxford Act*, in 1665, yet his known Loyalty and peaceable Behaviour induc'd the Deputy-Lieutenants and Juſtices of the Peace, to permit him to reſide unmoleſted in the Place where he had been Miniſter. After the Indulgence, granted in 1672, he was choſen Paſtor of a *Presbyterian* Church in *Boſton*, where he was generally eſteem'd for his Piety and Moderation.

GRANTHAM: Mr. *Henry Vaughan**, M. A, and Mr. *John Starkey*. Mr. *Baxter* gives this Character of Mr. *Vaughan*, *That he was an able, ſober, godly, judicious, moderate Man, and of great Worth.* He was the chief Preacher in *Grantham*, after Mr. *Angel*'s Death. He was a Man of great Loyalty to the King: And if the Inſurrection had gone on according to Agreement, when Sir *George Booth* gave the Onſet, in order to the bringing back King *Charles*, he had been as deeply ingag'd as Mr. *Cook*, Mr. *Sedon* or others, who indur'd the Hardſhips of a Priſon firſt for the King, and Deprivation afterwards by him. He was laid in Goal at *Grantham* for not conforming, and went thence to *Bermudas* with his Family. Meeting with great Diſcouragement there from the *Quakers*, he return'd again into *England*, and liv'd afterwards in *London*, obſcurely, and in a very low Condition. He was at length perſwaded to make a ſecond Adventure to the *Bermudas*, on new Terms and Encouragements, and in a ſhort time dy'd in Honour and Peace.

* *There is printed, a Relation of a Conference between Mr.* Tombs, *B. D, and Mr.* Henry Vaughan, *M. A.* Sept. 5. 1653.

Mr. *Starkey* was a worthy Divine, and excellent Preacher. Firſt of *Peter-houſe*, where he was that hard Student, who was never ſeen to be without a Candle in his Study, till all others were in Bed: And afterwards of St. *Johns-College* in *Cambridge*, where he

was

was many Years Fellow. His Thirſt after the Improvements of his Mind, was very remarkable, and kept him cloſe to his Studies all his Days. His Pulpit Performances ever ſmelt of the Lamp; his Delivery was graceful but not noiſy; and it appear'd by him, that there is a Mildneſs in ſpeaking, that is as powerful as Force. Dr. *Bates* once told a Friend, that tho' Mr. *Starkey* much affected Retirement, yet he was fit for the beſt Auditory in *England*. He thought much, but ſpake little in Company: Tho' upon juſt Occaſions, he could ſpeak as much to the Purpoſe as moſt Men. Never was he heard to Cenſure or Backbite others. He had none of that Feavouriſhneſs and Intemperance of Spirit, whereby ſome are over-heated, to the ſetting others, as well as themſelves, on Fire. His Moderation was known unto all. While after his being ſilenc'd he reſided in *Lancaſhire*, whither he retir'd after his Ejectment, it was his conſtant Cuſtom, (the Pariſh-Miniſter being a worthy Man) to repair on Lord's-days to the Publick Church; and tho' he continu'd the Exerciſe of his Miniſtry in Private, yet it was not till the Worſhip there was over. He ſpent the latter part of his Life at *Newington-Green*, near *London*, where he liv'd belov'd, and dy'd lamented. His Funeral-Sermon was preach'd by Mr. *Timothy Rogers*. Vol. II.

Flixborough: Mr. *Jonathan Grant*. He was born at *Rotheram* in *Yorkſhire*, and educated in *Trinity-College* in *Cambridge*. He was for a time Aſſiſtant to Mr. *Stiles* of *Pontefract*, and afterwards Miniſter at *Aſhley* near *Kidderminſter*; and was preſent at *Bewdly*, at the Diſputation between Mr. *Baxter* and Mr. *Tombs*, which was much to his Satisfaction: And that the rather, becauſe it had a very good Effect upon his Wife, who had been dipp'd by the *Anabaptiſts*, and was hereby reclaim'd. He was an active Man, of pregnant Parts, and good Learning; fit for any Company or Diſcourſe; and an acceptable uſeful Preacher. He had been a Priſoner in Four ſeveral Caſtles during the War. After his being ſilenc'd in this Country, he retir'd to *Thurnſco* in *Yorkſhire*. He was a great Frequenter of the Meeting at the Lady *Rhodes* at *Houghton*. He was at laſt ſeiz'd with a Palſie, which continu'd upon him half a Year. He dy'd in 1681: *Ætat.* 64.

Croule:

Croule: Mr. *Durant*. After his being ſilenc'd, he retir'd into *Yorkſhire*, where he ſupply'd Mr. *Fiſher's* Place, as Paſtor to the Congregation at *Sheffield*. Having done ſo ſome time, he was ſent Priſoner to *York*-Caſtle, where he dy'd.

Pickworth: Mr. *Michael Drake*. He ſucceeded Mr. *Abdy* at *Lincoln*, where he was a painful Preacher of the Goſpel many Years. He was a Man of a meek and moderate Spirit, and of a courteous, affable and chearful Temper. He liv'd to be another *Paul* the Aged: And if a Thorn in the Fleſh, and a Meſſenger of Satan be the Stone, as ſome have imagin'd, he may bear a farther Analogy to that holy Man's Spirit: But eſpecially for his Laborioufneſs in the Goſpel; for his Tenderneſs and Care in abſtaining from the Appearance of Evil; and for his Humility and Self-denial. He liv'd to be about the Age of Eighty, and dy'd in 1696. He was an excellent *Hebrician*, and Scripture-Preacher.

Totney: Mr. *Martin Finch* *. Afterwards Paſtor of a Congregation in the City of *Norwich*.

* *He hath publiſh'd an uſeful Treatiſe of the Converſion of Sinners to God in Chriſt*, 8vo. 1680. *And a Funeral Sermon for Dr.* Collings, 4to. 1695. *And*, A Manual of Practical Divinity, 8vo. 1658. *And*, An Anſwer to *Thomas Grantham* the *Anabaptiſt*, 8vo. 1692.

Gate-Burton: Mr. *Mark Trickett*. He was impriſon'd ſome Time at *York* for Nonconformity.

Bromby and *Froddingham*: Mr. *John Ryther*. He was one of thoſe worthy Preachers whom *Lincolnſhire* chas'd away, and *London* receiv'd: Where he continu'd Preaching with good Acceptance and Succeſs, about *Wapping*, till his Death.

Lee: Mr. *Thomas Bonner*. He went through many Troubles and Straits; and at length fell ill and dy'd at *Wiſpington*, near *Horn*-Caſtle, where he went to preach.

Sleford:

Sleford: Mr. *George Boheme.* A Man of great Gravity; uſeful in the Pulpit and in Converſation; and of an exemplary Life. He taught a School at *Walcot*, near *Folkingham*.

Munby: Mr. *Cramlington.*

Gunnerby: Mr. *Matthew Sylveſter.* He had his Education in St. *Johns-College* in *Cambridge*: Where, tho' his Circumſtances were ſtrait, yet his Studiouſneſs, in order to future Service, was Remarkable; and his Diligence and Humility, and affable and obliging Carriage, procur'd him Friends, from whom he receiv'd much Kindneſs. He left the Univerſity ſooner than his Inclination would have led him, under the Force of Neceſſity: And after ſome Time ſpent in the Countrey, where, in the midſt of other Engagements, he purſu'd his Studies cloſely, he fix'd in this Living of *Gunnerby*, where the *Act of Uniformity* found and ejected him. The learned Dr. *Sanderſon*, then Biſhop of the Dioceſe, who was ſome way related to him, ſent for him, treated him moſt courteouſly, and offer'd him conſiderable Preferment, if he would but have conform'd: But after much urging upon ſome Points, he frankly told him, he could not come into the Church with Satisfaction to his Conſcience, and therefore muſt be excus'd. And this his Nonconformity (which he kept up with great Moderation) I have often heard him ſay, he never could ſee any Occaſion to repent of. Being ſilenc'd, he liv'd ſome Time with Sir *John Bright*, as his Domeſtick Chaplain, and afterwards with *John White*, Eſq; of *Nottinghamſhire*, in both which Families he was an Ornament to his Function, and met with abundant Civilities and Reſpects. He came to the City the Year after the Fire, and here had a Share in the Hardſhips of the Diſſenters, tho' he never was in a Priſon, as ſeveral of his Brethren were. He cultivated however a good Correſpondence with ſeveral Divines of the Eſtabliſh'd Church, and was well reſpected by ſeveral of them, eſpecially by the late Archbiſhop *Tillotſon*, and Dr. *Whitchcot*. But no Man ever valu'd him more than Mr. *Baxter*, who was a good Judge of

Vol. II. Men: Aud his Eſteem for Mr. *Baxter* on the other ſide, ran as high as it was fit it ſhould towards any mortal Man: Perhaps he exceeded. He deſir'd to be known to Poſterity by the Character of *Mr. Baxter's Friend*; and ſo I believe he will. Never was there a greater Harmony between Two Colleagues, than between Mr. *Baxter* and him, when they both preach'd to the ſame People: Tho' Mr. *Sylveſter* was the Paſtor, and Mr. *Baxter* but the Aſſiſtant: And never were People happier in Two ſtated Miniſters, than they that had the Benefit of their joint Labours. Mr. *Baxter* ſhew'd his Reſpects to him, dying as well as living; and left him his *Hiſtory of his Life and Times*, and his other Manuſcripts: And if he could have influenc'd them, none of his Friends ſhould have deſerted him upon his Deceaſe. The going off of ſo many of them was a Diſcouragement; but upright Mr. *Sylveſter* look'd higher than Man. And tho' he was not follow'd, and admir'd, and courted, and flock'd after as ſome others, he found that Declaration verify'd, *Them that honour me I will honour*: And had as great a Share of the real Eſteem and Reſpect of the Lovers of GOD and true Goodneſs to the laſt, as moſt Men.

Often did he ſignify it to his Friends as his earneſt Deſire, and it was his frequent Requeſt to GOD in his Family Prayers, that his Life and Uſefulneſs might continue and expire together. And he would often ſay, that it was *an happy thing to ſlip out of this World into Eternity*. And herein GOD was pleas'd to Anſwer his Deſire and Requeſt. For when his Uſefulneſs had been extended to the Age of 71, GOD withdrew him on a ſudden, and he expir'd without the uſual Formalities of Death, on the Lord's-day Evening, *January* the 25th 170$\frac{7}{8}$, and ſo went directly from his beloved Work, to his Reward. On the Lord's-day following, I (upon Deſire) gave a Funeral-Diſcourſe to his little, but well-temper'd Society, from *Mat.* 24. 44.

He was an able Divine, a good Linguiſt, no mean Philoſopher, an excellent Caſuiſt, an admirable Textuary, and of uncommon Divine Eloquence, in pleading at the Throne of Grace. He had a ſoaring Genius, a rich and copious Fancy, and great depth of Thought:

Thought: To which, had there been join'd a suitable Elocution and Expreſſion, he would have been univerſally eſteem'd one of the greateſt Men of the Age. * He well deſerv'd Mr. *Baxter*'s Character of him, that he was *a Man of excellent Meekneſs of Temper, ſound and peaceable Principles, a godly Life, and great Ability in the miniſterial Work.* More may be ſeen of him in his Funeral-Sermon. Vol. II.

* *He hath publiſh'd a Sermon upon being for ever with the Lord*, 8vo. *Another before the Societies for Reformation. Eliſha's* Cry after *Elijah's* God; *A Sermon on* 2 Kings 2. 14; *occaſion'd by the Deceaſe of the Reverend Mr.* Richard Baxter. The Chriſtians laſt Redreſs; *illuſtrated by ſome Conſiderations upon* Revel. 21. 4, *at the Requeſt of the Relicks of Mrs.* Sarah Petit. 1707. *And Four Sermons in the Volumes of the* Morning Exerciſe. *One in the* Suppliment to the Morning Exerciſe at *Cripplegate*; *about the overcoming the inordinate Love of Life and Fear of Death. A Second in that againſt* Popery, *to prove that* Baptiſm *and the* Lord's-Supper, *are the only Sacraments of the Covenant of Grace, under the New Teſtament. A Third in the* Continuation of the Morning Exerciſe, 4to; *on that Queſtion,* How may a gracious Perſon, from whom God hides his Face, truſt in the Lord as his God. *And a Fourth, in the laſt Volume, on the Cure of a Lukewarm Temper. He hath alſo ſome Sermons on the twelfth Chapter of the Epiſtle to the* Hebrews, *in* 2 *Volumes*, 8vo.

STAMFORD: Mr. *Edward Brown*, Mr. *John Richardſon*, and Mr. *Joſeph Cawthorn.*

Mr. *Edward Brown.* He was a great and good Man; generally belov'd and honour'd both in Town and Country, for his Integrity, and great Zeal; and yet remarkable Moderation. He labour'd many Years in the Word and Doctrine, in his own Houſe: And dy'd in April, 1682.

Mr. *John Richardſon.* He was born at or near *Fakenham*, a Market-Town in *Norfolk*; but remov'd with his Parents when an Infant, to *Cambridge*; where he was educated, firſt in the Grammar-School, and then in *Queens-College.* After which, he firſt taught School at *St. Ives* in *Huntingdonſhire*: From whence he remov'd to a Paſtoral Charge at *Bottle-Bridge*, near *Peterborough*, where he was firſt benefic'd: And thence afterward to *Stamford* in *Lincolnſhire*; where he labour'd in the Work of the Miniſtry, at St. *Michael's* Church, till the black Day that the *Act of Uniformity* ejected and ſilenc'd him. From whence, when the

Vol. II. *Five Mile Act* baniſh'd him, he ſojourn'd for a while, either at *Uppingham* in *Rutland*, or at *Stockerſton* in *Leiceſterſhire*; where at *Stockerſton*, he had the comfortable Converſation of Dr. *Tuckney* and Mr. *Woodcock*, &c. But returning to *Stamford*, he preach'd as he could at his own Houſe there, and ſometimes at the Houſes of the pious and worthy Gentry then in thoſe Parts; as Mr. *Weaver* of *North-Luffenham*, Mr. *Horſeman* at *Stretton*, Mr. *Braughton*, Mr. *Blake*, &c. And he practis'd Phyſick, whereby he was very uſeful to his Friends, both in Town and Country. Here he liv'd (off and on by Times) for Twenty Years: And then having marry'd his Daughter *Dorothy* to *Kirkton*, near *Boſton* in *Lincolnſhire*, he went and ſojourn'd with her for about Five or Six Years more, and then and there he dy'd; and there in *Kirkton*-Church aforeſaid (under the Steeple) he and his Wife (who dy'd about half a Year before him) ly bury'd. He dy'd about *May-day*, 1687.

When he was young at *Cambridge*, his Aims were (like thoſe of other Scholars) to get what Preferment he could, and to come to Something (to uſe his own Expreſſion) until the reading of the Words of Mr. *Robert Bolton* altered his Deſigns, and put him upon a new Purſuit. For he found a Power and Spirit in that Author's Writings, that he was unable to withſtand or reſiſt. And by this Means, and upon this Occaſion, GOD brought him to ſound Converſion. Suitably to this, he carry'd on a Courſe of ſtrict and uninterrupted Piety, and liv'd a moſt regular Life. He would willingly let none rob him of his Time for Communion with GOD, and was reſtleſs if any detain'd him too long from his Retirement thereto; being a Man of Prayer, and in Devotion conſtant. His Miniſterial Abilities and Accompliſhments were truly great, being he was an eager Student. Had an heavenly Gift in Prayer, raiſing and melting the Affections of ſuch as join'd with him: In which yet he would not be too long in the Family, for he ſaid, it was not of the Spirit of God: But he was for long and fervent Prayers upon a Day of Faſting, ſet apart for that Purpoſe; for then he thought it Proper and Neceſſary. A powerful Preacher, whatever Subject he handled: And was well furniſh'd for it; for his Skill in the Scriptures

ptures was notable; being as a Textuary, exact and full: And here ſome thought his Excellency lay. He had read the Scriptures above Thirty times over, that is about Once a Year; and always with ſome Comment or other, beſides his occaſional and extraordinary Reading. And there could not a Scripture be propounded to him, which he would not readily expound, and give the Senſe of the beſt Expoſitions about it, as if he had but newly read them, or had the Books before his Eyes; which was much admir'd. The Life of Faith he had continually in Exerciſe, and the great Objects and Grounds of Faith always in View: And therefore for a good Conſcience he would give up all, and forſake his Living, and put himſelf upon the Providence of GOD. He ſtudy'd *Ez. Culverwell*'s Treatiſe of Faith, over and over; I think 'tis ſaid Thirty Times, and liv'd by the Rules of it; and never wanted, tho' he was never rich. When ſome ask'd him at his going out, what he thought would become of his Family, he ſaid, he doubted not, but that the GOD that fed the young Ravens, would take Care of him and his. His greateſt Care and Thought was about the State of his Soul, in which he was ſerious and deeply ſolicitous. Of a very Heavenly Mind he was; ever and anon diſcourſing of and admiring the Life to come, and fetching Comfort from it in all Caſes, preferring it before all Pleaſures. His Speech was very gracious, and he was a judicious Moderator of Diſcourſe: Full he was, and fluently it came from him: And he had the Art to bring in good Diſcourſe, when the Company were like to ſtray from it: And ſo affectionate and zealous he was in it, as if he had been preaching, as indeed he was. He lamented his fruitleſs Life, as he was ready (in his latter Time eſpecially) to call it: An earneſt Thirſter after Opportunities of doing good; and thought thoſe happy that did enjoy them. He was moderate and ſober in his Judgment about Church-Matters: Never condemn'd any for differing from him in Judgment about Conformity, whom he thought to be otherwiſe godly. He frequented Dr. *Cumberland*'s (the now Biſhop of *Peterborough*'s) Lecture at *Stamford*: And at *Kirkton* went conſtantly to the Church; came betimes, and join'd in the Liturgy; Vol. II

Vol. II. and receiv'd the Sacrament in Publick, his Geſture of Sitting being allow'd him by Mr. *Raſtrick* the Miniſter of the Place, with whom he had an entire Friendſhip; who alſo us'd to go to hear him, when he preach'd at his Daughter's (as in the Evening he ſometimes did) or elſewhere, to his great Profit and Delight. As a Subject, he was a Perſon of unſtain'd Loyalty; and one of thoſe that greatly deſir'd the Reſtauration of King *Charles* II, and concurr'd heartily in it, ſaying to a Friend of his, when they were diſcourſing about it, *Fiat juſtitia & ruat cœlum*: And *Ruit cœlum*, ſaid his Friend to him again, when he firſt ſaw him after *Bartholomew*, 1662. He was a pious and prudent Governor of his Family; and GOD exceedingly bleſs'd him therein. He ſaw his Children well educated and well diſpos'd of; tho' once, being in a deep Conſumption, his Life was deſpair'd of; but upon his earneſt Prayer reſtor'd. At one Time more particularly, caſting himſelf in Prayer upon GOD with all his Might, and begging, with Submiſſion, that ſome ſuch Term as *Hezekiah*'s Fifteen Years might be added to his Life, he was ſuddenly reſtor'd, growing better from that very Time, and had above twice Fifteen Years added to his Life. A dear loving and faithful Friend he was to GOD's Children and Friends: Humble in his Carriage to them: Real in his Affection; far from the hypocritical, complimental, flattering Humour. He would take Journeys to viſit the meaneſt Chriſtian-Friend; to adviſe and pray with them. He was a Perſon of great Gravity, Solidity, Preſence, and Authority in his whole Carriage: Wiſe and prudent, and fit to be conſulted, and of Ability to give good Advice upon all Occaſions; and to reprove Faults; and compoſe Differences. A ſtrict Obſerver of the Sabbath: Would have nothing done on that Day, that was not a Work of Neceſſity or Charity. When his Wife dy'd, he would not have his Son *John* ſent for (from *North-Luffenham* in *Rutland*, where he was Miniſter) on that Day; but ſtay'd till the next Morning. A Man of unparallel'd Temperance in the whole Courſe of his Life; would never be got to drink betwixt Meals, whatever was offer'd him: Inſomuch as being to preach

preach once at *Paul's-Croſs*, and they offer'd him Sack before he went into the Pulpit, as was uſual to do, he refus'd it, and pleaſantly told them, he did not chooſe to preach by the Spirit of Sack. So juſt in all his Ways and Dealings, that 'tis believ'd he would not knowingly and willingly commit any Sin for all the World. 'Twas well for the Poor of the Hoſpital [Bead-houſe] in *Stamford*, that ſo honeſt, wiſe, and worthy a Man (as he) was once their Warden; for he much improv'd the Revenue of it, and their weekly Allowance, when he was concern'd and intruſted with the Care of it. Vol. II.

And highly favour'd he was of GOD. He protected him in the midſt of all Dangers: And when he was once ſo inſidiouſly proſecuted, that he thought he ſhould have ſuffer'd indeed; GOD ſtruck the Informers with ſudden and viſible Vengeance: They dy'd near together in Time, in deep Deſpair, and after ſuch an unwonted miſerable Manner, that he was blind that could not ſee the apparent Judgments of GOD on them, and his Heart harder than the Nether-Milſtone that could not tremble at it. But thus GOD deliver'd him and another of his Fellow-Labourers (*viz.* Mr. *Ekins* of *Okeham*) at the ſame Time. *See Conf.* 4th Plea. *p.* 83.

When King *James*'s Declaration for Toleration, or Liberty of Conſcience, came out, he was greatly rejoyc'd, that thereby the ſilenc'd Miniſters had their Opportunities for Service reſtor'd them: And was thinking of falling to Work forthwith: But, having been weakly the Winter before, he fell ſick of a kind of a galloping Conſumption, and dy'd within a Week or a Fortnight after the Sight of that *Declaration* had been procur'd him in *April*, 1687. GOD's Ways are a great Deep!

He never printed any thing, ſave the Epiſtle or Preface before Dr. *Winter*'s Life, which 'tis ſaid, was of his drawing up.

Mr. *Joſeph Cawthorn*. He came to *London* ſometime after his Ejectment; and was Paſtor of a Congregation at *Stoke-Newington* in *Middleſex*, where he dy'd ſome Years ſince.

BOSTON: Mr. *Anderſon*. He was an holy Man, and a good affectionate Preacher. His Principles were Congregational.

Brackleby: Mr. *Theophilus Brittaine*. After his Ejectment here, he took a Houſe at *Swinderby*, a ſmall Country Town, about Seven Miles from *Lincoln*; where he kept a private School for a livelihood. He was thereupon proſecuted by Sir *E. L.* the Biſhop of *Lincoln*'s Chancellor, before whom he appear'd ſeveral Times at the Court at *Lincoln*, and was at length, by the ſaid Chancellor, committed to the Common Goal there. The Goaler ſometimes giving him Liberty to go out into the City to dine with a Friend, he was ſeverely reprehended, and ſtrictly charg'd to keep him cloſe Priſoner, which he did afterwards. But GOD was pleas'd ſo to ſupport Mr. *Brittaine*, and to refreſh him with Spiritual Conſolations, that he was never known to be more chearful, than he was all the Time of his Impriſonment, which was for ſeveral Months. At Length he by an *Habeas Corpus* remov'd himſelf to *London*, where his Cauſe was heard: And by Means of the Earl of *Shaftsbury*, then Lord-Chancellor, he obtain'd his Liberty. He was afterwards Chaplain at Coll. *Kings* of *Aſhby* in this County, and preach'd publickly till the Collonel's Death. Then he remov'd to *Roxham*, a little Village about Two Miles from *Sleford*, where he took a ſmall Farm, and taught a few Scholars for a Livelihood. In *Monmouth*'s Time, he and Mr. *Wright* of *Leſſingham*, and Mr. *Drake* were committed to *Grantham* Goal, and were to be removed to *Hull*: But upon his Defeat, they were ſet at Liberty. He was exercis'd with great Pains and Lameneſs in his Legs and Feet, for the Five laſt Years of his Life. He made uſe of ſeveral Means, but found no Help, tho' he had the Advice of divers Phyſicians and Surgeons. He bore his Afflictions with great Patience, and a chearful Submiſſion to the Will of GOD. He departed this Life, *Sept.* 12. 1706. He was a Man of a meek and humble Spirit, and of but few Words.

Burton-Pepperdin: Mr. *Lee*.

Billing-

Billingborough: Mr. *James Morton.* He dy'd there in 1663.

Donesby: Mr. *Rockett.* He dy'd ſoon after *Bartholomew*-Day.

Fulbeck: Mr. *Triſtram Hinchfield.*

Claypole: Mr. *Redman.*

Harlaxton: Mr. *Richard Northam.*

Allington: Mr. *George Beck.* A profitable and popular Preacher: A loving and beloved Paſtor. He was one of thoſe Many whom the violent Actings of Biſhop *Sanderſon* (whilſt under the Influence of Age, fretful Diſtempers, and Revenge) drove out of the Country. He reſided for a while in *London*, till the Plague drove him thence alſo. But it pleas'd GOD that it follow'd him to *Tottenham*, as it did many other good Men to other Places, and there put an end to his Perſecution and Mortality, *An.* 1666.

Boothby on the Cliffe: Mr. *John Sanders.*

Wiberton: Mr. *Law.*

Quaplade: Mr. *Petit.* He dy'd in Priſon for Nonconformity.

Markham: Mr. *Arnold.*

Glentworth: Mr. *Aires.*

Baroby: Mr. *Elwood.*

Tothill: Mr. *Gunvil.*

Winthorp: Mr. *Horn.*

Wragby: Mr. *Jackſon.*

Toſt: Mr. *Lawſon.*

Barton;

Barton: Mr. *Roate.*

Lithingham: Mr. *Hales.*

Swinderby: Mr. *John Birket.* He was born at *Billingborough* in this County, and bred up partly at *Cambridge*, and partly at *Oxford*. When he left the Univerſity, he was choſen Maſter of the Free-School at *Grantham*, but did not continue there long. He remov'd to *Swinnerby*, a Place of about 60 *l. per Annum*, about Seven Miles from *Lincoln*, where he was their Miniſter about Sixteen Years, till he was ejected, in 62. Afterwards he liv'd in a Houſe he had bought in Town, and preach'd twice every Lord's-day to many Hearers, till the *Five Mile Act*, which forc'd him to remove to *Billingborough*, the Place of his Birth; where he had not been long before the Lady *Huſſey* of *Cawthrop* ſent for him, and committed her Three Sons to him, (one of which was Sir *Edward Huſſey*, afterwards Member of Parliament for the City of *Lincoln*) and he fitted them for the Univerſity. He continu'd in that Family Eight Years, and was greatly belov'd. Afterwards he ſet up a School at his own Houſe in *Billingborough*, and had the Sons of Sir *William York*, and of ſeveral other Gentlemen, boarding with him; and fitted many for the Univerſity. He was reckon'd an extraordinary Scholar. But being ſo ſtudious, he ſo impair'd his Health, and became ſo afflicted with the Stone, that he was oblig'd to lay that Employment aſide: And being adviſ'd to remove for change of Air, he went to *Aaber* a ſmall Town about 4 Miles from *Lincoln*, and there he dy'd *May* 5; 1685. He was a wiſe and judicious Man; of a very pious and ſober Life; of quick Parts, and an exellent Preacher. He did much Good in the Place where he was Miniſter; and was highly eſteem'd by moſt of his neighbouring Brethren.

Kerton in *Lindſey*: Mr. *Moſes Mells*. He was born at *Sibſey* near *Boſton*. After his Ejectment he remov'd to *Lincoln*. He continu'd there till the *Corporation-Act* forc'd him away, and then he remov'd to *Leſſingham* near *Sleford*, and thence into *Sleford* Town, where he continu'd the Exerciſe of his Miniſtry, to a few that were deſirous of his Labours. He was a humble, ho-

ly,

ly, heavenly Perſon: Not fearful of Dangers, and yet careful to take the moſt prudent Methods to avoid them. He had an Eſtate of his own, and was not chargeable to the People. He viſibly took delight in his Work: And he did not Labour in vain. He had a liberal Heart and Hand, both in Spirituals and Temporals. He was of moderate Principles, and a moſt obliging Carriage. He went about doing good; and when he had continu'd doing ſo in *Sleford*, for about Seven Years and Six Months, it pleas'd GOD to give him his *Quietus*, and receive him into *Abram*'s Boſom. Vol. II.

Ludborough: Mr. *Alford*.

Wiberton: Mr. *Cromwel*.

Scalby: Mr. *White*.

Scrielsby: Mr. *Andrew Thornton*.

Glapthorn: Mr. *William Oliver*. After his Ejectment, he liv'd at *Fotheringhay* in *Northamptonſhire*, where he was mention'd as ejected in my former Edition. He was alſo Chaplain to that pious and excellent Perſon the Lady *Norcliff*. He was a ſpiritful little Man, a good Scholar, and an uſeful Preacher. He dy'd *July* 10. 1686: *Ætat.* 72. He wrote a Book of Inſtructions and Prayers for the Help of Teeming Women, that is valuable as a Preſent for Perſons in that Circumſtance. There was another of the ſame Name ejected in *Cornwal*, but I don't know that they were at all related.

HORNCASTLE: Mr. *Dickenſon*.

Swafield: Mr. *Weſton*.

Colſterworth: Mr. *Brown*.

Mr. *Joſeph Farrow* liv'd in this County alſo, and was Curate at *Boſton*, but could not conform to take a Licenſe; and thereupon was Chaplain to Sir *William Ellis*, in which Capacity he continu'd till the Time of his Death.

There

Vol. II. There conform'd afterwards in this County, Mr. *Samuel Male* of *Beckby*, Mr. *Richard Sharp* of *Sedgebrook*. And I added alſo in my former Edition, Mr. *William Laughton* of *Weſtborough*, and Mr. *Chriſtopher Read* of *Baſingham*: But I have ſomething now to add that is remarkable, as to the Two latter.

As for Mr. *William Laughton*, tho' he did conform, yet he may be ſaid to have been a Nonconformiſt; for his Heart was with them. He bewail'd the Unſucceſsfulneſs of his Miniſtry, eſpecially after his conforming; ſaying, he could not tell of one Man upon whom his Miniſtry had been effectual. Now and then (ſaid he) we have a Drunkard or other prophane Perſon reduc'd from their Wickedneſs; but it is ſuch as have ſlipp'd into a Conventicle, and there met with ſomething that affected them, and brought them to be ſerious.

And Mr. *Chriſtopher Read* held out long in his Nonconformity, but was at laſt over-perſwaded by a Gentleman that was his Friend, to accept of a Living. As he was going in that Gentleman's Coach and Company to take Poſſeſſion of it, he fell ſo vehemently ſick, that he was forc'd to be driven back. He immediately took his Bed, where he much bewail'd what he had done, and was going to do; ſaying, *Has GOD been my GOD all my Days, and never fail'd me, and muſt I diſtruſt him at the laſt? He could and would have provided for me, and why did I tread unknown Paths?* Under ſuch Complaints he languiſh'd and dy'd.

Inſtead of adding others here who conform'd afterwards, (as in other Counties) it is obſerveable, that ſeveral in this County quitted the Church-Party, and came among the Nonconformiſts, ſome Years after *Bartholomew*-Day. As,

Mr. *John Spademan* of *Swayton*. He was M. A, of *Magdalen-College* in *Cambridge*. Quitting the Eſtabliſh'd Church and his Living, he went over into *Holland*, and was Paſtor of the *Engliſh* Church at *Rotterdam*, where he had a general Reputation among foreign Divines; and was, upon many Occaſions, ſingularly ſerviceable to his Country-men, who purſu'd their Studies,

Studies, either in *Utrecht* or *Leyden*. He, even whilſt he was there, was a very hard Student, and increaſed his Fund of Learning, as well as his Library. He was well read in *Philoſophy*, a good Hiſtorian, a good Critick, and a ſolid Divine. He was ſo charitable to others, as often to leave himſelf bare; and as hearty a Friend, as any one need deſire: And ſuch a Stranger to Artifice and Diſguiſe, that he appear'd to all that knew him, to be made up of Sincerity. He came over from *Holland* to be Co-Paſtor with Mr. *John Howe*, and ſucceeded him at his Death, but did not long ſurvive him. He ſunk on a ſudden, and conſum'd away ſurprizingly, when it was generally hop'd he might have been a Bleſſing to this City many Years. He dy'd *February* the 14th, 170$\frac{7}{8}$. His Funeral Sermon was preach'd by his Colleague, Mr. *Roſwell*. He hath printed *Strictturæ Breves in Epiſtolas D. D. Genevenſium & Oxonienſium Nuper Editas, iterumque juxta Exemplar Oxonienſe Typis Mandatas Londini*. 1607. Beſides which, I know not that he has publiſh'd any Thing, but a Diſcourſe of the *Remembrance and Imitation of deceas'd holy Rulers*: A Sermon preach'd at *Rotterdam*, *March* 15. 1695, N. S. the Day of her Majeſty Queen *Mary*'s Funeral. A Funeral Sermon for Mrs. *Shower*. A Thankſgiving Sermon. A Sermon to the Societies for Reformation of Manners: And a Funeral Sermon for Mr. *John Howe*. Vol. II.

Mr. *John Raſtrick*, M. A. Vicar of *Kirkton* near *Boſton*, was another of thoſe who in this County quitted the Church of *England*, and came among the Diſſenters. The particular Occaſions and Circumſtances of his Seceſſion from that Place, may be ſeen in a Letter he ſent me, which (with his Leave) I have printed at the end of the Third Part of my *Defence of Moderate Nonconformity*. He is at preſent Paſtor of a Society at *Kings-Lynne* in *Norfolk*: And hath met with great Hardſhips and Difficulties among the Diſſenters, as well as in the Eſtabliſh'd Church; tho' they are of another Nature.

Mr. *Burroughs* of *Frampton* alſo, and Mr. *Scoffin* of *Brothertoft*, left their Livings and came among the Diſſenters, and are yet living: The former Paſtor to a Church at *Wisbich*, and the other to another at *Sleford*.

But

Vol. II. But the hardeſt Caſe is that of Mr. *William Quipp* of *Morton*, which I ſhall here inſert, as drawn up by himſelf.

" I. He was articled againſt many years ago, 1. For " officiating in the Churches of *Marton* and *Turkſey*, " without the Court's Licenſe. 2. For omitting to " officiate twice every Sabbath, and other Holidays, " in both the ſaid Churches. 3. For being in the " Company of Excommunicate Perſons. To which " he anſwerd, 1. That being in Orders according to " the Church of *England*, and holding a Benefice " where there was no Church nor People to officiate " in and to, he thought himſelf bound by the Laws, " both of God and Man (*Can.* 76.) to Exerciſe his Mi- " niſtry otherwhere. And being invited by the Inha- " bitants of *Marton* and *Turkſey*, his old Neighbours, " to accept of their Cures, (at leaſt till they could get " a Miniſter) both being vacant for many Years, by " reaſon of the ſmall Maintenance due to the Miniſter, " and both being under Sequeſtration: He accepted " hereof, but refus'd to take a Licenſe, becauſe there " was a Suit depending, and is ſtill, (ſo far as he " knows) between the Archdeacon and the Patron of " one of the Churches, about the Right.

" 2. That being neither Incumbent nor Curate, he " did not think himſelf liable to Cenſure for Omiſſi- " ons mention'd. And, 3. That he could not poſſibly " avoid the Company of Excommunicate Perſons up- " on Occaſion; one being Collector of the Aſſeſſ- " ments for Four years paſt.

" II. Again, about the Year 1672. (the other Cauſe " being undetermin'd) he was articled againſt for the " ſame Things. To which were added, the Abbrevi- " ation of ſome Offices. To which he anſwered as " before, that he was no Incumbent nor Curate: And " further, that he thought it left to the Diſcretion of " Miniſters, ſometimes to abbreviate the one and omit " the other, as they ſaw Cauſe. The Act of Parlia- " ment put an end to theſe Proceedings. Notwith- " ſtanding which, the Judge of the Court taxed him " with a Bill of Charges, tho' the Cauſe was yet un- " determin'd: And he refuſing to pay it, was again,

III. Ar-

" III. Articl'd againſt, in 1673, for the ſame Things, " and for not reading the Litany, every *Wedneſday* and " *Friday*, weekly, and the Canons yearly; not cate- " chizing daily; not bowing at the Name of JESUS, " and not wearing a Canonical Coat. To which he " anſwer'd, that theſe were *Statuta Minorum Gentium* " *non condita intentione regidæ Obſervationis*, as Biſhop " *Sanderſon de Juram. Præl.* 3. §. 18. calls them: And " in this Caſe, *Summum Jus* was *ſumma injuria*: But " the Judge of the Court ſoon after dying, the Cauſe " was let fall. But yet again for the ſame Matters, " he was,

" IV. Articl'd againſt, in 1679: To which were " added, his not reading the Communion-Service at " the High-Altar; the Omiſſion of ſome or other Ho- " liday within Five or Six Years. To which he an- " ſwered as before. But that Anſwer being thought " inſufficient, he was by *William Stow* Surrogate ſuſ- " pended, and for Non-payment of Court-Fees, " charg'd upon him, excommunicated, and laid in " Goal: From whence he was not releas'd but upon " Payment of 13 *l.* to the Court, beſides his own " Charges. But notwithſtanding this great Charge " and Trouble, he was again,

" V. Articl'd againſt, in 1685, as a Revolter from " the Doctrine and Diſcipline of the Church of *Eng-* " *land*. To which he anſwer'd, 1. That as for Do- " ctrine, it was notoriouſly falſe, and could not be " prov'd againſt him. And, 2. As for Diſcipline, he " concurr'd in Judgment with as eminent Divines, as " any the Church of *England* had, that it might be " better and better manag'd. And ſo the Action was " let fall without any Compenſation made for the loſs " of his Money, and (which is more) his precious " Time; he being caus'd to attend the Court Winter " and Summer, for almoſt 20 Years, to the neglect of " his Occaſions, and Danger of Health and Life, the " Ways and Weather being ſometimes very bad. And,

" VI. Since he left Conformity, he was decreed " ſuſpended, for non-Appearance at the Court, tho'

" he

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" he had no Notice given him, of the Day, Week, " Month or Year, when he ſhould appear: And that " Suſpenſion was openly read in the Church. Now " to cloſe: If they can truly ſay, that I have herein " falſify'd, relating more than they have objected, or " leſs than they have proved againſt me, then I ſhall " be content to continue under the Cenſure, tho' ille- " gally pas'd upon me; or put my Neck into this in- " tolerable Yoke, and ſubmit to ſuch unmerciful " Drivers.

William Quipp.

Some Inferences from hence of his own drawing.

" I. That the Court ſuppoſes perfect Conformity " to be a Duty, and that to be the Senſe of their *Ca-* " *nonical Oath*: And conſequently, that ſuch Miniſters " as have made the leaſt Omiſſion are perjur'd, and " have forfeited their Livings; and that it is in their " Power and at their Pleaſure, to take the Forfeiture " when they will.

" II. But it is plain the Thing is impoſſible, and " therefore the Law is unjuſt. Our late Biſhop *San-* " *derſon* ſays, *Lex de re prorſus impoſſibili ferri non debet;* " *ſi feratur Tyrannica eſt; & de jure nulla, nec quenquam* " *obligat in Conſcientia. De Conſc. Præl.* 6. §. 6.

" III. The Court rules at Will. For he that hath " an unfeaſable Law to execute, rules as much at " Will, as he whoſe Will is his Law.

" IV. Religion, that good Thing, brought down to " us of theſe Times, through a Sea of Martyrs Blood, " is very unſafe in ſuch Hands who have an unfeaſa- " ble Conformity to execute: For ſuch may caſt out " the beſt and retain the worſt. I ſhall do them no " Wrong if I ſay, that at preſent they diſcountenance " the moſt Conſciencious, whom they fear, and favour " none but ſuch as are like themſelves.

" V. This rigid Conformity is againſt Charity. " We ought not to do Evil to our Neighbour, (and it is

Evil

" Evil to perſecute for ſuch Trifles) and there is a Vol. II.
" Sanction upon it, *Pſal.* 15. 3. He that doth, ſhall
" not ſtand on GOD's holy Hill. We are to give no
" Offence to, nor to deſtroy the Weak, *&c.* Can the
" Church (as they call it) abſolve us from theſe
" Duties?

" VI. 'Tis againſt the Peace of our Neighbourhoods.
" For the Court is made the common Sink, into
" which all malicious Perſons, having a Spite againſt
" their Neighbours, do diſgorge themſelves, as I have
" often known. As it is a Truth, that without Law
" there could be no living, ſo were theſe Laws proſe-
" cuted to the utmoſt, there could be no living neither.

" VII. How much it is againſt Piety, take from the
" Pen of a Conformiſt. A Curſe is denounced againſt
" them that remove the Land-Marks, *Deut.* 27. 17.
" And it falleth moſt heavy on them that remove the
" Limits in GOD's Worſhip (as being Boundarys
" of the higheſt Conſequence) and turn *may* into *muſt*;
" and *convenient* into *neceſſary*.

" *Obj.* The Church does not pretend to make *Ne-*
" *ceſſaries*. *Anſw.* She pretends to have Power to im-
" poſe ſuch Things, and then they are neceſſary. For
" Impoſition deſtroys their Indifference.

" VIII. And Laſtly, I appeal to all Men of Judg-
" ment, whether this High-Conformity does not look
" like a ſubtle Deſign of ſome cunning Men, to ad-
" vance and inrich themſelves, and impoveriſh the
" Country, inſlave the Subject, ſupplant the Civil
" Magiſtrate, and engroſs all Power to themſelves;
" for to ſuch baſe Ends it ſerves, and not at all to the
" Publick Good. At preſent few or none, if wrong'd
" by the Court, dare to appeal to the Common-Law,
" knowing their extravagant Power: And if any does,
" they can eaſily pick out of the vaſt Body of their
" Law, ſome Matter againſt him, and ſo Cite him to
" the Court, and there keep him Ten or Twenty
" Years (as they did me) till they have weary'd him,
" and made him glad to ſubmit and pay what they liſt.
" I have oft ſought Peace, but could not have it.
" I appeal'd firſt to Biſhop *Sanderſon*: And he told me,

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" that he would ſpeak to his Son about my Buſineſs;
" But this was a meer Evaſion: Next to Bp. *Fuller*;
" but he told me as a great Secret, that the Chan-
" cellor, Sir *Edward Lake*, had ſo large a Patent, as
" that in a manner, the whole Epiſcopal Power was
" taken away from him. Then to Biſhop *Barlow*:
" But he was a Man too reſerv'd, and never viſited in
" all his Time, and ſo left the Court to do as they
" would. Then to Dean *Brevint*: And he told me,
" I was in a Miſtake about *Canon* 122. For tho' the
" Biſhop was not there in Perſon, yet he was in Power,
" and what the Court did he did. And then to Bi-
" ſhop *Gardiner* for the laſt Wrong: But his Anſwer
" was, that if I was wrong'd I might right my ſelf at
" the Common-Law, and ſo turn'd away from me!
" And now I appeal to all the World, if our Religion,
" Miniſtry, Property, &c. be not in Danger under
" ſuch a Conformity.

William Quipp.

I ſhall make but one Reflection upon this Matter, which is this; that I the rather publiſh this Account for the ſake of Mr. *Olyffe* and Mr. *Hoadly*: And that I am very inclinable to believe, had either of them met with ſuch Treatment as Mr. *Quipp*, it would have a little alter'd, their Apprehenſion, as to the Oath of Canonical Obedience, the Force of the Canons, the Conſtitution and Diſcipline of the Church, and the Neceſſity of a farther Reformation; and their Stile in the Debate about theſe Matters.

N. B. I have omitted in this County, Mr. *Seth Wood* at *Levington*, ſuppoſing he is the ſame Perſon as I have taken notice of among the City Miniſters, *p.* 39. And Mr. *Matthew Thompſon*, becauſe he is mention'd at *Alkering* in *Northamptonſhire*.

In the County of MIDDLESEX.

Sheparton: Mr. *John Dodderidge*. He was an ingenious Man, and a Scholar; of the Univerſity of *Oxon*: An acceptable Preacher, and a very peaceable Divine. His Rectory was worth 150 *l. per Annum*.

Acton:

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Acton: Mr. *Thomas Elford*. A grave Divine of conſiderable Parts and Learning; a moderate *Independent*. A Guide and Friend unto Dr. *Thomas Manton*, when he firſt entred into the Miniſtry. His Living was worth 200 *l. per Annum*.

Eling: Mr. *Thomas Gilbert*. A *Scottiſh* Divine, of uſeful Abilities for the Miniſtry, and of great Zeal againſt Error and Prophaneneſs. He dy'd in *New-England*, where at *Charles Town* he hath this *Epitaph* upon his Tombſtone.

See Coton Mather's Hiſt. of *New Eng.* Lib. 3. Ch. 6. Pag. 221.

Here is interr'd the Body of that reverend, ſincere, zealous, devout and faithful Miniſter of JESUS CHRIST, *Mr.* Thomas Gilbert, *ſometime Paſtor of the Church of* CHRIST *at* Chedle *in* Cheſhire: *Alſo ſometime Paſtor of the Church of* CHRIST *at* Eling *in* Old England: *Who was the Protomartyr, the firſt of the Miniſters that ſuffer'd Deprivation in the Cauſe of Nonconformity in* England: *And after betaking himſelf to* New-England *became Paſtor of the Church of* CHRIST *in* Topsfield; *and at* 63 *Years of Age departed this Life. Inter'd Octob.* 28. 1673.

Uxbridge: Mr. *Godbolt*. An aged Divine, of great Sobriety and Moderation.

Finchley: Mr. *Thomas Goulſton*. Sometime of *Queens* Colledge in *Cambridge*. A good Scholar, and of great Modeſty and Humility: A conſtant, diligent Preacher, and bleſs'd with good Succeſs.

Fulham: Mr. *Iſaac Knight*. B. D. A Godly Man, and of a good Temper: But he wanted Academical Learning, and yet had the Honour of his Degree conferr'd upon him for the Sake of the General.

North-Hall: Mr. *Malthurſt*. An Antient Divine Contemporary with Mr. *William Pemble*, at *Magdalen* Hall in *Oxford*. A Man of ſtrong Reaſon, and mighty in the Scriptures: Of great Eloquence and Fervour: Only Defective in Elocution. His Nonconformity coſt him 300 *l. per Annum*.

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Enfield: Mr. *Daniel Manning*. An excellent Scholar and Preacher: Much admir'd and follow'd both for his natural Wit, and good Learning, and ſerious Godlineſs. He was educated in *Katharine* Hall in *Cambridge*, and noted there as Eminent in his Improvements for his Time.

Harrow on the *Hill*: Mr. *Thomas Pakeman* M. A. of *Clare-Hall* in *Cambridge*. He was firſt Miniſter at *Hadham* in *Eſſex*, from whence he was Ejected in 62, with 10 Children. He was in great Eſteem with Sr. *Gilbert Gerrard*, and indeed with the whole Pariſh for his diligent Preaching, and great Charity; he ſometimes giving Money where he had a Right to take it. His Benefice was about an 100 *l. per Annum*. Being eminent for his Integrity, and for Ruling well his own Houſe, he ſoon after his Ejectment had the Inſtruction and Boarding of ſeveral Children of Perſons of Quality and Figure: And preached as he had Opportunity. He afterwards remov'd to *Old Brentford*, and continu'd to keep Boarders there, and they were inſtructed by Mr *Button* who liv'd next Door. There he preach'd conſtantly and adminiſter'd the Sacrament. Mr. *Button* was at length taken up, and impriſon'd Six Months upon the five Mile Act, but Mr. *Pakeman* eſcap'd, tho' he for a Time kept private. Afterwards he liv'd and preach'd conſtantly at Mrs. *Methwolds* in *Brumpton* near *Knights-Bridge*: And thence he remov'd into the Family of *Eraſmus Smith* Eſq, where he continu'd ſome Years. In 1685, he liv'd with his Children in the City, attended on Dr. *Kidders* Miniſtry, and ſometimes receiv'd the Sacrament from him, and preach'd himſelf occaſionally at his Childrens Houſes. When he was once doing ſo at his Sons Houſe, (there not being above three or four Neighbours preſent,) the City Marſhal ſeiz'd him and his Son, and carried them before Sir *Henry Tulſe* then Lord Mayor: And they were forc'd to pay a Fine, for the Fathers praying with, and Inſtructing his Children. In 1687. He remov'd to *Stratford*, where he had an Opportunity of ſome Service. He was an acceptable Preacher to the Neighbours, there, and adminiſtred the Sacraments. He procur'd one to teach the poor Peoples Children to read, and himſelf gave Money to encourage it. This he continued above three Years. He died in *June* 1691 (after about

a Weeks Sickneſs of a Feaver, which appear'd not very Violent) in the 78th Year of his Age. During his Sickneſs he ſaid, he thank'd GOD it had been his Deſign to glorify him. He was eminent for his great Reverence of GOD, eſpecially in the Pulpit; his aptneſs to awaken and affect young People, and his readineſs for edifying Diſcourſe. He was much in preſſing Perſons to come to the Sacrament of the Lord's-Supper; often ſaying, that he thought all Adult Perſons that came to hear, ought to receive. He was a ſtrict Obſerver of Family-Order, and conſcientious in redeeming Time. His Funeral Sermon was preach'd by Biſhop *Kidder*, from *Rev.* 14. 13. He was a grave, ſound, pious, ſober and peaceable Divine. Vol. II.

Willeſden: Mr. *Edward Perkins*. A great Man. A very ready and well ſtudy'd Divine, eſpecially in School-Divinity. A great Tutor in *Magdalen-Hall* in *Oxon*; And particularly famous for his giving Mr. *John Corbet* his Education, and Direction in his Studies.

Staines: Mr. *Gabriel Price*. An honeſt plain Preacher, and of blameleſs Life and Converſation.

Kingsbury: Mr. *James Prince*. A Gentleman born, and of a good Family. In good Repute both for Learning and Piety, but young when ejected. He liv'd and dy'd Paſtor of a Congregation at *Ockingham* in *Berkſhire*.

Pinnar: Mr. *John Roll*. A grave and very pious Man, and very uſeful in his Place: Tho' he never adminiſtred the Sacraments; being in a Chappel of Eaſe belonging to *Harrow on the Hill*, and there he dy'd, ſeveral Years ſince.

Hampſtead: Mr. *Sprint*. A Man well reported of, both for his Doctrine and Life. He was the Son of the Author of that celebrated Book, *Caſſander Anglicanus*; And elder Brother of Mr. *Samuel Sprint* of *Hampſhire*, by another Venter.

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Stanmore-Mag: Mr. *Samuel Stancliff*, M. A. of St. *Johns College* in *Cambridge*. An eminent Divine, of no Party. His Rectory was worth better than 150 *l. per Annum*. He was Paſtor of a Congregation at *Rotherhith*, and there he dy'd. He had an admirable Gift in Prayer.

Edgworth: Mr. *Swift*. A pious Man; but led away by the *Fifth Monarchy* Notions. He was impriſon'd a long time in *Newgate*, for keeping a Conventicle in his Houſe, and at laſt inlarg'd: And being much decay'd and impoveriſh'd, dy'd at *Hendon*.

Hillingdon: Mr. *Philip Taverner*. A grave peaceable Divine, of an unblamed Life; but who choſe to live retir'd. His Rectory was reputed worth 100 *l. per Annum*. He, in Conjunction with Mr. *Richard Goodgroom*, and Mr. *H. Hall* (who were alſo Miniſters) had a publick Diſcourſe with ſome Quakers, at the Meeting-place of *Weſt-Drayton* in this County, on *Jan.* 18. 1657, upon ſeveral Heads: And he afterwards publiſh'd an Account of it in Print, in 1658.

Sunberry: Mr. *John Turner*. A Man of great Sincerity, extraordinary Humility, and profitable Labours and Induſtry: Belov'd by all that knew him. He ſettled in *London*, after he was ſilenc'd; and had a conſiderable Meeting, firſt in *Fetter-Lane*, and afterwards in *Hatton-Garden*; And was ſucceeded by Mr. *Bures*.

Hendon: Mr. *Francis Wareham*, of *Bennet-College* in *Cambridge*. A Man of great Natural Wit, of genteel Learning, of great Pleaſantneſs in Converſation, and a very practical and profitable Preacher, but unſucceſsful. His Vicaridge was worth 100 *l. per Annum*.

Twickenham: Mr. *Thomas Willis*. A good Scholar: Like his Father the famous School-Maſter of *Twickenham*. A grave Divine, a ſolid Preacher, of a very good Preſence, and a Man zealous for Truth and Order in the Churches of Chriſt: Of great Holineſs of Life, of a Publick Spirit, and much Fervour in his Work, and great Uſefulneſs in the County of *Middleſex*.

Hackney:

Hackney: Dr. *William Spurſtow* *. Who had before been turn'd out of his Maſter-ſhip of *Katharine* Hall in *Cambridge* for refuſing the *Engagement*. The two firſt Letters of his Name, are the two laſt in the Word and Name SMECTYMNUUS; In which he had an Hand jointly with Mr. *Stephen Marſhall*, Mr. *Edmund Calamy*, Mr. *Thomas Young*, and Mr. *Mathew Newcomen*; the two firſt Letters of whoſe Names made up the reſt of that ſtartling Word. He was one of the Aſſembly of Divines; and afterwards one of the Commiſſioners at the *Savoy*. A Man of great Humility and Meekneſs; and great Charity both in giving and forgiving. He always had an innocent and grateful Chearfulneſs in his Converſe, which render'd it very acceptable. He was of a very peaceable Diſpoſition. He was preſerv'd in the Peſtilential Sickneſs; but Dy'd not long after.

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* *He was one of the Authors of* Smectymnuus. *And hath publiſh'd beſides, a Treatiſe on the Promiſes*, 8vo. 1659. *And*, The Spiritual Chymiſt in Six Decades of Meditations, 8vo. 1666. The Wiles of Satan: In a Diſcourſe on 2 *Cor.* 2. 11. *And ſome Sermons preach'd upon Publick Occaſions.*

Stepney: Mr. *Greenhil*, and Mr. *Matthew Mead*. Mr. *Greenhil* *, was one of the Aſſembly of Divines; and one of the Diſſenting Brethren in that Aſſembly. But a Worthy Man, and much valued, for his great Learning, and unwearied Labours. He was the Man that was pitch'd upon to be Chaplain to the King's Children, the Dukes of *York* and *Gloceſter*, and the Lady *Henrietta Maria*.

* *He hath left behind him*, An Expoſition of the Propheſie of *Ezekiel*; *in* 5 *Vol.* 4to. *And a Diſcourſe, intituled*, The Sound-hearted Chriſtian.

Mr. *Mead*, (*) was a Man of great Prudence, and an excellent uſeful Preacher. He had a large Congregation after he was Ejected, at *Stepney*; and no Man was more follow'd when he preach'd in the City. He Dy'd, *Oct.* 16. 1699. His Funeral Sermon was Preach'd by Mr. *Howe*; to which the Reader is referr'd for his Character.

* *He hath printed*, The Almoſt Chriſtian try'd and caſt, 8vo. The Good of early Obedience, 8vo. *A Sermon to the United Brethren, upon their agreement about* Ezekiel's *Wheels. And Funeral Sermons for Mr.* Roſwell, *and Mr.* Cruſo, *&c.*

Newington: Mr. *Bull*. A good Scholar, and very agreeable Preacher. As to what remains, I deſire leave to draw a Vail; Requeſting ſuch as from his ſingle

Vol. II. Inſtance, give themſelves a Liberty to paſs their Cenſure upon others of the ſame Denomination with him, to take the Pains to peruſe a ſhort but excellent Diſcourſe upon *Charity with Reference to other Mens Sins*; which was firſt Preach'd, and afterwards Printed by Mr. *Howe*, with whom he was for ſome time Fellow-Labourer.

To this which was contain'd in my laſt Edition, I ſhall add what was written by Mr. *Stancliff* (now at reſt) in the Margen of his Book, (which he kindly ſent me for my Uſe in a ſecond Edition) which was in theſe Words. *His laſt Hours and dying Prayers and Tears, with the chearful Reſignation of his Soul to Chriſt, as offer'd to the worſt and cheifeſt of Sinners in the Goſpel, ſpake him both a Penitent Sinner and a returning Backſlider. He gave up the Ghoſt in his Cloſet, craving any Place where Chriſt was, tho' it was but eternally to lie at his Footſtool.*

Greenford: Mr. *Edward Terry*, M. A. Fellow of *Univerſity* Colledge in *Oxon*. He was many Years uſeful there in Inſtructing and Governing Young Gentlemen and Scholars: And of great Fame for his many Exerciſes in the Colledge and Schools; and particularly for his Funeral Oration at the Interment of Dr. *Joſhua Hoyle* Maſter of that Colledge, and *Regius* Profeſſor of Divinity in that Univerſity. This Dr. *Hoyle*, was a Member of great Eſteem and Honour in the Aſſembly of Divines, as a Maſter of all the ancient Learning of the *Greek* and *Latin* Fathers, and one who reign'd both in his Chair, and in the Pulpit. Mr. *Terry*'s Living at *Greenford*, was worth to him better than 200 *l. per Annum*. And he was much honour'd for his Work's ſake, and as a Lover of Truth and Peace. He is yet living.

Hanwell: Mr. *Ambroſe*.
Aſhford: Mr. *Catch*.
Ickenham: Mr. *Nicolas*.
Paddington: Mr. *Arnhall*, or *Arnold*.
Littleton: Mr. *Edmund Taylor*.

Farnham: Mr. *Goodman*, and Mr. *Sandford*, whoſe Place is uncertain.

Of thoſe who ſtood out at firſt in this County, there were but Three that I can hear of who afterwards con-

conform'd, *viz.* Mr. *Ezekiel Hopkins*, Lecturer at *Hackney*, an excellent and learned Perſon, afterwards Biſhop of *London-derry* in *Ireland*: Whoſe Works have ſince his Death been printed together in a *Folio*. Mr. *Timothy Hall*, of *Norwood* and *Southam*; who was by King *James* II. preferr'd to the Biſhoprick of *Oxon*, for reading his Declaration of Indulgence to *Diſſenters*: And Mr. *Rolls* of *Thiſtleworth* who was driven into Conformity by his Sufferings after his Ejection. Vol. II.

In the County of MONMOUTH.

MONMOUTH: Mr. *Nicholas Cary*. After his Ejectment he came up to *London*, and gave himſelf up to the practice and ſtudy of Phyſick, and had Succeſs in curing ill affected Eyes and Ears more than many: And dy'd in *Hatton-Garden* in *Holbourn*.

Magor: Mr. *Thomas Barnes*. He was ſent from the Church of *Alhallows* in *London*, to preach the Goſpel in *Wales*. He did ſo upon hard Terms, tho' he was tempted by conſiderable Offers in *London*, after Doctor *Owen* dy'd. When he was ſilenc'd for his Nonconformity he liv'd near *Mugor* in *Caerlion*, and was Paſtor of a Church thereabouts, that met in divers Places for their Convenience. He was honoured by the Gentry and Clergy for refuſing to Petition King *James* againſt the *Teſt*, &c. He was a Man of good Senſe and great Integrity and Self-denial. There he dy'd about 1703.

ABERGAVENNY: Mr. *Abbot*.

Treleck: Mr. *Simms*.
Caierwent: Mr. *Rogers*.
Llanafering: Mr. *Owen Morgan*.
Llanvapley: Mr. *Williams*.
Newport: Mr. *Hen. Walter*.
Tyntarne: Mr. *Milmaye*.
Caerlion: Mr. *Robinſon*.
Llangattock: Mr. *Robins*.
Trednock: Mr. *Walter Proſſer*.

In the County of NORFOLK.

In the City of *Nowich* were ſilenc'd, Mr. *John Collings*, D. D. of St. *Stephen's*: Mr. *Thomas Allen* of St. *George's*: Mr. *Benjamin Snowden*, of St. *Giles's*: Mr. *Windreſs* of St. *Faiths*: Mr. *Francis Engliſh* *, of St. *Nicolas*: Mr. *Enoch Woodward*, of St. *George's*: And, Mr. *John Hasbart*.

* *He Publiſh'd a Treatiſe entit.* The Saints *Jubilee*, *or* *John Ebenezer.*

His Works are many. A Caveat for old and new Prophaneneſs; *about keeping the Feſtival of our Saviour's Birth,* 4to. 1653. Cordials for fainting Souls, or Eſſays for Satisfaction of wounded Spirits, 3 *Vol.* 1649, 4to. Five Leſſons, 8*vo.* 1650. An Exercitation whether it is lawful to act contrary to ones own Conſcience, 4to. 1675. Vindiciæ Miniſterii Evangelici revindicatæ; *againſt Lay-Preachers.* Intercourſe of Divine Love between Chriſt and his Church, 4*to.* 1676. Diſcourſes of the actual Providences of God, 4*to.* 1678. *Par nobile*; the excellent Woman, repreſenting the Lady *Howard.* Faith and Experience in the holy Life of Mrs. *Mary Simpſon,* A modeſt Plea for the Lord's-Day, as the Chriſtian Sabbath, 8vo. 1669. A ſhort Diſcourſe againſt *Tranſubſtantiation,* 1675. A Word in Seaſon. Defenſive Armour againſt 4 of Satan's moſt Fiery Darts, 8*vo.* 1680. *Engliſh* Presbytery; or an Account of the main Opinions of thoſe Miniſters and People in *England,* who go under the Name of *Presbiterians,* 4to. 1680. The Caſe and Cure of Perſons Excommunicated, according to the preſent Law of *England,* 4to. 1682. The Hiſtory of Conformity; or a Proof of the Miſchief of Impoſitions, from the Experience of more than an Hundred Years, 4*to.* 1681. The Weavers Pocket-Book, or Weaving Spiritualiz'd, 8*vo.* 1675. Sermons upon the whole firſt and ſecond Chapters of *Canticles.* Thirteen Sermons upon ſeveral uſeful Subjects. A Plea for the *Nonconformiſts,* juſtifying them from the Charge of *Schiſm,* 8vo. 1674. A reaſonable Account of the Judgment of the Nonconforming Miniſters as to preſcribed Forms of Prayer; with a Suppliment in Anſwer to Dr. *Falconer* of *Liturgies,* 8*vo.* 1679. The Vindication of *Liturgies,* lately publiſh'd by Dr. *Falconer* prov'd no Vindication, *&c.* 8*vo.* 1681. *And he had alſo a Hand in the Suppliment to* Pool's *Engliſh Annotations.*

John Collings D. D^r^, was a Man of great *Worth* and Reputation. He was born in *Eſſex,* and brought up in *Emmannuel-College* in *Cambridge.* One of general Learning, and ſignal Piety, and eminent Miniſterial Abilities. A Bleſſing to the City of *Norwich* for above Forty Years. One Mighty in the Scriptures, an excellent Caſuiſt, an unwearied Preacher, and a patient Sufferer. He was one of the Commiſſioners at the *Savoy,* and very deſirous with his Brethren of an Accommodation, but in vain. He had an Intereſt in many Perſons of Note and Figure, notwithſtanding his Nonconformity. He was of a very candid and peaceable Spirit; and an Admirer of true Goodneſs, whereſoever any of it was diſcernable. He dy'd much lamented, in *January* 1690, in the 67th Year of his Age.

His Funeral Sermon was preach'd by Mr. *Martin Fynch.* I ſhall here add his *Epitaph.*

Hoc

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זכר צדיק לברכה

Hoc in Busta,
Mortalitatis suæ Exuvias,
Spe Resurrectionis lætæ,
Lætus deposuit
JOHANNES COLLINGES S. Theologiæ Professor,
Qui Boxtedæ in agro Essexiensi natus,
Cantabrigiæ in Collegio Emanuelis educatus,
Norvici sacro Ministerio, XLIV annis functus,
Illic et defunctus,
Gregem, Concives, Omnesq; Pietatem vere amantes,
Summo in luctu reliquit:
Gregis sui Pastor Vigilantissimus,
Evangelii Præco Indefessus,
Veritatis Pugil,
Errorum Malleus,
Theologiam sanam Morum Integritate Illustravit,
Eruditionem Multiplicem Vitæ Simplicitate ornavit,
Humilitatis et Humanitatis
Exemplar non Vulgare;
In rebus secundis Modestus,
In adversis Erectus,
Utriusq; fortunæ Victor;
Qui cùm verum Dei ministrum, per famam et infamiam
Illam merendo,
Hanc ferendo,
Se diu approbaverat,
Tandem
Seculum hoc (heu! tanto Hospite indignum!) deseruit,
Cœlumque, ubi diu antea versatus est,
Lubens immigravit
XV. Calend: Februar:
Anno { *Salutis MDCXC*
Ætatis LXVII.

Mr.

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Mr. *Thomas Allen* was alſo a valuable and worthy Man *. He was born and baptiz'd in the City of *Norwich* in 1608; Was educated in *Caius* College in *Cambridge*, where he took the Degree of *M. A.* He was afterwards Miniſter of St. *Edmonds* in the ſame City; but together with Mr. *Bridge* and ſeveral others, he was ſilenc'd by Biſhop *Wren* about the Year 1636, for refuſing to read the *Book of Sports*, and conform to other *Innovations* then impos'd in that Dioceſe. *An.* 1638, he fled into *New England*, and continu'd there till about 1651, and then return'd to *Norwich*, where he continu'd the Exerciſe of his Miniſtry till 1662. But he afterwards preach'd upon all Occaſions that offer'd, in a Congregational Church there, till the time of his Death, which was in *Sept.* 1673. *Etat.* 65. He was a Religious, Able, Practical, Preacher. See Mr. *Cotton Mather*'s Hiſtory of *New England*, Book iii. p. 215.

* *He hath ſome Treatiſes in Print*, viz. The Way of the Spirit in bringing Souls to Chriſt; *And*, The Glory of Chriſt ſet forth, with the neceſſity of Faith, *in ſeveral Sermons*: *Beſides which, he publiſh'd alſo*, A Chain of Scripture Chronology, from the Creation of the World, to the Death of Jeſus Chriſt, in Seven Periods. *Lond.* 1659.

As to Mr. *Benjamin Snowden*, M. A. He was a Man of a moſt amiable Temper. Ingenuous Learning illuſtrated his Mind; Love of GOD and Man poſſeſs'd his Heart; purity of Doctrine, neatneſs of Style, and Exemplary Holineſs, adorn'd and enliven'd his Miniſtry: Conſtant Serenity, ſweet Affability, and an unclouded Alacrity ſhone in his Countenance. Humility and Meekneſs adorn'd his Life. His whole Converſation ſpake Quietneſs and Peace; in every Condition he ſhew'd a juſt Æquanimity: And in a Word, he paſs'd ſo inoffenſively thro' this World, as ſcarce to have an Enemy (if he had needed one) to help him towards a Better. *Norwich* gave him his Birth; *Emanuel* College in *Cambridge* his Education; Biſhop *Hall* his Orders; the Great Biſhop of Souls the Gift of good Acceptance, and that in his own Native City, which enjoy'd and rejoyc'd in the Light of his Miniſtry, firſt in the Publick Churches, till Black *Bartholomew* hid it (with ſo many more) under his dark Mantle: Afterwards in Private, or leſs Publick Aſſemblies, until ſhe Lamented its total remove to an higher Orb, *April* 28. 1696. *Ætat.* 70.

Great

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Great Yarmouth: Mr. *John Brinſley*, M. A. He was born at *Aſhby de la Zouch* in *Leiceſterſhire*, *An.* 1606. His Father was a Worthy Miniſter, whoſe Name he bore. His Mother was Siſter to Biſhop *Hall*, as appears by an Epiſtle written to her, (*Decad.* 2. *Ep.* 4.) He was brought up by his Father, who took upon him the Care of the Publick School of *Aſhby*. He was admitted of *Emanuel* College in *Cambridge* at the Age of Thirteen and an half; and having reſided there about Three or Four Years, waited upon his Reverend Uncle Dr. *Hall*, then Dean of *Worceſter* as his *Amanuenſis* to the Synod of *Dort*. After his return, he continu'd conſtant in his Studies, and being Elected Scholar of the Houſe, reſided there till he took his Degrees. Being Ordain'd, he Preach'd at *Preſtons* near *Chelmsford*: and was afterwards call'd to *Yarmouth*. But being Elected by the Town-ſhip contrary to the good liking of Biſhop *Harſnet* of *Norwich*, he met with no ſmall Trouble and Vexation. At his coming to the Town or ſoon after, the Plague broke out violently, and the Bills of Mortality roſe to near a 100 a Week, and yet thro' the Goodneſs of God he was preſerved, tho' he conſtantly attended his Charge. After ſome time, by the Means of Sir *John Wentworth*, a Door was open'd for the Exerciſe of his Miniſtry on the Week Day, at a Country Village in the Iſland of *Loving-land*. Hither the People of *Yarmouth* and other Places reſorted, God bleſſing his Labours, and making them more than ordinarily effectual for Good. The Long Parliament coming on, the Townſhip apply'd themſelves to his Majeſty for his Licenſe for Mr. *Brinſley* to Preach again in *Yarmouth*, which he had been debarr'd of; and the King readily granted it: Upon which, he wholly devoted himſelf to the Service of their Souls. He continu'd Induſtrious and Diligent in his Work till the Fatal *Bartholomew*: And tho' tempted with the Offers of Preferment at the King's Return, yet he clos'd with none; deſiring no higher Honour than to ſerve his Saviour in the Miniſtry, in that Place where he had been ſo uſeful, with a ſafe Conſcience. When the *Uniformity Act* took place, he deſiſted from the Publick Exerciſe of his Miniſtry: Tho' he had no Writ of Eaſe;

for

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for his conſtant Labour in Reading and Writing was the ſame as formerly.

As for his Carriage it was highly Civil tho' Grave. His Diſcourſe was facetious, eſpecially in ſuitable Company. In the Pulpit none had a more Reverend Aſpect, and Compos'd to an higher Pitch of Gravity. Nothing dropp'd from him that had the leaſt ſhew of Levity. He had many Afflictions, (among the reſt, he loſt Two hopeful Sons, when they were arriv'd to Manhood) which ſomewhat clouded his Spirit, tho' they never created any Moroſeneſs or Sharpneſs. He was of an even Temper, rarely ruffled into a Paſſion; ſcarce ever, unleſs the Cauſe of God or Goodneſs requir'd it. The World was not a little contemn'd by him; for he never ſought after more than a Competency to enable him to be ſervicable in his Work. He was very well skill'd in ſacred Criticks, and ſpent a conſiderable Part of his Time in ſtudying the Holy Scriptures thoroughly. And if he handled any difficult Text, he would make it as clear as the abſtruſeneſs of the Subject would permit. In a Word, He liv'd Exemplarily, and by the Aſſiſtance of the Almighty, bore up againſt all the Oppoſition he met with in the Way of his Duty; and at laſt with great Calmneſs reſign'd his Soul to God *, *Jan.* 22. 166$\frac{4}{5}$. *Ætat.* 65.

* *He hath Printed ſundry Tracts.* The healing of *Iſrael*'s Breaches. *An.* 1642. Church Reformation. *An.* 1643. Church Remedy. 1644. A Looking-Glaſs for good Women, 4*to.* 1645. The Doctrine and Practice of Pædo-Baptiſm aſſerted and vindicated. 4*to.* 1645. The Arraignment of the Preſent Schiſm, or new Separation in *Old England*, 4*to.* 1646. His Bridle for the Times, 4*to.* 1647. Chriſt's Mediatorſhip: And the Myſtical Implantation, 8*vo.* 1651. The Myſtical Brazen Serpent, or Chriſt exalted on the Croſs, 8*vo.* 1653. The Saints Communion with Chriſt, Sacramental, Spiritual, and Celeſtial, 8*vo.* 1654. Groans for *Iſrael*, or the Church's Salvation, *&c.* 8*vo.* 1655. Three ſacred Emblems; and Tears for *Jeruſalem*, 8*vo.* 1656. Goſpel Marrow, or the Myſtery of Redemption, 8*vo.* 1659. *&c.*

At the ſame Place was ſilenc'd Mr. *William Bridge*, M. A. who was a Student in *Cambridge* about Thirteen Years, and was there for ſeveral Years Fellow of *Emanuel* Colledge. He was a Miniſter in *Eſſex* for Five Years, and then call'd to the City of *Norwich*, where he ſettled in the Pariſh of St. *Georges Tomland*, where he

he held on his Miniſtry for ſeveral Years; but was at laſt ſilenc'd by Biſhop *Wren*, An. 1637; as not being a thorough Conformiſt. He continu'd in the City, ſome time after his Suſpenſion, until he was Excommunicated, and the Writ *de Capiendo* came forth againſt him: Upon which he withdrew into *Holland* and ſettled at *Rotterdam*; where he was choſen Paſtor to a Congregational Church of which Mr. *Jer. Burroughs* was Teacher. He return'd into *England*, in 1642, in the Time of the Long Parliament, before whom he Preach'd frequently. He was one of the Diſſenting Brethren in the Aſſembly of Divines. He fix'd at *Yarmouth*, and there continu'd his Labours, till the *Bartholomew* Act took Place.

The *Friendly Debate* was very ſevere upon him. But how eaſie had a Retaliation been, could it have been thought that the expoſing thoſe whoſe aim it was to do Good, had been likely to do any Service to Religion!

One to whom he was well known, gives this *Account* of him; that he was no mean Scholar, had a Library well furniſh'd with Fathers, Schoolmen, Criticks, and moſt Authors of worth; that he was a very hard Student, and roſe at Four a Clock in the Morning Winter and Summer, and continu'd in his Study till Eleven; and that many Souls heartily bleſſed God for his Labours.

One Thing muſt not be omitted. Tho' he was ſtrictly Congregational, yet he heartily reſpected his Brethren that had other Sentiments. There is good Proof of this, in his Carriage to his Fellow Miniſter at *Yarmouth*, Worthy Mr. *Brinſley*, who was of another Stamp and Character. When the Government was in the Hands of thoſe, who openly befriended ſuch as were of Mr. *Bridges*'s Perſuaſion, Mr. *Brinſley* had many Enemies, and was much oppos'd; and there were ſtrenuous Endeavours uſed to get him removed, as an Enemy to the Powers that then were: But Mr. *Bridge* ſtood up for him, and us'd all his Intereſt to continue him peaceably in his Place *: And they Liv'd and

* *One and Twenty of his Treatiſes are collected into 2 Volumes, in 4to. 1657. Beſides which, and ſeveral Sermons before the Parliament, he hath ſundry Tracts Extant.* 10 Sermons of God's return to the Soul. 10 Sermons on Chriſt and the Covenant. Eight Sermons of Good and Bad Company. Seaſonable Truths in Evil Times. The Freeneſs of the Grace and Love of God to Believers. The Sinfulneſs of Sin and Fulneſs of Chriſt. A Word to the Aged. His Remains, *&c.*

Con-

Vol. II. Convers'd together very comfortably for many Years. He dy'd *March* 12. 1670. *Ætat.* 70.

Mr. *Job Tookey* was alſo ſilenc'd at *Yarmouth*.

Feltwell: Mr. *John Butler*. A Man of a ſound Judgment, an unblameable Life, and moſt healthful Conſtitution. His Living was worth by Repute 200 *l. per Annum*. After his Ejectment, he for ſome Years preach'd but ſeldom; and was prevail'd with to travel to *Smyrna*. At his Return he preach'd oftner: Within ſome time more ſtatedly at *Harwich*, whence he remov'd to *Ipſwich*, where he preach'd occaſionally, and in the Country round. He dy'd *Anno* 1696, in the 84th Year of his Age. His Funeral Sermon was preach'd by Mr. *Fairfax*, upon theſe Words of the Apoſtle, *I have fought the good Fight, I have finiſh'd my Courſe*, &c. Mr. *Stancliff* here added in the Margin, *Deſiderantur Quamplurima*: But the worſt of it is, that is a Defect that I know not how to ſupply.

N. Walſham: Mr. *Nat. Mitchell*.

Drayton: Mr. *Richard Vin*.

Stalham: Mr. *John Lucas*. He liv'd afterwards in the City of *Norwich*, and preach'd much at *Tunſted* and *Bradfield*, and other Places as he had Opportunity. He was one of extraordinary Humility, exemplary Piety, and great Induſtry.

S. Reppes: Mr. *Edmund Broome*, or *Burroughs*.

N. Reppes: Mr. *Edward Corbet*.

Hardingham: Mr. *Nathanael Joſceline*.

Roughton: Mr. *John Rennolds*, who after his Ejectment came to the City of *London*, where he liv'd and dy'd: Being univerſally eſteem'd an *Iſraelite indeed, in whom was no Guile*. His Funeral Sermon was preach'd by Mr. *Slater*.

Blick-

Blicklim: Mr. *Burrough*.
Dickleboro: Mr. *Elias Crabtree*.
Walſham: Mr. *John Baker*.
Heydon: Mr. *Thomas Newman*.
Alby: Mr. *John Lougher**.
Aldbye: Mr. *John Baniſter*.
Tunſted: Mr. *John Green*.
Foulſham: Mr. *Richard Worts*.
Dis: Mr. *Richard Moor*.

Burningham: Mr. *Thomas Worts*. A great Sufferer for Nonconformity, and a very worthy Man. He was impriſon'd by a Writ *de excommunicato capiendo*, taken out, *Nov.* 15. 1664; and continu'd in the Common Goal till *Sept.* 3. 1665, when the Plague was at the Height in *London*. He was made cloſe Priſoner till *November* the 9th, not knowing by whoſe Order, or for what additional Offence. On *Feb.* 2. he with Six more, was put into the Caſtle, in a Hole in the Wall, over an Arch, on the *Weſt* Side of the Caſtle, which had neither Door, Window, nor Chimney. There was Room in a Corner for one Truckle-Bed; the reſt lay in Hammocks. The Hole had three Wickets into the Felons Yard, one of which muſt be open Night and Day, leſt they ſhould have been ſtifled in the Night with the Steam of the Charcoal. For Five Weeks the Door below (for the Hole is about 40 Steps high, up a narrow Paſſage in the Wall) was kept lock'd Night and Day. The Keeper uſually went away about Four of the Clock, with the Key to a Neighbour Village, about a Mile and half Diſtance from the head Goaler's Houſe, and return'd not till about Eight in the Morning, in whoſe Abſence none could come to them, whatever Occaſion there might be. During thoſe five Weeks, they were not permitted ſo much as to come out into the Yard. If a Priſoner's Wife came to ſee him, he was call'd down to the Door, and the Keeper would ſet his Back againſt one Side of the Door, and his Foot againſt the other, and ſo the Huſband and Wife might only ſee and ſpeak with each other. They had Leave to run up and down Stairs as oft as they would, which was inſtead of a Walk or Gallery for five Weeks Time. Their Maid was not allow'd to come up with their Proviſion. After the five Weeks, theſe Perſons were permitted to go

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* *He hath Printed Sermons on 5 ſeveral Subjects.* Precious Promiſes the Portion of Overcomers. *And* a Diſcourſe of the Preciouſneſs of Chriſt, and of the Preciouſneſs of Faith.

Vol. II. into the Caſtle-Yard, during the Time of their Continuance there, which was about Two Months: And then they were remov'd to another Priſon. They were wonderfully preſerv'd this Year from the Contagion, while the Arrows of the Almighty fell mortally very near them, on one Side and another, there being only a Lane between, ſo that they could both hear and ſee ſome that were ſhut up, crying for Bread, and were themſelves ſhut up alſo, and could not flee, ſave only to their ſtrong Tower, *the Name of the Lord*, where they found Safety and Peace. Sometime after, a great Man then in Power, told the Goaler, he muſt carry them forthwith to the Caſtle, and put up each in a Place alone. The Goaler anſwer'd, *it cannot be done; the Caſtle is full, and I daily fear the Plague ſhould break out amongſt them:* He reply'd; *then put them into a Place together:* Adding, *what do I care if the Plague be in it.* Yet were they preſerv'd in that naſty Hole, at whoſe Wickets came in the odious excrementitious Smells of the common Yard of the Felons. One of them was almoſt ſuffocated by it. The Phyſician could give no Relief, ſo long as the Patient was put up there. Upon which, an Account was ſent to the Sheriff of his low Eſtate, with a Petition to remove him for a little Time, his Life being in Danger. The Sheriff anſwer'd he durſt not meddle, he muſt abide it. Notwithſtanding which the poor Man reviv'd and liv'd. Mr. *Worts* continu'd a Priſoner Seven Years *.

* *See* The Conformiſts 4th Plea for the Nonconformiſts, *Pag.* 66.

Wymondham: Mr. *John Mony*. He continu'd Preaching in and near the Town where he had been publick Miniſter till he dy'd. He was eminent for his Learning and Piety; And generally admir'd for his frequent, fervent, and exact Preaching; and that the rather, becauſe he never put Pen to Paper for his Sermons, but wrought all in his Head.

Barford: Mr. *Mark Purt*. A Man of a ſweet Temper, and gracious frame of Spirit. An able Miniſter, and of a becoming Converſation. He continu'd afterwards preaching at *Windham* to a good old Age.

Fornſet: Mr. *William Hinton*.

Intwood:

Intwood: Mr. *Sheffield*.
Nettlesheard: Mr. *Burket*.
Blowfield: Mr. *Samuel Maltby*.
Lopham: Mr. *Thomas Ellis*.
Funwell: Mr. *Shepherd*.
Trunch: Mr. *Richard Laurence*.
Barton-hulm: Mr. *Charles Sumpter*.
Walcot: Mr. *John Cory*.
Scotto: Mr. *Will. Bidbank*.
Mundesly: Mr. *Robert Bidbank*.
Elmorton: Mr. *John Smith*.
Pulham: Mr. *Thomas Benton*, Sen.
Stratton-St. Michael: Mr. *Thomas Benton*. Jun.
Swanton-Morley: Mr. *John Daliel*,
Stybbards: Mr. *John Durrant*.
Carlton: Mr. *James Gedny*.
Tipton: Mr. *John Green*, Sen^r.
Greatwich: Mr. *John Hooker*.
Nayton: Mr. *Israel Shipdam*.

Denton; Mr. *Thomas Lawson*; who liv'd afterwards in *Suffolk*.

Neasted: Mr. *John Levington*.
Walsingham: Mr. *Nathanael Northcress*.
Rowlesby: Mr. *John Reyner*.
Repham: Mr. *William Sheldrake*.
Bodham: Mr. *Robert Watson*.
Burwell: Mr. *Pittedate*.

Billingford or *Standfield*: Mr. *Samuel Alexander*.

New-BOCKENHAM: Mr. *Christopher Amyraut*. After his being ejected he preach'd in several Places in this County: But in his Latter Days he was call'd to be Pastor of a Congregational Church at *South-repps*, where he ended his Life and Labours. He was much esteem'd for his Gifts and Graces, and great Usefulness in the Ministry.

At the same Place also was silenc'd Mr. *Nicolas Pitt*.

Munsley: Mr. *Paul Amyraut*. There is a Sermon of his in Print, intituled, *The Triumph of a good Conscience*, upon *Revel*. 2. 10. 1648. He was then Vicar of *East-Dearham* in this County.

Ersham: Mr. *Thomas Bayes*.

Reepham: Mr. *Sampſon Townſend*.

Gorſton and *Winborough*: Mr. *Robert Purt*. And Mr. *Law*, and Mr. *Pearch*, and Mr. *Pew*, at uncertain Places.

Stradbrooke: Mr. *John Starke*. Bred up in *Cambridge*, and Congregational in his Judgment. He had but little of his own, but never wanted. He was often in Trouble; but never more ſo than in 1685. Great Search was then made for him, and it was ſaid, that he collected Money for *Monmouth*, but without Grounds. He continu'd Preaching as Opportunity offer'd, as long as his Strength would bear it, and departed this Life on *January* 17. 1701: Aged about 70.

There was alſo one Mr. *Breviter*, who in 56 turn'd *Anabaptiſt*, left his Living and liv'd at *Norwich*, and was ſilenc'd by the *Act of Uniformity*, tho' not ejected by it.

Lynne, Alhallows: Mr. *John Horne*. Born at *Sutton St. Maries*, commonly called *Long Sutton* in *Holland* in *Lincolnſhire*. He was Student of *Trinity* College in *Cambridge*, and Preacher firſt at *Sutton St. James*'s in *Lincolnſhire*, and afterwards beneficed and ſettled at *Alhallows* Church in *Lynn Regis*, and ejected thence in 1662. But he liv'd in the Town till his Death. He was an *Arminian* in the Point of Redemption, and contended earneſtly for the Univerſality of it: But did not either believe or teach, that Men may therefore live as they liſt, becauſe CHRIST dy'd for them; but he taught that CHRIST therefore dy'd for all, that they which live ſhould no longer live unto themſelves, but unto him that dy'd for them and roſe again, 2 *Cor.* v. 14. 15. And he was a Man of moſt exemplary and primitive Piety, and blameleſs Demeanor and Converſation. Very ready in the Scriptures, and excellently ſkill'd in the Original Tongues. Very laborious in his private Capacity, after he was caſt out of his Living. He went conſtantly to Church; and yet preach'd thrice at his own Houſe every Lord's-Day: Firſt in the Morning before Sermon; after Dinner, before Church-time in the Afternoon; and in the Evening,

Evening, when they were come from Church. And on the other Days of the Week, beſide Lecture-Sermons, he conſtantly expounded the Scriptures in order twice a Day, to all that would come to hear him, as ſome always did. * He was a Man of great Charity; commonly emptying his Pocket of what Money he had in it amongſt the Poor, when he went into the Town; 1. The Righteous Man's Hope in his Death, *at the Funeral of* Cap^t. William Conye *of* Walpool *in* Marſhland *in* Norfolk. 4*to*. 1649. *on* Prov. 14. 32. 2. The Life of Faith in Death, in expectation of the Reſurrection; *at the Funeral of the Right Worſhipful Mr.* Thomas Slaney, *Mayor of that Famous Town and Corporation of* Kings Lynn Norfolk. *Jan.* 10. 1649. 4*to*. *on* Heb. 11. 13, 14. 3. The open Door or Vindication of the extent of CHRIST's Death: *In Anſwer to* John Owen *of* Cogſhal, 4*to*. 1650. 4. A Brief Diſcovery of ſome pieces of cloſe Idolatry, in ſome pretending to Religion, both *Independents* and *Presbyterians*. 4*to*. 1651. 5. A Caveat to all true Chriſtians, againſt the ſpreadings of the Spirit of Antichriſt. 8*vo*. 1651. 6. A Conſideration of Infant Baptiſm, againſt Mr. *Tombes*: *with a Digreſſion in Anſwer to Mr.* Kendal. 4*to*. 1654. 7. A Catechiſm. 8*vo*. 1656. 8. Chriſt exalted in the ſufficiency of his Scripture Doctrines, againſt the incroachment of Philoſophy upon him; *in Anſwer to Dr.* Kendal's Feſcue for, *a Horn-Book*. 4*to*. 1658. 9. Eſſays. 4*to*. 1659. 10. A Brief Diſcovery of the *Quakers*. 4*to*. 1659. 11. A fuller Diſcovery, *&c.* 4*to* 1660. 12. *Quakers* prov'd Deceivers. 4*to*. 1660. 13. Truths Triumph. 4*to*. 1660. 14. A Diſcourſe of the New Heavens and Earth: *At the Funeral of* Mary, *Wife of* Philip Neave *of* Rockland *in* Norfolk. *June* 19. 1660. 4*to*. *on* 2 Pet. 3. 14, 15. 15 The Reviewer Review'd. 4*to*. 1661. 16. An Appeal, *&c.* 4*to*. 1662. 17 A Farewel to his Neighbours, the Pariſhioners of *Lyn All-hallows, Norfolk*; *a ſheet*. 18. *Balaams* wiſh, on occaſion of the Decaſe of Mrs. *Barbara Whitefoot, of* Hapton *in* Norfolk. *April* 11. 1667. 4*to*. *on* Numb. 23. 14. 19. A Gracious Reproof to Phariſaical Saints, murmuring at GOD's Mercies towards Penitent Sinners. 8*vo*. 1688. *on* Luke 15. 30, 31. 20. The reward of Murder, or a Relation of the Penitent Behaviour of *Roſe Warne* of *Lynne*, a Condemn'd Malefactor. 8*vo*. 1669. 21. The beſt Exerciſe for Chriſtians in the worſt times. *on* Jude 20, 21. 8*vo*. 1671. 22. The reward of the wiſe, *&c.* at the *Funeral of Mr.* Thomas Moor *of* Whittleſey. 8*vo*. 1672. *on* Dan. 12. 3. 23. A Comfortable Corroborative Cordial, *&c.* againſt the Horrours and Harms of Death: *Upon occaſion of the Death of Mrs.* Rebecca Jackler. 8*vo*. 1672. *on* Rev. 14. 13. 24 The Brazen Serpent, or GOD's Grand deſign, CHRIST's exaltation. 4*to*. 1673. *on* John 3. 14, 15. 25. The Cauſe of Infants maintain'd: Or a Reply to *Tho. Grantham*, 4*to* 1675. 26. Eſſays about General and ſpecial Grace. 2*d Part*. 8*vo*. 1685. 27. The Divine Wooer, a Poem.

* *He wrote many Books.*

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giving to any ſuch miſerable Object as preſented, the firſt piece of Silver that came to Hand, be it what it would: And of great Compaſſion and Tender-heartedneſs, towards ſuch as were in any Affliction, Exerciſe or Temptation. And generally very much honour'd and eſteem'd for his Goodneſs, both in Town and Country. He was one of wonderful Meekneſs, Patience, and Diſpaſſionateneſs. The Occaſion of his Marriage was a little Particular. The Gentlewoman, who afterwards was his Wife, coming to hear him preach (together with her Two Elder Siſters) at *Hareby*, a Village not far from *Lynn*, the Clerk after Sermon inſinuating himſelf into the Company of theſe Gentlewomen, boldly ask'd them, which of them could like ſuch a Man as Mr. *Horn* for their Husband? The two Elder, tho' they could not but commend his Preaching, yet cry'd out againſt it, and gave their Reaſons, drawn from the poor Circumſtances Miniſters Widows were often left in: But the Younger cry'd, ſhe ſhould think her ſelf happy if ſhe might but have ſuch a Man, tho' ſhe begg'd her Bread with him. This was carry'd to Mr. *Horn*, and ſhe became his Wife; and afterwards ſurviv'd him; but never wanted while ſhe liv'd. He dy'd *Dec.* 14. 1676: *Ætat.* 61, and was much lamented.

In the ſame Town of *King's-LYNNE*, was alſo ſilenc'd Mr. *Fenwick*, and Mr. *John Dominick*.

The Perſons which in my former Edition I had mention'd as conforming, were, Mr. *John Benton* of *Great Dunham*; Mr. *Mark Lewis* of *Shipdam*; Mr. *Elwood* of *Walcot*, and *Eaſt-Ruſton*; Mr. *Day* of *Hingham*; Mr. *Denham* of *Cauſton*; and Mr *Gooch* and Mr. *John Newton*, of *Scharming*: And I now add, Mr. *Pool* of *Romorton*; and Mr. *Odey* of *Blitching*.

In the County of NORTHAMPTON.

Aynho: *Robert Wild*, D. D. A Witty Man, and very pleaſant in Converſation. His Performances in Poetry are well known. Mr. *Wood* ſays, he was *a fat, jolly Man, and boon Presbyterian.* I have heard him commended by thoſe that knew him, not only for his Facetiouſneſs, but alſo his ſtrict Temperance and Sobrie-

ty,

ty, and his being very Serious in Serious Things. So that if any thing contrary to this was intended to be insinuated by that Reflection, it is a wrong to his Memory. Mr. *Stancliff* in his Book (which I have in my Hand) over against his Name in this place, wrote thus: *He was excellently qualified unto his Ministerial Work. None more melted and melting in Prayer, nor more serious and fervent in Preaching Christ and his Gospel.* He dy'd at *Oundle*, *Ann.* 1679 *.

* *His Works are,* The Tragedy of *Mr.* Christopher Love, *at Tower-Hill.* Iter Boreale; *upon* Monck's *March* from Scotland *to* London. A Poem upon the imprisonment of Mr. *Edmund Calamy* in *Newgate. They came out separately, and are publish'd together with other Poems in* 1668, *8vo.* A Letter to Mr. *J. J.* upon his Majesty's Declaration for Liberty of Conscience, *4to.* 1672. *He hath also some Sermons Extant*: As the Arraignment of a Sinner on *Rom.* 11. 32, *4to.* 1636.

Wilbee: Mr. *Vincent Alsop*, M. A, of St. *John*'s College in *Cambridge*. After he left the University he was for some time Assistant to the Master of the Free-School at *Okeham* in *Rutland*. He was there ingaged in loose Company, to whom his Facetiousness made him very acceptable: But by Conversation with Mr. *King* the Minister of the Town, (whose Daughter he afterwards marry'd) he came to see the Folly of it, shook off his bad Acquaintance, and heartily fell in with serious Piety and practical Godliness, of which he was all his Life after a diligent Promoter. After his Ejectment at *Wilbee* for his Nonconformity, in 62, he liv'd some time at *Wellingborough*, where he exercis'd his Ministry as the Times would permit. He was bound over to the Sessions for Preaching in *Okeham*: And lay Six Months in Jail at *Northampton*, for Praying with a sick Person; but none of these things mov'd him. The first thing that made him generally known to the World, was his Writing with such Smartness, against Dr. *Sherlock*'s Book *of the Knowledge of Christ*. 'Twas upon the account of that Performance, that Mr. *Cawton* who had gather'd a Congregation at *Westminster*, recommended him for his Successour a little before he left the World: And accordingly he was chosen, and accepted the Call, and left *Northamptonshire*, and came to *Westminster*, where he was well accepted, and very

Vol. II. uſeful. However, he met with not a little Trouble and Diſturbance there, from ſuch as were unwilling to let others live peaceably by them, if they differ'd from them: And his nearneſs to the Court the more expos'd him. For there wanted not ſome from thence, who to curry Favour with thoſe that were in Power, were active in their Endeavours to ſowre the Spirits of ſome who perhaps of themſelves had no inclination to have given him Diſturbance. And yet he neither was Impriſon'd, as many others of his Brethren in the latter part of King *Charles*'s Reign; nor were his Goods Confiſcated. That which ſcreen'd and ſav'd him from divers Seizures, was the ignorance his Enemies were in of his Chriſtian Name, which they could not find out by any Artifice; and which he endeavour'd ſtudiouſly to keep conceal'd, when he found the Benefit of it. His Anſwer to Dr. *Goodman* and Dr. *Stillingfleet*, much increas'd his general Reputation. The latter indeed of the two Anſwer'd him with a great deal of Contempt: But when his old Tutor at *Cambridge* (who was then living) was firſt told of it, he ſaid, he did not know what reaſon he had to anſwer his Pupil with ſo much Contempt; for that he was ſomething his Senior, and was reputed to have the briſker Parts of the Two in the College. I could be content to draw a Veil over his Conduct in the Reign of King *James*, upon occaſion of which he has been ſo liberally Cenſur'd: But who is Wiſe at all times! And yet his Care for a beloved Son, his only Child, that was the delight of his Eyes, who was ſpar'd to him by King *James*'s Pardon, may, with ſuch as underſtand Humane Nature, be allow'd to plead for him by way of excuſe of ſome high Flights in an Addreſs, which could not be ſuppos'd to have mighty Conſequences attending it. This might have prov'd a Temptation to ſome that have been moſt free in blaming him. But none more rejoyc'd in the Revolution, or were more hearty in King *William*'s Intereſt than Mr. *Alſop*; who ſet himſelf to do all the Good he could, in the uſe of the Liberty Legally granted. He Preach'd once on the Lord's Day, and had a *Thurſday* Lecture, and was one of the Six Lecturers at *Pinners* Hall; endeavouring with all his might to promote Truth, and Peace, and Holineſs. And he was not without ſucceſs. There are many that heartily

heartily bleſs GOD for him †. He dy'd at his Houſe in *Weſtminſter*, *May* 8. 1703. His Funeral Sermon was preach'd by Mr. *Slater*. Mr. *Wood* ſummons in all the ill Nature he was Maſter of (in which few could vye with him) to help him in paſſing a Cenſure, on the Wit of Mr. *Alſop*. After he had examin'd and ſifted him with all imaginable exactneſs, he paſſes Sentence very magiſterially; he excludes him the College: Declaring him, *no way qualify'd for any Performance wherein any thing of Wit was requiſite, either by the Natural bent of his own Genius, or by any acquired Improvements.* * Certainly Mr. *Alſop* could not well have taken a falſer ſtep than to be on the oppoſite ſide to Mr. *Wood*; who with a daſh of his Pen, had he but reliſhed his Principles, could have convey'd his Name to Poſterity with this Encomium, That he was one of the beſt Maſters of Wit, the Age afforded.

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* *He hath written the following Things. Antiſozzo*, in Vindication of ſome great Truths oppos'd by Mr. *William Sherlock*, 8vo. 1675. *Melius Inquirendum*: In Anſwer to Dr. *Goodman's* Compaſſionate Enquiry, 8vo. 1679. The Miſchief of Impoſitions, in Anſwer to Dr. *Stillingfleet's* Miſchief of Separation, 1680. Duty and Intereſt United in Prayer and Praiſe for Kings, *&c.* A Thankſgiving Sermon, on *Sept* 8. 1625. Practical Godlineſs the Ornament of Religion, 8vo. 1696. GOD in the Mount. A Sermon upon the Wonderful Deliverance of his Majeſty from Aſſaſſination, and the Nation from Invaſion. A Sermon preached at *Weſtminſter* on the Publick Solemn Faſt Day, *Dec.* 19. 1701. from *Gen.* 18. 32. 4to. A Sermon to the Societies for *Reformation of Manners*. A faithful Rebuke to a a falſe Report; with Reference to the Differences among the United Miniſters in *London*, 8vo. *He hath alſo a Sermon in the* Continuation of the Morning Exerciſe, 4to. On the diſtance we ought to keep in following the ſtrange Faſhions in Apparel, which come up in the Days wherein we live. *And another in the 4th Volume of the* Morning Exerciſe, *Upon* the Fulneſs of GOD, which every true Chriſtian ought to Pray and Strive to be fill'd with, *&c.*

Great Billing: Mr. *Daniel Cawdry*. M. A. He was the Son of an Old Nonconformiſt Mr. *Robert Cawdry*, who ſtruggled hard with the Biſhops upon his Deprivation for Nonconformity. His Caſe is in Print, and the Injuſtice that was done him is upon Record. † This Son was the youngeſt of many, was bred in *Peter-houſe* in *Cambridge*, and afterwards ſetled in this County of *Northampton*. He was a Conſiderable Man, of eminent

† *See about this Matter* M. Strype's *Life of* Bp. Aylmer, chap. 8. p. 129.

nent Learning, and a noted Member of the Aſſembly of Divines. He was ejected from this Place after ſix or ſeven and thirty Years Labour in the Goſpel. He remov'd afterwards into *Wellingborough*, where he had a Daughter marry'd. There he liv'd in great Pain and uneaſineſs, receiving all that came to him, and encouraging them in the Ways of Holineſs and Piety, till *October* 1664, when he breath'd out his Spirit, and fell aſleep in the Lord; aged forty Days ſhort of Seventy-ſix Years. Mr. *Vincent Alſop* made him an *Epilædium*, comprehending his Life and Labours, Works and Death.

* *His Works are theſe*: 1., Humility the Saints Livery, *on* 1 *Pet.* 5. 5. 2. Superſtitio Superſtes, 1641. *4to.* 3. Vindiciæ Clavium. *4to.* 4. The Inconſiſtency of Independency with Scripture and itſelf: *Containing* (1.) Vindiciæ Vindiciarum. (2.) A Review of Mr. *Hooker*'s Survey. And, (3.) *Of his* Infant Baptiſm, 1651. *4to.* 5. An Aſſize Sermon at *Northampton, An.* 1627. *on Pſal.* 69. 9. 6. Sabbatum Redivivum, *4to. The firſt Part by him and Mr.* Herbert Palmer: *The ſecond Part by him alone.* 7. A good Man a publick Good: *A Sermon before the Houſe of Commons.* 8. Independency a great *Schiſm.* 9. A Diatribe againſt Dr. *Hammond*, on Superſtition, and Feſtivals. 10. A Vindication of the Diatribe againſt Dr. *Hammond. With which the great Doctor's Mouth was ſtopp'd, and his Pen ſilenc'd.* 11. A ſober Anſwer to a ſerious Queſtion: *Againſt Mr.* Giles Firmin. 12. *A Sermon at* Paul's *July* 3. 1653. on 1 *Tim.* 1. 19. 13. Self-Examination for Preparation for the Lord's Table. 14. Family Reformation. 15. Church Reformation. 16. Bowing to or towards the Table Superſtitious. 17. An Eſſay againſt Uſury. 18. The Grand Caſe, with Reference to the New Conformity.

Burton Latimers: Mr. *John Baynard.* This was a Sequeſtred Living, from whence Dr. *Sibthorp* had been ejected in the Civil Wars.

Weedon in the Street: Mr. *George Martyn*: He loſt an Arm for the King in Sir *George Booth*'s Riſing: And yet ſuch was the ingratitude of thoſe Times, that in the Year 1667, he was in *Warwick* Jail ſome Months for Preaching. He was a ſerious, holy, well-temper'd, bold Spirited Perſon.

Great or Little Houghton: Mr. *Thomas Martyn.*

Caſtle Aſhbey: Mr. *Auſtin.*

Woodford: Mr. *Floyde*, commonly call'd Doctor, becauſe

cauſe of his practiſing Phyſick: But I know not whether he ever took his Degree. He was a very good Scholar, and an uſeful Preacher. He liv'd ſome time after his Ejection for a while at *Ipſwich* in *Suffolk*, where he hath left a good Name behind him. Vol. II.

Ringhead: Mr. *Raymond*, A very fervent affectionate Preacher, zealous againſt the Errors of the Times

WELLINGBOROUGH: Mr. *Thomas Andrews*.

Woollaſton: Mr. *Edmund Matthews*. A Man of good Learning, ſound Judgment, and ſerious Piety, but not of ſo ready an Elocution as ſome of his Neighbouring Brethren. He continu'd in this Place, when he had Opportunity of removing to a Living of 200 *l. per Ann.* After the *Bartholomew-Act* ſilenc'd him, he liv'd privately at *Wellingborough*, and practic'd Phyſick for a Livelihood, being reduc'd to great Straits. Even when Things were at the loweſt with him, he committed his Wife and Seven Children unto the Care of Providence: And GOD mercifully regarded him and his. For when he lay on his Death-bed he had a Meſſenger came to him from Two of his Relations, the one a Draper, and the other a Miniſter, bidding him be eaſie about his Wife and Children; for that, the one would cloath them all, and the other provide them Food. His Widow afterwards practis'd Phyſick, and diſpos'd of Two of her Sons to the Univerſity, and the Eldeſt Daughter marry'd a Knight. He was a Man full of Compaſſion. While he was in his Living, when in the Courſe of his Viſits (which were frequent, and manag'd with great Seriouſneſs) he met with ſick Perſons that needed Relief, he would often order his Wife to get a Joint of Meat, and make ſome Broth, and ſend it them to their Houſes. And he had great Comfort in his Death: And was Exemplary for Faith, Meekneſs, Patience, Reſignation to the Will of GOD, Reliance on his Promiſes, and unwearied Charity.

Meers-Aſhby: Mr. *Thomas Coleſton*.

KETTERING: Mr. *John Maidwell*. Born at *Geddington* in this County, and bred in *Cambridge*, where he was Chamber-fellow with Biſhop *Gunning*. He firſt ſettled in a good Living at *Sympſon* in *Bucks*. During the Civil-War he put in another to ſupply the Place, and take the Profits; and he retir'd to *London*, and there ſpent his Pains. When the War was well over, he

was

Vol. II. was ſent down to *Cleabrook* in *Leiceſter-ſhire*, where Mr. *Herbert Thorndike* had been Miniſter; and built a Parſonage-Houſe, one of the beſt and moſt beautiful in the Country. He did not continue long there, tho' he was not without good Succeſs in his Work, before the People of *Sympſon* laid claim to him, and invited him to return to them again. The Matter was referr'd to Dr. *Arrowſmith* and three more of the Aſſembly. Upon hearing both ſides, two of them were for his Stay at *Cleabrook*, and two for his Return to *Sympſon*. Finding they could not agree, he determin'd for himſelf to return to *Symſon*, becauſe they were his firſt People: And it was no Hindrance to him, that the Living was leſs worth by 30 *l. per Annum*. He had ſome Succeſs in his Work there, tho' not without Diſcouragements: But there being a more ſerious People, and a greater Congregation, He accepted their Invitation, and continu'd in his publick Miniſtry among them, till the Uniformity Act ſilenc'd him. The religious Sir *Thomas Alſton* and his Lady had him in very great Eſteem, and he preach'd often at their Houſe at *Odel* in *Bedfordſhire*. He was a good Scholar, and an excellent Preacher. One of great Modeſty, and Humility, and eminent Piety. No Man was more abundant in Labours than he, who was never weary of his Work, and ſeldom wearied in it. He had got the happy Art of winning Souls to Chriſt. His daily Converſe was a continual Preaching of the Goſpel. His ſweet and chearful Temper made him amiable to all. None that knew him could lightly ſpeak evil of him. Many that were of a different Judgment from him, had yet an high Veneration and Reſpect for him. He had learnt that Heavenly Alchimy from his great Lord and Maſter to turn Earth into Heaven, and to make a Spiritual Improvement of all Earthly Buſineſs and Occaſions he was concern'd about. It was a Queſtion whether he did more Good, and converted more Souls, in the Pulpit or out of it, by his daily familiar Diſcourſe. He could not be prevail'd with to print any thing. He dy'd *Jan.* 9. 1692; being about 84 Years old. He had a conſiderable Congregation in *Kettering* to the laſt.

Thorp Malſoll: Mr. *John Cortman*. B. D. Fellow of *Trinity* Colledge in *Cambridge*, and one of the Colledge.

ledge-Preachers. He was a very facetious Perſon, of a quick Wit, and florid Parts. He did not preach publickly after his Ejection, but in Mr. *Manſel*'s Houſe that was the Patron; keeping the Living, and employing a Curate. He afterwards reſign'd it to his Son, and himſelf practis'd Phyſick with great Succeſs; being particularly famous for curing Paralytick Diſtempers, and diſtracted People. On a Sabbath-Day when all the Family were gone to Church, he was ſeiz'd with a Fit, and lay ſo long in it, that when they came home he was paſt Recovery, and ſo expir'd. Vol. II.

Rothwell, or *Desborough*: Mr. *Thomas Browning*. He was one of a ſtrict Life. A warm, lively, affectionate Preacher; very zealous in his Work, and a great Sufferer. He was committed to *Northampton* Goal for the Crime of Preaching, and yet would not give over. He had a high Value for his Miniſterial Office; and was always careful both by his Word and Actions, to keep up the Credit of it.

OUNDLE: Mr. *Richard Resbury*: He was much favour'd by the Lord *Montague*, who was very kind to him, and ſo were ſeveral others, the Income of his Living being ſmall. He laid down Six Weeks before *Bartholomew* Day. He preach'd afterwards at his own hir'd Houſe at *Oundle*, practis'd Phyſick with good Succeſs, and was adviſ'd with by Perſons of all Ranks. After ſome Time it pleas'd God to viſit him with the Palſy. Dr. *Wild* who liv'd then at *Oundle*, wrote Letters in his Behalf to all Parts of the Country, in order to raiſe him ſome Money, to carry him to the *Bath* for his Relief. Among the reſt he ſent one to Mr. *Colewell* the publick Miniſter at *Wisbich* which procur'd 20 *l.* for that Purpoſe; of which he gave 5 *l.* himſelf. In all he had Fourſcore Pound procur'd for him to defray his Charges upon that Occaſion. He return'd again from the *Bath*, but did not live long after. He was a Man of brisk Parts, and very facetious. He had the general Reputation of a ſolid Divine, and made a conſiderable Figure in this County. He was particularly honour'd for what he wrote in Oppoſition to Mr. *John Goodwin* of *Colemanſtreet* in *London*, in the *Armi-*

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Arminian Controverſy. His Book was entituled, *A Stop to the Growth of Arminianiſm.*

Great Okely: Mr. *Thomas Dandy*, M. A. Of the Univerſity of *Oxford*. A very affectionate Preacher: Both a *Boanerges* and a *Barnabas*. One ſo eminent for Holineſs, that the Purity, Power and Spirituality of an Evangelical Miniſtration, Frame, and Converſation, were remarkably expreſs'd in his Work, Perſon, and Life. He was ſingularly ſucceſsful and ſerviceable to the Converſion and Edification of many; and particularly inſtrumental for the Good of ſeveral Branches of the Family of the Honourable Colonel *Brooks*, with whom he liv'd as Chaplain. He was firſt Chaplain to Sir *William Fleetwood*, at *Woodſtock*, and afterwards remov'd to Col. *Brooks*'s. That Gentleman had made the Living of *Okely* (which was but Six Nobles a Year) worth 40 *l. per Annum* to Mr. *Dandy*. But upon his being ſilenc'd in 62, none coveted ſuch a Living. He did not preach in the Church after *Bartholomew-Day*; but in the Colonel's own Houſe that was near the Church. He kept an extraordinary Awe upon the Children and Servants of that Family. He liv'd afterwards with Mr. *Brooks* (who was Son and Succeſſor to the Colonel) to his dying Day. He liv'd ſo much above the World, had ſuch ſweet Converſe with God, ſuch an Heavenly Reſt of Soul in Chriſt, and Satisfaction concerning the Favour of God thro' him for eternal Life, and look'd ſo comfortably forward into the great World before him: He had the Evidences of his Title to the Heavenly Felicity ſo clear'd up to his Mind, and ſo much of the Preſence of God with his Spirit, that he would often ſay, *I long to be at home.*

Creek: Mr. *Stephen Fowler*, Fellow of St. *Johns* in *Oxon*. His was a great Rectory, and yet no Temptation to him to conform againſt his Conſcience. He was a very popular Preacher, and indefatigable in his Labours. He was call'd to *Newberry*, upon the Death of Mr. *John Woodbridge*, who was turn'd out there: And he alſo dy'd with an Exceſs of hard Studies, and over frequent Preaching in that and other Places.

Cotter-

Cotterſtock: Mr. *Malkinſon*. Bred up in *Emanuel*-Colledge in *Cambridge*, under Dr. *Tuckney*. He was one of the Lecturers at *Oundle*. He liv'd at the Place where he was ſilenc'd to the Day of his Death.

Killesby: Mr. *Worth*. He was firſt ejected out of a Sequeſtration at *Bourton* upon *Dunſmore* in *Warwick-ſhire*, and afterwards out of this Place by the *Bartholomew*-Act. He preach'd here without any Title.

Norton: Mr. *Robert Allen*.

Aldwinkle, All-Saints: Mr. *Nathanael Whiting*, of the Univerſity of *Cambridge*. After his Ejectment he gather'd a Church at *Cranford*. He was not ſo eminent for his Learning, as for his Holineſs and Heavenlineſs. He was a very uſeful and ſucceſsful Preacher, and had many Converts; and brought many that before were Strangers to ſuch Things, to worſhip God in their Families, and be ſtrict and ſolemn in it. He not only in the Pulpit, but from Houſe to Houſe in his Viſits, diſcover'd a great Concern for the Souls of thoſe that were his Hearers. He had a ſingular Gift in comforting the Sick. He had a plentiful Eſtate, and made good Uſe of it. When he was preſented in the Eccleſiaſtical Court, God rais'd him up Friends; and likewiſe made many of his Enemies to be at Peace with him, or at leaſt ſtilled their Rage againſt him. After he had been in ſome Trouble, the late Earl of *Peterborough* ſent two Letters to him, aſſuring him that if he would but conform, he had ſuch a Value for him, that he would give him the Choice of three Livings that were in his Diſpoſal. But he could not ſatisfy his Conſcience to accept his Offer. He us'd to ſay, *the Door is too narrow for me to enter in.* Mr. *Willes* preaching his Funeral Sermon, ſaid he had often heard Mr. *Whiting* mourn, but never heard him murmur, under the ſevereſt and ſharpeſt of his Bodily Diſtempers. He was much taken up in admiring the Goodneſs of God. He liv'd in Expectation of a ſudden Death, becauſe ſeveral of his Relations had ſo expir'd. He was frequently afflicted with ſevere Fits of Wind, and often exceedingly overpower'd with them. One of them was at length empower'd to remove him into the upper

Vol. II. upper World. For going to Bed, he was ſeiz'd with a Fit, and dy'd before Morning. I am told he publiſh'd ſomething; but I cannot ſay what it was.

Lodington: Mr. *Henry Willes*. An able Scholar. A conſiderable Mathematician, and of great Skill in the Law. An eminent Preacher, and of a moſt engaging Carriage. After his Ejectment he liv'd at *Cranſley*, a Town in the ſame County, having a conſiderable Eſtate. Some time after, he preach'd privately to the People at *Wellingborow*, among whom his Memory is to this Day exceeding precious, and that for two Things eſpecially: For the extraordinary Suitableneſs of his Compoſures to the Minds of the weakeſt, and yet his Depth and Fulneſs of Matter; and for that great Piety and refreſhing Savour, which ſeaſon'd his common Converſation.

DAVENTRY: Mr. *Timothy Dod*.
Thrapſton: Mr. *Thomas Terrey*.
Barly: Mr. *Rich. Thorpe*.
Broughton: Mr. *John Bazely*, Junior.
Faxton: Mr. *Wills*.
Overſton: Mr. *Lionel Goodrick*.
Morton Pinckney: Mr. *Ware*.
Cheſter: Mr. *Strickland Negus*.
Creighton: Mr. *Richard Hook*.

Kellemarſh: Mr. *Samuel Ainſworth*. * Biſhop *Laney* after his Remove to *Lincoln*, look'd thro' his Fingers, and ſuffer'd this worthy Man, tho' a Nonconformiſt, to preach publickly very near him, (at *Brampton* joining upon *Bugden*) for ſome Years together; as is obſerv'd by Mr. *Pierce* in his *Conformiſt's Plea for the Nonconformiſts*, p. 39.

* *He hath a Sermon extant, which he preach'd at the Funeral of Mr.* Andrew Pern, *Miniſter of* Wilby, *who was one of the* Aſſembly *of Divines.* 4to. 1655.

Gryndon: Mr. *Samuel Bayes*: Who was alſo ejected in *Derbyſhire*.

Cottesbrook: Mr. *Thomas Burroughs*. A learned, pious, humble Soul. After his Ejectment he was taken in by Sir *John Langham*.

Haſlebeche: Mr. *Butler*.
Pottersbury: Mr. *Cooper*.
Irlingborough: Mr. *Humphrey Lucas*.

Pantlerſ-

Pantlerſpury: Mr. *Nevil.*
Barton: Mr. *Kenrick.*
Horton: Mr. *Henry Howlett.*
NORTHAMPTON: Mr. *Lewis.*
Troywel: Mr. *John Seaton.*
Little-Addington: Mr. *Sanderſon.*
Droughton: Mr. *Trott.*
Marſton: Mr. *Walter Hamby.*
Irlingborough: Mr. *Humphrey Lucas.*

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Tanſover: Mr. *Cauthorn.* A meek mild Man: but a very able worthy Preacher. He had a good Eſtate at *Oundle*, to which Place he remov'd after his Ejectment, in 62: And there he liv'd till his Death; which was in 1665, or 66. He was one of the Lecturers at *Oundle.*

Cranford; *St. John's*: Mr. *Henry Searl.* An excellent ſpirited Man: A lively fervent Preacher, and wonderfully circumſpect and pious. Greatly reverenc'd and admir'd.

Warcup: Mr. *Francis Fuller* *. He was Curate to Dr. *Temple* in this Living. He was the Son of Mr. *Fuller* of *Ironmonger-Lane* in *London.* He was a facetious pleaſant Man; and had a very Prophetick Genius. He was ſometimes in the *Weſt*, and ſometimes in *London*, preaching Occaſionally, but not inclin'd to fix. He paid his laſt Debt to Nature at *London*, *July* 21. 1701: *Ætat.* 64. His Funeral Sermon was preach'd by Mr. *Jeremy White*, who upon this Occaſion (as he intimates in the Dedication) firſt appear'd in Print.

* *He hath ſeveral Things in Print, As,* Rules how to uſe the World. Of Faith and Repentance. Of the ſhortneſs of Time. Words to give the young Man Knowledge and Diſcretion. Advice to his Son.

Church-Brampton: Mr. *Vintreſs.* He was reckon'd much to reſemble Mr. *Stephen Marſhal.* He liv'd after his Ejectment, at *Godmanchester* in *Huntingdonſhire*, where he dy'd many Years ago. He was a Perſon of great Worth, and above the common Level for Miniſterial Abilities.

Some where near *Daventry*, Mr. *Cane.*

N. B. I have here omitted, Mr. *Robert Ekins* of *Archeſter*, becauſe I have taken notice of him before in

Vol. II. the Univerſity of *Cambridge*; Pag. 88: And Mr. *Rogers* of *Silſam*, becauſe he is mention'd in the County of *Oxford*: And Mr. *William Oliver*, who tho' he liv'd at *Fotheringhay* in this County after his Ejectment, yet was caſt out in *Lincolnſhire* in 62, and there he may be found: And Mr *Edmund Spinks* of *Caſtor*, becauſe I have mention'd him, *p.* 371, at *Long-Orton* in *Huntingdonſhire*; tho' whether this or that was the ſequeſtred Living, I know not.

In my former Edition I intimated, that there conform'd afterwards in this County, Mr. *Dickenſon* of *Paſton*; Mr. *Lionel Goodrick* of *Overton*; Mr. *Stanley* of *Corbey*; Mr. *Elborough* of *Geddington*, and Mr. *Southwood* of *Pytchley*. I now add, that whereas I have been told by a near Relation in a Letter, that Mr. *Hodges* of *Hiſham* was no Nonconformiſt (which is an Imputation the Author of the Letter ſeems to think a Diſgrace to his Memory) I have therefore here left out his Name, tho' ſome ſtill ſay, he was a Nonconformiſt for a time. I am alſo inform'd, that Mr. *Philip Tallents* (Brother to him of *Shrewsbury*) did in ſome time conform, and was Vicar of *Moulton* in *Lancaſhire*: And, that Mr. *Burton* of *Wilford* was a Conformiſt from the firſt, and never ejected: And, that Mr. *Gaſcoyn* alſo of *Warmington*; and Mr. *Winſton*, and Mr. *Marſhal* (who were mention'd before as ejected at uncertain Places) did all conform: But whether at firſt, or afterwards, I know not.

In the County of NORTHUMBERLAND.

NEWCASTLE upon Tyne; *St. Nicolas*: Mr. *Samuel Hammond*, B. D. *Alhallows*: Mr. *William Durant*. *St. John's*: Mr. *Henry Leaver*.

Mr. *Samuel Hammond*, B. D. Born in *York*, and educated in *King's-College* in *Cambridge*, where he was Servitor to that eminent Regius Profeſſor of Divinity, Dr. *Samuel Collins*, who heartily lov'd a Witt, and could not endure any but ſuch about him. By the Earl of *Mancheſter*'s Intereſt, he in time obtain'd a Fellowſhip in *Magdalen*-College, and was an happy Inſtrument in the reforming and raiſing of that Society. He

He had many Pupils; and ſeveral of them were afterwards of great Repute, both in Church and State. He began to preach in the neighbouring Church of St. *Giles*, with that pious Zeal, Pungency, and Chriſtian Experience, that from all Parts of the Town, and from the moſt diſtant Colleges, his uſeful Miniſtry was attended on: And it was crown'd with the Converſion of ſome Scores, I might (ſays Mr. *Stanſliff*) have ſaid, ſome hundreds of Scholars. It was the general Opinion, that there was not a more convincing and ſucceſsful Miniſter in *Cambridge*, from the Time of Mr. *William Perkins*, than he was. He was drawn from hence by Sir *Arthur Haſlerigge*, with whom he went Chaplain into the *North*. There, he was at firſt Miniſter of *Biſhops-Waremouth*; and from thence was invited by the Members of Dr. *Jenniſon*'s Church at *Newcaſtle*, to aſſiſt the Doctor, who was diſabled at *St. Nicolas*, with a Deſign to chooſe him Paſtor, upon the Doctor's Deceaſe. But he (for ſome Reaſons) not being free for that, continu'd only Lecturer there, till ſome time after the Reſtauration of King *Charles* the Second. Then he was invited by a Society of Merchants, to be their Preacher, at *Hamburgh*. But their Charter being in a little time to be renew'd, and confirm'd, the Lord-Chancellor *Hyde* ſtood upon it, not to paſs it till Mr. *Hammond*, who would not uſe there the Rites and Ceremonies of the *Church of England*, was diſmiſs'd. So that upon the coming of a new Preſident thither, he was not ſuffer'd to preach there any more, becauſe of his Nonconformity. He remov'd from thence to *Stockholm*, the Capital of *Sweden*, where one Mr. *Cutler*, a Merchant from *London*, was very kind to him. From thence he went to *Dantzick*, for a few Months. But *England* was the Place of his Deſires; and thither he return'd. in the Year 166$\frac{4}{5}$, and took up his abode at *Hackney*, amongſt ſome Merchants, whom he had been with Abroad: And there he for a while, preach'd Occaſionally in his own and other Families. There he dy'd, in the Year 1666. Vol. II.

I know not that he hath any Thing in Print, except what Part he had in the ſmall Book of, *The Falſe* Jew *diſcover'd at* Newcaſtle; in Conjunction with the other Miniſters there: Alſo a ſhort, but very brisk Epiſtle, before a Book of Examples, againſt Swearing, Drun-

Vol. II. kenneſs, &c. put forth, I ſuppoſe, by the Bookſeller of that Town. His Letter from *Stockholm* ſeems to have ſomething of the Spirit and Style of the Martyrs. It Shews the Man and his Temper, and deſerves to ſee the Light. He was univerſally reputed one of the moſt learned Men, and beſt Preachers in the *North*; and was highly valu'd by thoſe Foreigners whom he convers'd with in his Travels.

Mr. *William Durant* of *Alhallows*. He was Congregational in his Principles, and one of an unſpotted Converſation. After his being ſilenc'd, he continu'd to preach to his People in Private often in the Night, and not without much Difficulty. Upon King *Charles*'s Indulgence he preach'd publickly in this Town, to a numerous Auditory, in a Licens'd Houſe. He was a Man of Peace, and did not uſe to meddle with Controverſies in his Sermons. He dy'd in the latter end of King *Charles*'s Reign, and was bury'd in his own Garden; not being allow'd to be interr'd in, what was call'd Holy Ground.

Mr. *Henry Leaver*, of *St. Johns*. He was alſo turn'd out at *Branſpeth* in *Durham*. A very valuable Man in his Time: A good Preacher, and given to Hoſpitality.

BERWICK upon Tweed: Mr. *Luke Ogle*, M. A. And Mr. *Wriſſel*, M. A.

Mr. *Luke Ogle*, was firſt Miniſter of *Inghram*, and from thence he remov'd to *Berwick*, where he was when General *Monk* came from *Scotland*, with his Army. Soon after his coming thither he made Mr. *Ogle* a Viſit, and ſhew'd him much Reſpect. Having at firſt ſome Thoughts of continuing a while in that Town, which was the beſt Poſt in the *North*; he was exceeding kind to Mr. *Ogle*, who he found had a great Intereſt in the Affections of the People. But at length the General finding it neceſſary for him to move forward, left his Family behind him in *Berwick*. Upon his Departure the Lord *Widdrington* was made Governor, who once heard Mr. *Ogle* preach, and was at firſt pretty civil to him, but afterwards prov'd his moſt implacable Enemy, when he found he was not

not to be prevail'd with to conform. It much afflicted Mr. *Ogle* to ſee how Prophaneneſs and all manner of Wickedneſs grew up in the Town on a ſudden, by means of the numerous Garriſon, and the many *Romaniſts* that came to reſide there. On the Fifth of *November* following, he in his Sermon laid open the dangerous Principles, and the cruel and bloody Practices of the *Papiſts*. Many of the Officers were preſent and heard him, and were nettled: And inform'd the Governor who was much incens'd. A little after, the Governor ſent one to write his Sermon after him, to try if he could that way get any Advantage againſt him: He ſent for him to come to him, at a Time when many Officers and Gentlemen were with him; and told him, that he had preach'd *Treaſon*. Mr. *Ogle* reply'd, that he had deliver'd nothing but what he could prove from the Word of GOD. The Governor thereupon told him, that he had many Articles againſt him, to which he would make him anſwer. The Text that Mr. *Ogle* was then upon, was *Amos* ii. 1. *Thus ſaith the Lord, for three Tranſgreſſions of* Moab, *and for four, I will not turn away the Puniſhment thereof, becauſe he burnt the Bones of the King of* Edom *into Lime*. The Governor ſaid, that he knew very well, that by chooſing that Text he meant to reflect upon King *Charles*. In *December* following, it being uſual at that Time in the Town to have a Sermon on *Thurſdays*, the Bells were rung, and Mr. *Ogle* intended to preach according to Cuſtom, but the Governor order'd the Church-Doors to be lock'd, and ſet a Guard of Soldiers there, to keep him and the People from entring, and ſaid, that he ſhould not preach that Day, becauſe he had not preach'd on *Chriſtmas*-Day, which was the Day before: Nay he added, that he ſhould preach in *Berwick*-Church no more. And as it happen'd he never did; for the *Bartholomew*-Day after, he was ejected by Law for his Nonconformity. Not being ſuffer'd to preach any longer there, he was invited to give his Pains in a Country-Church about Three Miles off, call'd *Ancroft*, and many of the People of *Berwick* went to hear him. At this the Governor was inrag'd, and order'd one Day, that the Gates ſhould be ſhut till Mr. *Ogle* and the People came together to the Bridge, and then they were open'd, and the Go-

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vernor took the Names of the People, and committed Mr. *Ogle* to Priſon, where he remain'd Six Weeks. When he was ſending him away, a Friend of Mr. *Ogle*'s ſtanding by, ſaid boldly to the Governor, It was viſible now what they aim'd at, when they ſent a Proteſtant Miniſter to Priſon by an Officer that was a *Papiſt*. Hereupon the Governor call'd the Officer back, and went himſelf, and put Mr. *Ogle* into the Marſhal's Hands After ſome Weeks, he, upon the Solicitation of Sir *Patricias Curwen*, was admitted to Bail, and confin'd within the Town. A little after, getting his Confinement off, he went to viſit his Friends in *England*, and in *Scotland*; and there he preach'd at a Communion: The Governor hearing it, ſaid, he preach'd Treaſon there, as he he had done before in *England*, and threaten'd to confine him again. Upon the Advice of his Friends, he ſtay'd a good while from his Family, till ſeveral of the Officers promis'd that he ſhould not be moleſted. And yet, when he return'd, he was ſent to the Marſhal's again, where he continu'd ſome Weeks, till upon the Interceſſion of Friends, the Governor gave him his Liberty, but at the ſame Time baniſh'd him the Town, becauſe he refus'd to give him 500 *l.* Bond, that he would not ſeduce his Majeſty's Subjects, which he knew the Governor would repreſent him as doing, if he offer'd to preach. Hereupon he went up to *London*, and made his Application to General *Monk*, and told him how the Governor had us'd him. The General receiv'd him with all the Civility he could deſire, and freely told him, that if he would conform he would uſe his Intereſt to make him a Biſhop; but if he did not, he could do him no Service: He could not ſo much as protect him in his Pariſh of *Berwick*. Mr. *Ogle* told him, that the height of his Ambition was only to live quietly and peaceably among his own People: But if that could not be obtain'd, he muſt ſubmit to Providence. Returning home, he was, in a little time, ſent for by the Governor, and Mr. *Wriſſel* with him, and they were both ſent to Priſon together, upon pretence of a *Prebyterian* Plot, that was ſaid to be diſcover'd in the *South* of *England*. But after a Months Impriſonment, upon the earneſt Solicitations of ſome Friends, he got his Liberty, upon Condition he ſhould leave *Berwick*. Upon the coming out of the *Five Mile Act* he went to *Bouſden*, where

where he had a ſmall Eſtate of his own purchaſing, and there he preach'd privately ſome Years, without being burdenſome to any one. But even there he was moleſted, ſometimes by Dragoons, ſometimes by Sheriffs Bayliffs, ſometimes preſented at the Courts, and ſometimes complain'd of at the Seſſions, for keeping Conventicles: So that his Houſe was but little better than a Priſon. But he had inward Peace and Comfort in what he did, hoping he was doing GOD Service; and many in thoſe Parts are to this Day, very thankful to God, for the Benefit they receiv'd by his Labours at that Time. When King *Charles* the Second granted Liberty to the Diſſenters, the Governor would not ſuffer Mr. *Ogle* to live in *Berwick*, unleſs he would conform. Upon the Indulgence in *Scotland* he was call'd to *Lantown*. In *Monmouth's* Time, tho' he was much indispos'd, yet by the Order of Sir *John Fenwick* he was taken up by a Party of Soldiers and carry'd to *Newcaſtle*, where he was confin'd for Six Weeks, which had like to have coſt him his Life. Upon King *James's* Liberty he was invited again to *Berwick*, and fixing there had a conſiderable and numerous Congregation. In King *William's* Time he was invited to *Kelſo*, a conſiderable Living upon the *Borders* in *Scotland*. He had alſo a Call from the Magiſtrates, Miniſters, and People of *Edinborough*, to be one of the fix'd Miniſters of that City: But he was not to be prevail'd with to leave *Berwick*, where GOD had ſignally ſupported and own'd and bleſs'd him. There he liv'd belov'd, and dy'd much lamented, in *April* 1696: *Ætat.* 66. Vol. II.

He was a Man of great Learning: And particularly well skill'd in Eccleſiaſtical Hiſtory. He was a laborious, judicious, and affectionate Peacher, and a wiſe and prudent Perſon for Government. He well underſtood the Art of Preaching to all Sorts of Hearers. When he would inform the more Judicious, he did it after a Manner that rais'd the Attention, but no way rack'd the Underſtandings of the leſs Knowing: And when he would teach the Ignorant, he did it to the Edification and Satisfaction of the moſt Intelligent.

Mr. *Nicolas Wreſſel*, M. A. He was a Man of great Piety, and very diligent in his Miniſterial Work. After he had ſuffer'd much for his Nonconformity, he

Vol. II. came up to *London*, In the latter part of his Life he kept a private School at *Stockwel*, where he dy'd in the Year 1695, or thereabouts.

Eglingham: Mr. *John Pringle*. He was outed here at King *Charles*'s Reſtauration. He afterwards went to *Newcaſtle*, where he preach'd Occaſionally for Dr. *Gilpin*, and practis'd Phyſick with Reputation and Succeſs. He was accounted a Man of Learning, was very communicative, and not unpleaſing in Converſation. He once ſuffer'd Impriſonment. He dy'd at *Newcaſtle* about 1690, or 91.

Kirkharle: Mr. *Robert Blunt*, of *Trinity*-College in *Cambridge*; where he had Mr. *William Culverwell*, a Fellow of that Houſe, for his Tutor. From *Cambridge* he went to *London*, where he had ſome Friends; and preach'd Occaſionally. Afterwards he ſettled in the *North*, and was ejected here in 62. After his being ſilenc'd he took a Farm; but grew weary of it in a years time. Then he liv'd farther *North* with his Wife's Mother, and preach'd in her Houſe. But the Archdeacon of *Durham* keeping his Court in the Neighbourhood, he was proſecuted, and for Non-appearance excommunicated. Writts came out againſt him every Term, and yet he eſcap'd out of their Hands, and continu'd preaching every Lord's-Day. In 72 he got a Licenſe to preach: But that being ſoon call'd in, he was outlaw'd, and fin'd 30 *l.* in the Exchequer; and yet continu'd preaching to poor Country People in the Night. In 82 he ſettled with a Congregation in the *North*, among whom he continu'd his Miniſterial Labours, tho' under much Want, to a good old Age.

Bottle: Mr. *John Thompſon*. His Living was worth about 200 *l.* a Year. His Sufferings after his Ejectment were remarkable. He was taken in the Biſhoprick, and impriſon'd in the Common-Goal at *Durham*, for his Nonconformity. And his Impriſonment brought him into a Dropſie, of which he dy'd. He was a Man of Learning, and a Man of Peace, and an excellent Preacher: Congregational in his Judgment, but moderate.

Stannerton: Mr. *John Owens*. After his Ejectment he went into *Scotland*, and held on his Miniſtry there, at *Hounam*, till he was ſo ſpent with Age and Infirmity that he could not be heard; and then he return'd into *England*, and dy'd.

Walton, or *Whatton*: Mr. *Ralph Wickleff*. After his Ejectment he took a Farm which he liv'd upon; and yet preach'd in his own Houſe, and taught Youth in the *Latin* Tongue. He deſir'd no more of his People than to be at the Charge of finding for him a Man to Till his Land; but could not obtain that.

Ovingham: Mr. *Thomas Trurant*. He continu'd preaching at *Ovingham* after he was ejected; and by his moderate and prudent Carriage gain'd much, even upon his Enemies. He preach'd afterwards at *Harrow on the Hill* in this County, where he had a Meeting-place. There he continu'd the Exerciſe of his Miniſtry, till GOD call'd him to his Reſt, in the Year 1676.

Hartborn: Mr. *Ralph Ward*, M. A. A Native of *Yorkſhire*, bred in *Sidney*-College in *Cambridge*, under the Tuition of Mr. *Elias Pauſon*. While at the Univerſity he found much Benefit by the Miniſtry of Mr. *Samuel Hammond*, Fellow of *Magdalen*-College, and Preacher at *St. Giles*'s in *Cambridge*, who was the Inſtrument of his Converſion. When his Thoughts firſt began with Earneſtneſs to be apply'd to religious Matters, he (as is uſual) found himſelf in great Perplexity, but by Mr. *Hammond*'s Advice was reliev'd and quieted. Neither were his Studies neglected: For he was ſo diligent and induſtrious as to be noted for a good Proficient. Leaving the Univerſity in Order to Service in the Country, he firſt began at *Denby*-Chappel in *Pennyſton* Pariſh in *Yorkſhire*, where he was born. Mr. *Hammond* leaving the Univerſity, and ſettling at *Biſhops-Waremouth* in *Durham*, Mr. *Ward* made him a Viſit: And was by him recommended for a Chaplain to Coll. *Fenwick*, whoſe Regiment remain'd in Garriſon at *Leith* in *Scotland*, after the Fight at *Dunbarr*. Mr. *Ward* began to Preach at *Leith* in *Auguſt* 1651, and was much reſpected: But returning the

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the Year after to viſit his Friends in *Yorkſhire*, they prevented his going back to *Scotland*, and in 1653, he was fix'd at *Wolſingham* in the County of *Durham*, and was ordain'd: His Letters Teſtimonial are annex'd in the Margin *. After his Settlement he viſited both *Oxford* and *Cambridge*, and commenc'd Maſter of Arts of both Univerſities, and returning to *Wolſingham* (where he had a Benefice of about 150 *l. per Ann.*) He apply'd himſelf vigorouſly to his Work. He labour'd hard on the Lord's-Days, and went on the Week-Days from Houſe to Houſe, to enquire after the Fruit of his Pains. The poorer Sort he invited to his Houſe once or twice a Week to be catechiz'd and inſtructed; promiſing them Victuals for their Bodies, if they would mind the Good of their Souls: But to his Sorrow, he found they ſoon grew weary; and as for thoſe of his Hearers who were in better Circumſtances, tho' they carry'd it very reſpectfully to him, yet they generally declin'd his Perſonal Applications.

* *For as much as Mr.* Ralph Ward *hath addreſs'd himſelf to the Claſſical* Presbytery, *within the Town and County of* Newcaſtle *upon* Tyne, (*according to the Order of both Houſes of Parliament, of* Aug. 29. 1648. *for the Ordination of Miniſters by the Claſſical* Presbytery;) *deſiring to be ordain'd a Preaching-*Presbyter, *for that he is call'd to the Work of the Miniſtry in* Wolſingham *Church in the County of* Durham, *and hath exhibited unto the* Presbytery, *a ſufficient Teſtimonial now remaining in their Cuſtody of his compleat Age, of his unblameable Life and Converſation, of his Diligence and Proficiency in his Studies, and of his fair and direct Call to the forementioned Place.*

We the Miniſters of the ſaid Presbytery *have by Appointment thereof examin'd him, according to the Tenor of the ſaid Ordinance; and finding him to be duly qualify'd and gifted for that holy Office and Employment, (no juſt Exception being made againſt his Ordination or Admiſſion) have approv'd him: And accordingly in the Church of* John's *in* Newcaſtle, *upon the Day and Year hereafter expreſs'd, have proceeded ſolemnly to ſet him apart to the Office of a* Preaching-Presbyter, *and Work of the Miniſtry, with Faſting and Prayer, and Impoſition of Hands: And do hereby (ſo far as concerneth us) actually admit him into the ſaid Charge, there to perform all the Offices and Duties of a faithful Miniſter of* JESUS CHRIST.

In Witneſs whereof we have hereunto ſubſcrib'd our Names, this 14th *Day of* September, *Ann. Dom.* 1653.

John Bewick, *Moderator.*

Richard Prideaux	William Coley.
Anthony Lapthorn.	John Marſhe.
Robert Plaiſance.	Will. Henderſon. *And,*
Henry Lever.	Thomas Hubbart.

On

On which Account, together with ſome other Diffi- Vol. II.
culties he met with, he readily accepted an Invitation to the ſequeſtred Living of *Hartborn*, where his Encouragement as to Income was ſmaller, but his Proſpect of Succeſs great. Here he did much Service in a little Time. And indeed it was but a little Time he had to Labour there; for quickly after King *Charles*'s Reſtauration, the former Incumbent diſpoſſeſs'd him. Whereupon he retir'd to *Newcaſtle*, and kept School, having many Gentlemens Sons for his Scholars; and withal, he preach'd occaſionally for Mr. *Hammond*, and Mr. *Durant*, then Miniſters there: And thus he continu'd till they were all call'd to *Durham*, to give their Reaſons why they could not comply with the *Act of Uniformity*, in 1662. After this he retir'd and liv'd privately; but in ſome time became Domeſtick Chaplain to the lote worthy and learned Gentleman, Sir *John Hewley* of *York*, in whoſe Family he was exceedingly reſpected, and ſingularly uſeful. The *Oxford Act* forc'd him to retire for a Seaſon: But it was not long before he return'd to the City of *York*, and liv'd with his own Family, preaching privately without Diſturbance. And in this Place, he wore out more than Thirty Years of his Life, in Labours and Sufferings.

Ann. 1672, when the Indulgence came out, he began his Publick Miniſtry in that City; and he ſoon had a very flouriſhing Congregation, as moſt in *England*. His conſtant Practice in his Publick Work on the Lord's Day (which he continu'd for almoſt Twenty Years) was to begin with Prayer, then to read a Chapter and expound part of it. Then he ſung a Pſalm, pray'd and preach'd; and concluded with Prayer. In his Expoſitions he finiſh'd the whole Epiſtles to the *Epheſians*, and *Coloſſians*, and the *Decalogue*. In his Preaching he almoſt compleated a Body of Divinity. He Preach'd Twice every Lord's Day without any Aſſiſtance, till his Strength fail'd him. He had a Lecture every Fortnight, in which he Preach'd over the Parable of the Ten Virgins, and the 8th to the *Romans*: And the 14th of *John* he finiſh'd but a little before his Death. He adminiſtred the Lord's Supper every Six Weeks, and had gone thro' great part of *Solomon's Song* upon that Occaſion. He alſo for many

Years

Vol. II. Years repeated his Lord's Days Sermons every *Tueſday* Morning. He had Days of Conference with his People, and of anſwering Queſtions in Divinity. He had alſo ſet Times of Philoſophical Diſputations with ſome young Scholars who liv'd in the City; beſides his Diligence in Catechizing Youth, and calling Parents and Maſters to that Work, and viſiting the Sick, and reſolving the Doubts of many. He would alſo often go into the Country and Preach Lectures on the Week-Days, when he could not ſtir abroad in the City. All this was in him a Labour of Love: And his Succeſs, much added to his Pleaſure in it. Many that are dead and gone, and many who are yet living, have heartily bleſs'd GOD for his Pains amongſt them.

The Devil would not ſuffer him however to live without Diſturbance. He met with ſome oppoſition in the Exerciſe of his Miniſtry in private, before King *Charles*'s Indulgence. Neither was he free afterwards. He was put into the *Spiritual Court* by the Church-Warden in 1671, and was Excommunicated for not frequenting his Pariſh Church; and not receiving the Sacrament there. The Excommunication was renew'd from Year to Year; it was driven to a *Capias*, which coming out every Term, either confin'd him to his Houſe, or oblig'd him to be very cautious in going forth. Some time Writs were broke up ſpecial; and he could not ſo long have eſcap'd, if he had not been ſtill favour'd with private Notice. *Ann.* 1682, he was Fin'd 20 *l.* (at another time 'twas 40 *l.*) upon Information againſt him for a Conventicle. He appeal'd to the Quarter-Seſſions, and was diſcharg'd by the Jury. His Doors have been broken open in the Night, and his Houſe ſearch'd in the Day-time; ſometimes profeſſedly for Mr. *Ward*, ſometimes pretendly for ſome Perſons diſaffected to the Government. In 1684, he was taken on the Lord's Day, at a Gentlewoman's Houſe with all the Hearers, and Inform'd againſt for a Riot; *Quod vi & Armis, riotoſè & routoſe aſſemblavere, in terrorem Regis ſubditorum*, &c. He gave Bail for Appearance at the Aſſizes. And Judge *Jefferies* then coming the Northern Circuit, there was no want of Raillery: But Mr. *Ward* behaved himſelf when before him with great Sedateneſs and Prudence. A *Capias* was ſerv'd upon him in open Court by the Eccleſiaſtical Officers. For the Riot

(ſo

(ſo call'd) he was Fin'd 50 *l.* and left a Priſoner. A *Mittimus* was afterwards ſent to the Goaler from the Sheriffs of the City to detain him alſo upon the account of Five 20 *l.* Fines, out of the *Exchequer*, for not rendring his Body within Six Days after Proclamation, tho' neither the Biſhops *Significavit*, nor the King's Writ gave any Addition to his Name, either of Gentleman, or any other Title, according to the Statute of 5 *Hen.* 5. *c.* 1. The want of which Addition rendred the Forfeiture void by Statute of 5 *Eliz.c.* 23. and yet hewas kept Priſoner upon *Ouſe-Bridge*, upon the Accountof 50*l.* Fine for the Riot, and of 100 *l.* Fine from the *Exchequer*, for not rendring his Body; and by the *Capias* Writ, ſerv'd on him by the *Spiritual Court*. Hereupon he (and Mr. *Andrew Taylor*, that Publick Spirited Merchant, who open'd hisDoors for private Meetings in the ſtraiteſt Times, who was at this time his Fellow Priſoner,) Petition'd the Judge at the next Aſſize, but in vain. His Impriſonment was continu'd, but he was not hindred from Preaching on the Lord's Day to ſeveral that went out of the City to hear him; which alleviated his Bonds. Vol. II.

When King *James* II. aſcended the Throne, he open'd the Priſon Doors by his Declaration. Mr. *Taylor* was ſet at Liberty by the King's ſpecial Order, without paying any Fine to the King or Eccleſiaſtical Court, having been illegally Proſecuted. The great Charges, the Court alledg'd they had been at, kept Mr. *Ward* ſtill Priſoner: But at length the Matter was Compromis'd; ſo that upon his paying 40 *l.* they gave him their Abſolution, *March* 8. 1685. And he receiv'd his *Quietus* out of the *Exchequer* in *June* 1686.

Being reſtor'd to his Liberty, he return'd to his Work with the ſame Sincerity and Deſires to do Good, but not with the ſame Strength of Body. He was forc'd to have Mr. *Noah Ward* to aſſiſt him every Third Day. HisStrength ſenſibly declin'd afterwards: And 'twas ſuppos'd his Health was much impair'd, and his *Aſthma* increas'd by his long Confinement. He found his End by degrees approaching, and was intent upon making ſuitable Proviſions. He met Death, neither with the Inſenſibleneſs of a *Stoick*, nor with the Careleſsneſs and Heat of a *Roman*, but with the Reverential Fear and tried Faith of a Chriſtian. He told a Pious Lady by whom

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whom he had been much reſpected, when ſhe came to pay her laſt Viſit to him, in the Words of St. *Paul*: I hope, I can ſay (ſaid he) this; *That in Simplicity and Godly Sincerity, not with fleſhly Wiſdom, but by the Grace of God, I have had my Converſatian in the World.* He expir'd *March* 13. 1691. *Ætat.* 62.

He was a very thinking Perſon; and one of a ſolid and diſcerning Judgment, but was not laviſh of his Words. He was a Subſtantial Divine; well acquainted with Syſtematical, Polemical, and Caſuiſtical Divinity: And particularly with the *Popiſh*, *Arminian*, and *Socinian* Controverſies. He was of a bold Spirit, and undaunted in his Work: And he had Prudence and Meekneſs to govern his Courage, that while it kept him true to his own Conſcience, it made him not juſtly offenſive to others. He was eminently Pious. All his Sermons were Preach'd over twice: Firſt to himſelf, and then to others. His Motto was; *Vive, ut vivas.* He was much in Prayer: Was not afraid of his own Company, was delighted with Soliloquies, and kept his Heart with all Diligence. He was excellent in all Relations. His Family was a well order'd Church. And his Friendſhip was ſafe, edifying, and honourable. In a Word, all the worthy Characters of a Goſpel-Miniſter met in him. He deſerv'd quite other Treatment than he met with from an unkind World, but his Reward is Above.

Wooller: Mr. *John Lomax.* A Man of great Learning even in the Opinion of Biſhop *Coſins*, and one of ſingular Modeſty. He afterwards ſettled at *Shields*, where he practis'd Phyſick: And preach'd when he had an Opportunity.

Chatton: Mr. *James Duncanſon.* A very pious Man. He was put into this Place by the Commiſſioners, in the Time of the *Long Parliament.* And ſeeing the Place given much to Drunkenneſs and other Vices, he preach'd freely againſt them. For which Cauſe he was ſhut out of his Church by *Ralph Muſchamp* of *Likemhall*, who had an Eſtate of about 60 *l. per Ann*; and Mr. *Robert Swinhoe* of *Cornhill*, a Captain and Juſtice of Peace, who had an Eſtate of 300 *l. per Ann.* Mr. *Duncanſon* thereupon preach'd in the Church-yard, and

in

in his Sermon utter'd theſe Words; *I do not pretend to be a Prophet: And yet I am verily perſwaded, that there are ſome hearing me this Day, who ſhall live to ſee theſe great Men that have ſo violently oppos'd the Preaching of the Goſpel in this Town, not to have one Foot or Four* (A *Northern* Word for Furrow) *of Land in* Northumberland: Which accordingly fell out. The Truth of which Paſſage (I am inform'd) there are many who yet ſurvive, are ready to atteſt. Vol. II.

Ellingham: Mr. *Patrick Bromfield*. A very facetious, but plain-hearted Man. He ſuſtain'd himſelf when he was ſilenc'd, by practiſing Phyſick.

Long-Howton: Mr. *Samuel Lane*. A Man of great Sincerity, and of an unblameable, exemplary Converſation.

Whittingham: Mr. *Abraham Hume*, M. A. He was born in the Shire of *Mers* in *Scotland*, and had his Education in the Univerſity of St. *Andrew's*. When he left the Univerſity he was Chaplain to the Counteſs of *Hume*, and ſhe having ſome Buſineſs at the Court came for *London*, and brought him with her. And he by this Means had an Opportunity of obſerving the State of publick Matters, upon which he made his Remarks. After his return to *Scotland*, the late Duke of *Lautherdale* marrying the Counteſs's Daughter, he became acquainted with him, and afterwards accompany'd him in his Travels abroad, and was with him both at *Paris* and *Geneva*. He continu'd abroad with him Two Years or more, and then return'd with him to *Scotland*. He ſtay'd there till 1643; about which Time the Aſſembly of Divines meeting at *Weſtminſter*, Four Miniſters were deputed by the General Aſſembly of *Scotland*, to meet with them (*viz.* Mr. *Henderſon*, Mr. *Baily*, Mr. *Rutherford*, and Mr. *Gilleſpy*) and one ruling Elder was join'd with them, who was *Lautherdale*. Mr. *Hume* came again to *London* with his *Patron*, in Company of the other Commiſſioners. While he was here he was invited to a Place call'd *Benton*, near *Newcaſtle*, there to exerciſe his Miniſtry; and accordingly was ſolemnly ordain'd in *London*, *April* the 20th. 1647, by Mr. *John Ley*, Mr. *Henry Roborough*, Mr. *Nath.*

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Nath. Hardy, Mr. *John Hall*, Mr. *Thomas Freyſell*, and Mr. *W. Wickens*. Settling at *Benton* he had the general Love of the People, both in his own Pariſh, and the whole Neighbourhood, and was very ſucceſsful in his Miniſtry. But being a fix'd *Presbyterian*, and zealous for the King and Royal Family, he was turn'd out of his Place by the Government that then obtain'd, and chiefly through the Influence of Sir *Arthur Haſlerigg*, who purſu'd him till he was baniſh'd out of *England*. Hereupon he retir'd into *Scotland*, where he liv'd very private and retir'd, till *Oliver* was ſettled in the Protectorſhip. Then he had a Call to *Whittingham*, where the ſame Sir *Arthur* had an Eſtate. But it ſeems he was ſenſible of the Injuſtice he had done the good Man before: For he not only concurr'd with others in calling him thither, but carry'd it afterwards to him with great Reſpect: Tho' no Temptation could ever induce him either directly or indirectly, to own *Oliver Cromwel* as Head of the Government. However, his unaffected and exemplary Piety, his ſerious and fervent Pulpit-Performances, and his ſweet and grave Miniſterial Conduct and Converſe, did ſo indear him to Perſons of all Denominations, that were not downright Enemies to Chriſtianity itſelf, that he became ſo univerſally eſteem'd and belov'd as to have a great and general Influence in that Country. And this gave him the Opportunity of getting the vacant Pariſhes in the Neighbourhood fill'd with Men of his own Principles, both as to Loyalty to the King, and Firmneſs to the *Presbyterian* Form and Rule. But tho' he had done and ſuffer'd much for the King and his Intereſt, yet he was as ſoon turn'd out as others, after the Reſtauration, becauſe he could not conform to the Prelatical Government and Forms. Upon his leaving *Whittingham* he was kindly invited by the Duke of *Lautherdale* to his Family, where he continu'd till the *Five Mile Act* drove him away, becauſe he could not take the *Oxford Oath*. The Duke preſs'd him at length to conform; and not only ingag'd for a good Living, but alſo that he ſhould be favour'd as to the Oath of *Canonical Obedience*, the Buſineſs of *Aſſent and Conſent*, and other Things that he ſcrupl'd moſt: But he was immoveable, and the Duke grew cool to him, and afterwards ſeem'd by his Carriage to be quite alienated from him. He how-

however had the Teſtimony of Innocence and a good Conſcience. He travell'd again to *France* in 1669, and renew'd his old Acquaintance with ſome Divines, and commenc'd a new Friendſhip with others, and particularly with Monſ. *Claud* the famous Miniſter at *Charenton*. He had remain'd there longer had not ſome private Concerns oblig'd him to return. Vol. II.

Being afterwards caſt upon Providence in a Time of Trouble, and under many Diſcouragements, it pleas'd GOD to ſtir up Alderman *Plampin* to invite him to his Houſe, who kindly entertain'd him as long as himſelf liv'd. After his Deceaſe he was choſen Paſtor to a Society of Diſſenters, who met for Divine Worſhip without *Biſhopſgate*. But that Society was ſoon ſcatter'd and broken by a Storm that aroſe. Then he preach'd privately at *Theobalds*, and there continu'd till King *James*'s Liberty. Upon which he was call'd to a Congregation, who met for Divine Worſhip in *Drury Lane*, with whom he continu'd till his Death, which was on *Wedneſday*, *Jan.* 29. 170$\frac{6}{7}$. His Funeral Sermon was preach'd and printed by Mr. *Robert Flemming*: And he was ſucceeded by Mr. *Jabez Earle*.

Edlingham: Mr. *John Murray*. He was afterwards a Preacher at *Edinburgh*.

Warworth, or *Warkworth*: Mr. *Archibald Moor*. Who made a very great Reformation in the Pariſh, by his Prudence, Diligence, and obliging Behaviour. He went afterwards into *Ireland*, where he dy'd at *Tredagh*, in 1670.

Mitforth: Mr. *Benlows*. Since a Counſeller at Law, and Juſtice of the Peace.

Collerton, or *Thockerinton*: Mr. *Taylor*. He forbore preaching for ſeveral Years after his being ejected: But at length being under Trouble of Mind, he return'd again to his Work.

Pontland: Mr. *Humphrey Bell*. Tho' he was much ſolicited to conform, yet upon mature Deliberation he refus'd it, and was content to turn Farmer for a Livelihood. Upon his Death-bed, *he thank'd God that he*

Vol. II. *had preſerv'd a good Conſcience.* He than had this Expreſſion, *what Comfort ſhould I now have had, had I conform'd againſt my Conſcience, as* (ſays he) *I doubt* Mr. Dockwray *did*: Meaning Mr. *Thomas Dockwray*, afterwards Dr. *Dockwray*, who was by the Duke of *York* preferr'd to be Chaplain to the Earl of *Sandwich*, who (as I have been inform'd) was burnt with the Ship in which the Earl was burnt. He was a learned Man as his MSS. Papers teſtifie; and of great Moderation. He dy'd in 1671.

Bolam: Mr. *Robert Leaver*. A very ſubtle Diſputant, and noted for his Sincerity. He was deſcended from that Mr. *Leaver*, who was Chaplain to King *Edward* VI.

Eriſden: Mr. *William Henderſon*. Afterwards Chaplain to Sir *Ralph Delaval*; to whom he dedicated his Diſcourſe againſt Conformity, which was never printed: But there are ſeveral Copies of it in private Hands. I am inform'd, it ſhews both the Candor and Learning of the Author, who was remarkable for both.

Alnewick: Mr. *Gilbert Rule*. Before his Settlement in this Place, he had been a noted Tutor in the Univerſity of *Glaſcow*; and in 1651, he was Sub-Principal of the *King's College* at *Aberdeen*. While he was here, he was uſeful and much belov'd, by the generality of People: But upon the Reſtauration of King *Charles* he met with great Troubles and Difficulties. One Major *Orde* that was then Church-warden, tho' he had been very friendly to him before, yet on a Lord's-Day, either in the latter end of *July*, or the beginning of *Auguſt* 1660, when the Congregation was aſſembled, and he in the Pulpit, going to begin his Work, came and preſented the Service-Book to him, deſiring him to read it. Mr. *Rule*, after ſome Debate, took it and laid it by him, and told him, that he either would read it, or give Reaſons to the contrary. Then he pray'd; and inſtead of expounding a Portion of Scripture as he us'd to do before Sermon, he diſcours'd for about half an Hour againſt the Service-Book: And after another Prayer, preach'd as uſually. Returning to the Church in the Afternoon he found the Doors ſhut,

ſhut, and the Congregation gather'd about them, and he preach'd in the Church-yard, to a very numerous Auditory. At the Aſſizes at *Newcaſtle*, a few Weeks after, Major *Orde* indited him for depraving the Common-Prayer, and gave in Articles againſt him, from what he had ſaid in the Pulpit, which was written from his Mouth, by one of his Aſſociates. Mr. *Rule* not being then at *Newcaſtle*, the Major procur'd from the Judge a Special Warrant to take him up; of which when he had Notice, he went to *Newcaſtle*, ſpake with the Judge in his Chamber, and gave Bond to appear at the next Aſſizes; and got a *Superſedeas* to the Warrant that was out againſt him. The Major ſhew'd ſo much Zeal in the Caſe, that he went from Houſe to Houſe before he went to *Newcaſtle*, threatning the People if they ſhould ſign a Certificate of Mr. *Rule*'s peaceable Carriage amongſt them, which ſome were promoting: And they did procure ſeveral Hundreds of Hands to it. He alſo rail'd at Mr. *Rule* in the Streets of *Newcaſtle*. And when ſome deſir'd him to give up the Warrant he had againſt him, ſeeing he had got a *Superſedeas* to it, he refus'd; ſaying, he would keep it for his own Satisfaction. About Three Weeks after, returning homeward, and going a little out of the Way to viſit a Friend, as he was about to ride through the River *Tine*, at the end of the Town of *Ovingham*, he fell from his Horſe on the dry Ground. Some who ſaw him fall, ran to him, and found him dead. The Jury found that he was dead before he fell from his Horſe. Mr. *Rule* appear'd at the next Aſſize: But this awful Providence produc'd ſuch a Terror in thoſe who had join'd with the Major in the Affair, that they meddl'd no more in it, and he was acquitted. There is ſome Account of this in *Annus Mirabilis ſecundus*, p. 51. But it is imperfect, and in ſome Things falſe, as I am inform'd. This Account is from Dr. *Rule*'s own Letter, dated at *Edinburgh*, *Sept.* 2. 1696; which was found among Dr. *Sampſon*'s Papers. Vol. II.

After his Ejectment in 1662, he went into *Scotland*, and from thence into *France* and *Holland*, where he ſtuſty'd Phyſick, and took his Doctor's Degree. When he return'd back, he liv'd for ſome Time in *Berwick*, and preach'd frequently to the Diſſenters there, ſometimes in the Night, and ſometimes in the Day: And

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alſo practis'd Phyſick, and in that Reſpect, was very uſeful, and much valu'd. He made up his own Medicines, and was much apply'd to. Being once call'd to viſit a Gentleman on the *Scots* Side, *viz.* the Laird of *Houndwood*, and oblig'd to ſtay there all Night, he expounded a Chapter, and pray'd in the Family, and none but they, were preſent. For this, the Laird of *Houndwood* was fin'd in 100 Marks *Scotts*; and could they have found the Doctor on the *Scots* Side, he muſt have ſuffer'd too. But he being aware how they would deal with him, by reaſon of what the Laird of *Houndwood* ſuffer'd, did not expoſe himſelf on that Side. After ſome Time the Earl of *H*——, who was very zealous againſt the Diſſenters, and often ſadly worry'd them with his Troop of Horſe, thinking it would be meritorious to ſeize upon one of the Doctor's Note and Worth, fell upon this Stratagem to entrap him. A Letter was drawn up as coming from Mr. *Carr* of *Ninewells*, deſiring a Viſit from the Doctor in all haſte; and that he would bring ſuch Medicines with him as he thought proper for him in the utmoſt Extremity of the Cholick. He was preſs'd to come ſpeedily with great Earneſtneſs; for fear it would be too late to ſave his Life. This Letter that was of my Lord's framing, was ſent to the Doctor by one of his Servants, in the Habit of a Country-man. The Doctor order'd his Servant (from whom I have this Relation) to make up ſome Medicines, as ſoon as he receiv'd the Letter; and got himſelf ready, and the Horſe was brought out, and he was juſt going to mount, when the Meſſenger being touch'd with Remorſe that he ſhould have a Hand in ſuch a piece of abominable Treachery, very frankly told him, that if he went with him it might coſt him his Life: For that the Earl of *H*---- lay with his Troop of Horſe at the *Bound* Road to ſeize him, as ſoon as he enter'd *Scotland*. And he confeſs'd to him that he belong'd to that Earl, and that he fram'd the Letter as from Mr. *Carr*, purely with a Deſign to apprehend him. And thus this good Man providentially eſcap'd the Snare laid for him, by one whoſe noble Blood ought to have made him aſham'd of being concern'd in a Thing ſo unworthy of a Man of Honour. But Fiery Zeal will admit of no Bounds or Limits.

Sometime

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Sometime after, when King *Charles* granted an Indulgence to the Diſſenters in *Scotland*, ſeveral Perſons of Quality and Worth in that Country, *viz.* the Earl of *Haddington*, Sir *Robert Sinclare*, and others, invited Dr. *Rule* to preach in a Meeting-Houſe, which they had fitted up for him at *Lintinbridge*, not far from *Haddington*: He had not been there many Months, before he viſited his Neice Mr. *Kennedy*'s Lady, who liv'd in *Edinburgh*. She lying-in at that Time, they were deſirous that the Doctor might baptize the Child. Accordingly they prevail'd with the Epiſcopal Miniſter of their Pariſh, to invite the Doctor to give him a Sermon on a Lecture-Day in his Church, and after Sermon he did baptize the Child, not being apprehenſive of any Inconvenience that would follow upon it. But for this, (and no other Crime) he was ſeiz'd the next Day, in the Streets of *Edingburgh* by an Officer, and committed to a File of Muſqueteers, aad ſent Priſoner to the *Baſs*, where he was confin'd above Twelve Months. And tho' his Sickneſs was ſuch (being always ſick to Death at Sea) that he was not like to live, yet no Intereſt of his worthy Friends (ſeveral of whom were conſiderable Noblemen) could prevail for his Liberty. At laſt when he was quite ſpent, they baniſh'd him out of *Scotland*; and he in a little Time had a Call to *Dublin* in *Ireland*, where he preach'd for ſome Time with good Acceptance.

After the Revolution, he was invited to *Edinburgh*, and became Principal of the College, and one of the ſtated Miniſters of that City. He was the rather induc'd to accept of that Station, in Hope and Proſpect of a greater and more extenſive Uſefulneſs. Tho' of himſelf he was rather inclin'd to have ſettled at *Alnwick*, where he was firſt ordain'd a Miniſter, and from whence he had been ejected. He continu'd in this Station till his Death. He was a Man of great Learning, Candour, and Moderation; and generally eſteem'd and belov'd. King *William* took particular Notice of him, when he was one of the Commiſſioners from *Scotland*, at his Court, in the Beginning of his Reign, and ſhew'd him much Reſpect.

The Univerſity of *Edinburgh* was at that Time happy in two bright Ornaments, at once, in the Doctor, and worthy Mr. *Campbell*, Profeſſor of Divinity.

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Their Lodging-Rooms ſtood ſo, as that the Windows were oppoſite to each other, tho' at ſome Diſtance. Dr. *Rule* us'd to ſit up late at his Studies, and it was Profeſſor *Campbell*'s way to riſe very early in the Morning: So that many Times the Doctor's Candle would not be put out, by that Time Mr. *Campbell*'s was lighted. The one they commonly call'd, the *Evening-Star*, and the other the *Morning-Star*. They liv'd together in great Love; and there was a moſt intimate Friendſhip between them. The Doctor dy'd a little before Profeſſor *Campbell*. When the News came to Mr. *Campbel*, that the Doctor was departed, it made no ſmall Impreſſion upon him. He preſently ſaid, that *the Evening-Star was now gone down, and the Morning-Star would ſoon diſappear* *.

* *He hath Printed*,

A rational Defence of Nonconformity; wherein the Practice of *Nonconformiſts* is vindicated from promoting *Popery*, &c. *4to.* The good old Way defended, againſt the Attempts of *A. M* D. D. *in his Book call'd*, An Enquiry into the new Opinions chiefly propagated by the *Presbyterians* of *Scotland*. *4to.* The *Cyprianick* Biſhop examin'd, and found not to be a *Dioceſan*. *4to.* An Anſwer to Dr. *Stillingfleet*'s Irenicum. A Vindication of the Purity of Goſpel-Worſhip, *againſt* Ritchel *and others*. A Repreſentation of *Presbyterian* Government, *&c.*

Norham: Mr. *Edward Ord*. He was a tedious Preacher, and too guilty of exceſſive Drinking: But that was not the Crime for which he was ejected and ſilenc'd.

Tweedmouth: Mr. *William Meen*.

Stannington: Mr. *Haddon*.

Felton: Mr. *John Seaton*. He was a good Preacher, and did much good in his Place.

Cornhill: Mr. *Henry Areskin*.

Ancroft: Mr. *John Foreſide*.

Bywell: Mr. *John Davis*. He was born in *Worceſterſhire*, and bred at *Oxford*. He was one of thoſe who in *Oliver Cromwell*'s Time was ſent down to ſupply Places in the *North*. He firſt ſettled at *Kirkoſwald*, where his

his Miniſtry was very acceptable and uſeful. He afterwards remov'd to this Place, which was in great Want of a faithful Miniſter; wheras *Kirkoſwald* had ſeveral. However he ſtill viſited the good People in thoſe Parts, once or twice a Year, out of his great Affection to them, having met with much Reſpect from them. In this Place he had good Succeſs till the *Act of Uniformity* ſilenc'd him. Afterwards he liv'd at *Weldon* three Miles from *Bywell*, where he preach'd all the Time of the Severities of King *Charles*'s Reign, ſometimes in his own Houſe, and ſometimes at Sir *William Middleton*'s at *Belſay*: Sometimes at Mr. *Bourflowers* at *Apperly*, and ſometimes at other Places. He had a general Reſpect from thoſe of different Perſwaſions. Tho' he was of the Congregational Way, yet he was a Lover of all good Men, and all good Men lov'd him. Among the reſt Mr. *Henry Hudſon* of *Newbegin*, tho' an *Antipædo-Baptiſt*, reſpected him much, was very kind to him, and took Care of his Son's Education, whom he left Fatherleſs at Five Years of Age; and continu'd his Kindneſs to him alſo, after his Entrance on the Miniſtry. He was very intent on his Maſter's Work, and valu'd not the Preferments of the World. After his being ſilenc'd he had a Letter from his elder Brother, who offer'd him great Things if he would but Conform: But upon his refuſing to comply, he never would own him afterwards. After the *Conventicle-Act* came out, he preach'd to all Comers; and yet there never was any Meeting diſturb'd in his Houſe. He took alſo many painful Journeys over the Mountains, not regarding the Weather, to the good People in *Wereſdale*, and *Allendale*, where he did much good. Upon the coming out of King *Charles*'s Liberty, he had ſeveral Houſes licens'd in thoſe Parts, and went and liv'd in that Country among them, and receiv'd much Kindneſs from old Sir *William Blacket* of *Newcaſtle*: And was continually almoſt going about from Place to Place to preach the Word amongſt them. He was a Man of exemplary Piety and Prudence, and dy'd as he liv'd, with Comfort and in Peace, in the Year 1676, and of his Age 50.

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Allenton: Mr. *Streng*.

Bowton: Mr. *Murrow*.

Bedlington: Mr. *John Darnton*. After his being ſilenc'd here, he liv'd at *Tanfield*, near *Rippon*, in *Yorkſhire*; and there he dy'd, *July* 9. 1680.

Tinmouth: Mr. *Alexander Gourdon*.
Haughton: Mr. *John Hume*.
Whitton: Mr. *Wakely*.
Long Benton: Mr. *Alexander White*.

N. B. I have here omitted Mr. *Thomas Weld*, mention'd in my former Edition at *Newcaſtle*, becauſe he is here taken Notice of in the Biſhoprick of *Durham*, p. 288.

There conform'd afterwards in this County, Mr. *Cole*, Mr. *Richard Prideaux*, Mr. *Aſhburnham*, and Dr. *Knightbridge*, all of *Newcaſtle*: And Mr. *Thomas Lupton* of *Woodhorne*: And Mr. *James Aird* of *Ingram* conform'd in *Scotland*, after he was ejected in *England*.

In the County of NOTTINGHAM.

NOTTINGHAM; St. *Mary's*: Mr. *John Whitlock*, M. A. and Mr. *William Reynolds*, M. A. St. *Peters*: Mr. *John Barret*, M. A.

Mr. *John Whitlock*, M. A. He was the Son of Mr. *Richard Whitlock*, Merchant of *London*, of a very ancient Family. When he was prepar'd for Academical Studies, he was ſent to *Cambridge*, and admitted in *Emanuel* College, under the Learned Dr. *Ralph Cudworth*. His Proficiency was ſuch as gain'd him great Eſteem and Acquaintance with Miniſters of Note. There was an intimate unexampled Friendſhip between him and Mr. *Reynolds*, which begun at the Univerſity, and was of above 50 Years Continuance. A ſeparate Account of them can ſcarce be given, after once they became acquainted. They travell'd together, they ſtudied together, they liv'd together, they preach'd together: Nothing but Death could ſeparate them for a Seaſon; And now they are got together again

again in *Abraham's* Boſom. They fix'd together in *Nottingham* in 1651. Mr. *Whitlock* had the Preſentation to the Place from the then Marqueſs of *Dorcheſter*: And Mr. *Reynolds* was join'd with him as Lecturer: And conſidering the Spaciouſneſs of the Church, and Largeneſs of the Pariſh, there was Need of both. Vol. II.

His publick Miniſterial Performances were acceptable to ſerious judicious Perſons. There was both Salt and Light in his Miniſtry. The World has a Taſte of it, in a Practical *Diſcourſe* he publiſh'd, *of keeping our ſelves from our Iniquity*. He was of an active Spirit, and zealous for GOD. A great Reformation was viſible in the Town after his coming to it.

He had a good Eſtate of his own, and was ready to do Good with it. He was very charitable to poor Scholars, and others. He was one of an humble Spirit, and an upright Heart. He brought forth Fruit in old Age: And after a Taſte of the Infirmities of it, he departed this Life, on *December* the 4th, 1708. *Anno Ætat.* 83. * He yet lives in his Son, who is reaping where his Father ſow'd. His Funeral Sermon was preach'd by his worthy Colleague, Mr. *John Barret*.

* *He hath in Print, beſides that little Tract of* Keeping our ſelves from our Iniquity, *mention'd above*; 2 Farewel Sermons, *printed* Ann. 1663; *on* Rev. 3. 3. *They are the* firſt *and* ſecond *Sermons in the Country Collection of Farewel Sermons, call'd* England's Remembrancer. *He alſo publiſh'd a* Sermon *which he preach'd at* the Funeral of *Francis Pierrepont*, Eſq; : *And a ſhort Account of the* Life *of his indeared Friend Mr.* William Reynolds.

Mr. *William Reynolds*, M. A *. He was born in *Eſſex Octob.* 28, 1625. He went to *Cambridge* in 1641, and was admitted of *Emmanuel-College*, under the Tuition of Dr. *Whitchcot*. Mr. *Whitlock* and he were Chamber-Fellows in the College, and both deſign'd for the Miniſtry. They contracted ſuch a Friendſhip, that they ſeem'd as it were to have but one Soul in two Bodies. However, Mr. *Reynolds* for ſome Time. with regret diverted from his Thoughts of the Miniſtry, in compliance with his Father, who ſent him into *Ruſſia* to manage his Buſineſs in that Country. He left *England* in 1644, and in 1646, upon his Father's Death, he return'd again. He expected to find a good Eſtate, but was diſappointed and diſcourag'd; and

* *See the ſhort Account of his Life, publiſh'd by Mr.* Whitlock, 8*vo.*

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had thereupon Thoughts of purſuing Merchandize, and was going to Sea, but ſtopp'd by a falſe Arreſt; which was a happy Providence: For the Ship he had agreed to go in was never heard of more, nor any of the Paſſengers: And withal, upon further Conſideration, he reaſſum'd his Studies and Thoughts of the Miniſtry, to the great Benefit of the Church of GOD, who otherwiſe had loſt an uſeful Inſtrument. At the latter end of the Year, Mr. *Whitlock* ſettling at *Leighton* in *Bedfordſhire*, perſuaded Mr. *Reynolds* to come and live with him, and prevail'd: After which Conjunction, they liv'd perpetually together, till Death made a Separation; being ſtill under the ſame Roof, (tho' keeping diſtinct Houſes while both were marry'd) ſtudying in the ſame Room, and writing at the ſame Table. They had not been long together, before *Okingham* in *Berkſhire* being vacant, they two undertook to ſupply both *Leiton* and that Place, by Turns. When *Okingham* was ſupply'd at the end of half a Year, they afterwards did the ſame, between *Leighton* and *Ailesbury*. *An.* 1649, they jointly refus'd to take the *Ingagement*; although they thereby loſt the Augmentation at *Leighton*, which was the only Maintenance there; and expos'd themſelves to the Diſpleaſure of thoſe thro' whoſe Hands the Allowance was to paſs that came out of the Impropriation at *Ailesbury*. At length the Providence of GOD unexpectedly remov'd them both to *Nottingham*, by a Means unthought of. The *Nottingham* Carrier, Mr. *Adrian Cook*, was us'd to go in his way to *London*, thro' *Fenny-Stratford*; but the Way being bad, in *Feb.* 1650, he left that Road to go by *Leighton*, where he lodg'd, which he never did either before or after. Hearing in the Town, that two Miniſters liv'd there, who were under Diſcouragement; becauſe they had refus'd the *Ingagement* he viſited them, and diſcours'd with them; told them that *St. Mary's* in *Nottingham* wanted a fix'd Miniſter, and preſs'd them to come and preach there occaſionally; which they told him they ſome Time or other in the approaching Summer, might probably do. When Mr. *Cook* came home to *Nottingham*, he gave an Account of what had paſs'd; and all in general that were told of it, were very deſirous to hear the two Miniſters preach: And thereupon drew up an Invitation to them,

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them, to come and ſpend ſome time in their Town, in order to mutual Tryal and Acquaintance. It was ſign'd by *Francis Pierepont*, Eſq; Member of Parliament for the Town, and ſeveral Aldermen and principal Inhabitants; and carry'd to *Leiton* by Mr. *Spencer*, one of the Church-wardens of *St. Mary's*. Going to *Nottingham* upon this Invitation, they were unanimouſly approv'd of, and fix'd. *Ann.* 1651, they went up to *London*, and were ordain'd by the Claſſis in *Andrew Underſhaft* Church, Dr. *Manton* being Moderator. Going down again they ſettled a regular Church-Order among them at *Nottingham*, and it continu'd till 1662; they enjoying much Peace and Comfort between themſelves, with their People and Neighbour Miniſters, and there wanted not encouraging Succeſs to their Labours. In the latter end of 1660, they were diſturb'd by Indictments for not reading the Common-Prayer, and from the Spiritual Court, and Mr. *Reynolds* was excommunicated, and put to a vaſt Expence in Journeys to *York* and *London* upon that Occaſion. At laſt he procur'd a Prohibition; the Proceedings againſt him being directly againſt the *Act of Indemnity* *.

In *October* 62, after their being ſilenc'd, they remov'd with their Family from *Nottingham* to *Colwich-Hall*, about a Mile off; and there they were ſeiz'd at their Meeting, in *Sept.* 1663. † They were again ſeiz'd in *Auguſt*, 65, and impriſon'd for about Three Months at the Marſhal's, without any Cauſe aſſign'd. When the *Five Mile Act* took Place, they remov'd together to *Therbrook* in *Derbyſhire*, where they liv'd Two Years, but frequently viſited their Friends at *Nottingham*. In 1668, they remov'd to *Mansfield*, where they continu'd Nineteen Years; in which Time they were often at *Nottingham*, by turns officiating among their People. In *March* 168$\frac{4}{5}$, going as Freeholders to *Newark* to an Election of Parliament-Men for the County, they were ſeiz'd, and ſent Priſoners to *Nottingham* by Eight Juſtices, upon the *Five Mile Act*: There they continu'd till *July* 1685, when upon the Duke of *Monmouth*'s Landing, they, with many others, were ſent Priſoners to *Hull*. Upon the Liberty given in 1687, they return'd with their Family to *Nottingham* in Peace, much to the Comfort of their People. There they

* *See* Conform. 4th Plea for Non. *pag.* 36, 37.

† Id. ibid. *pag.* 43, 44.

Vol. II. they continu'd labouring together very comfortably in their Miniſterial Work, till it pleas'd God by a Feaver to remove Mr. *Reynolds* *, on *Febr.* 26. 169$\frac{7}{8}$: *Ætat.* 73. Mr. *Barret* preach'd his Funeral Sermon ; in which he gave this ſhort, but full Account of him. *He was a ſound, lively practical Preacher ; an holy Liver, an exemplary Walker ; one that could not live without daily ſecret Converſe with God in the Word and Prayer ; and God was with him.*

* *I don't know that he hath printed any thing, beſides a Funeral Sermon for the Honourable* Francis Pierepont, *Eſq; Preach'd* St. Mary's *in* Nottingham, 4to. 1658.

† *Two of his Farewell Sermons, one on* Phil. 2. 12. *and the other on* 1 Kings 18. 21. *are printed among the Country Miniſters Farewel Sermons. And it hath been remark'd by ſeveral, that the Volume of* The Country Miniſters, *is much to be preferr'd before that of the* London *Miniſters. One Reaſon of it was, that that Volume was printed from their own Notes, whereas the other is but ſome mangled Scraps for the moſt part, from ignorant Scriblers. Beſides theſe, he hath printed and publiſh'd a* Treatiſe on the Covenant of Grace, 8*vo.* The Chriſtian Temper ; *or a Diſcourſe on the ſeveral Graces that make a compleat Chriſtian,* 8vo. *Two Controverſial Treatiſes againſt Dr.* Stillingfleet, *in Defence of the Nonconformiſts,* 4to. 50 *Queries about* Infant-Baptiſm, *Collected out of Mr.* Baxter's *Books,* 8vo. *A Diſcourſe of* Pardon of Sin. *Of* Secret Prayer : *And Two Funeral Sermons for Mr.* Reynolds, *and Mr.* Whitlock.

Mr. *Barrett*, M. A †. was invited to *St. Peter's* in *Nottingham*, upon the Death of Mr. *Rich. Whitchurch*, *An.* 1656. He met with much Oppoſition, but was marvellouſly ſcreen'd by a ſpecial Providence *. He is yet living Paſtor of the Congregation at *Nottingham.*

* *See* Conform. 4th Plea for Noncon. *pag.* 77.

Flintham, and *Sutton* : Mr. *John James.* He was bred in *Exeter*-College in *Oxon*, and became a Preacher in this County. He was for ſome Time Lecturer of *Newark* ; in which Place he was at the King's Reſtauration ; but was ſoon diſpoſſeſsld, even before the *Act of Uniformity* was drawn up, being hurry'd to *Nottingham* Goal. where he lay for 17 Months. He then petition'd Judge *Atkins* in the Circuit, and was releas'd. However, ſome time after he was ſeiz'd on again, and clap'd up in *Newark* Goal, where he lay for about Six Years, and could obtain no Releaſe, unleſs

leſs he would promiſe to give over Preaching; which he abſolutely refus'd. His Priſon indeed was tolerably comfortable, thro' the Favour of his Keeper, who ſuffer'd him to enjoy the Company of his Friends, and to preach amongſt them, both in the Priſon, and in other Houſes in the Town: But yet his Confinement continu'd till 1672. And afterwards falling into the ſame Sin of Preaching, he was inform'd againſt, and Warrants were granted to ſeize his Goods, which was done with that Rigor that they left him not a Stool to ſit on. They broke open Houſe, Stable, and Barns, and took away whatever they met with: And they did it in ſo furious a Manner as to affright three Children into Convulſions; and one of them Six Years old, dy'd in a Night or two after. He loſt to near the value of 500 *l.* in Goods and Cattle. His chief Adverſary, Juſtice *W*——, who then had an Eſtate of 1500 *l. per Annum*, afterwards dy'd in Priſon for Debt at *London*. Being thus deſtitute, he fled to *London*, where after ſome Time, he became Paſtor to a Congregation in *Wapping*: And there he dy'd. *An.* 1696. Aged 70. Vol III.

Grieſley: Mr. *Robert Smalley*. He was born at *Beeſton* in this County, and bred up at *Clare*-Hall in *Cambridge*, where he was a very hard Student. He was afterwards a winning Preacher, and had great Succeſs in his Miniſtry; it was obſerv'd there was in him the unuſual Conjunction of a very ſound Judgment, and lively Affections. He had (his Friends knew not how) an unuſual Preſage of his own Death: Upon which, he call'd together the worthy Miniſters that had made the Town of *Mansfield* their Retreat, who were then numerous; and engag'd them to ſpend ſome Time in Prayer with him, to aſſiſt him in the ſolemn Surrender of his Soul to God; telling 'em that he knew he muſt ſpeedily be taken away from 'em: He himſelf cloſed the Exerciſe, with a moſt moving Prayer, ſuitable to the Caſe of a ſerious Soul juſt going to the Bar of God: They afterwards eat and drank, and convers'd pleaſantly together: But that Day (I think while they were together) he drop'd down dead from the Chair he ſat upon. It was on *Sept.* 7. 1670.

Bleaſ-

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Bleasbie: Mr. *John Jackſon*.

Saunby: Mr. *Joſiah Rock*. A good Man, and a painful profitable Preacher. After his Ejectment he taught School privately: But ſome Time before his Death, he got into a Priviledg'd Place in the Gift (I think) of Eſquire *Diſney*, where he preach'd publickly without Conforming.

Kneſal: Mr. *Boſworth*.

Claworth: Mr. *John Cromwel*. He was born in this County, and bred in *Magdalen*-College in *Cambridge*, under Mr. *Francis Tallents*. He began to preach when young, to a mean People at *Royſton*, from whom he was unwilling to be ſeparated, till his Relations by ſtrong Importunity prevail'd with him to think of this Living of *Claworth*, (void by the Death of Dean *Topham*,) which was in their Neighbourhood. He ſoon obtain'd a Preſentation of *Oliver*, his Name's-ſake, who then pretended to be Patron. Upon his getting this Living, which was in 1657, he quitted his Fellowſhip of his College. *Oliver* when he was with him, endeavour'd (purely on Account of his Name) to perſwade him to accept of Preferment in his Court: But Mr. *Cromwel* thought Preaching the Goſpel the higheſt Preferment, and for a Year or two had Opportunity for it with Quiet. He was indeed a zealous Preacher; Congregational in his Judgment, and his Miniſtry was acceptable. At the Reſtauration he met with fierce Oppoſition from a potent Adverſary, Dr. *Br*— , who would have ejected him by a Title obtain'd from the King, but the Law would not give him the Living. However the *Bartholomew-Act* ejected him effectually. A few Years after, when the Malevolence and Suſpicions of ſome in Power, led them to ſecure any Perſons that they thought fit to give an hard Name to, he and many others were made Priſoners at *Newark*. This was upon Occaſion of that which was called *the Yorkſhire Plot*. The Lord Lieutenant of the County, the old Duke of *Newcaſtle* was againſt confining him: But ſome of the Deputy-Lieutenants were by no Means to be perſwaded to let him have

his

his Liberty, tho' nothing was objected againſt him, except that his Name was *Cromwel*. He oft deſir'd to come to a Trial, but could not obtain it. He continu'd ſome Years in Priſon, (I think Six Years) till he had contracted ſuch an ill Habit of Body, that many thought him a dead Man. He had the *Scurvey* to the Height; and an *Aſtma* and *Dropſie* withal. Whereupon the Duke wrote to the Council about him, and took off the Edge of Sir *William Hickman*, and at length prevail'd for his Enlargement: Yea, Sir *William Hickman* himſelf was heard afterwards to ſay, that his violent Proſecution of this innocent Perſon gave him no little Trouble. Some few Years after, he liv'd at quiet in his own Country: But being call'd to preach at *Norwich*, he enjoy'd but one peacable Lord's Day after his Settlement; being on the ſecond, forc'd out of his Meeting-Houſe, the Benefit of the Licenſes vaniſhing. And then for Nine Years together he was never without Trouble. Sometimes he was purſu'd with Indictments at Seſſions and Aſſizes, and then with Citations out of the Eccleſiaſtical Courts; and at other Times, feigned Letters, Rhimes, or Libels were dropp'd in the Street or Church, and father'd upon him. So that he was forc'd to keep cloſe, and make his own Houſe his Priſon, and when that was broken open, he abſconded in the Houſes of his Friends, till he contracted his old Diſeaſes a ſecond Time; as a Remedy to which he remov'd into his own Country Air: But it was too late. He there found a Grave, where *the weary are at reſt, and the wicked ceaſe from troubling*. He dy'd about *April* 1685. Vol. II.

Cromwell: Mr. *Joſeph Trueman*, B. D. He was born at *Stoke* in this County, and bred up at *Clare-Hall* in *Cambridge*. A Man of great Parts, and cloſe Study; of a profound Judgment and a tenacious Memory. Very ſwift in reading Books, and happy in retaining what he read. For by meer Strength of Memory when he had read a Book once over, he would pertinently and faithfully recite what his Author ſaid. He was a Man of a free and chearful Temper in Converſation: Very communicative of what he knew: never inſulting any becauſe of the Meanneſs of their Parts

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Parts or Learning, even when he diſputed with them; unleſs he found them intolerably confident and conceited: And when in Diſcourſe he had puzzled a Perſon, thro' the Pregnancy of his Wit, he had ſomething or other ready, wherewith to divert the Company, from diſcerning or pauſing on the Weakneſs of the Perſon he diſcours'd with. He ſpent his Pains at *Cromwel* to very good Purpoſe, till he was ejected in 62. He liv'd afterward at *Mansfield*; and that very much for the Benefit and Pleaſure of Mr. *Porter*'s Converſation. He was well known to, and much valu'd by Dr. *Tillotſon*, and Dr. *Stillingfleet* the late worthy Biſhops of *Canterbury* and *Worceſter*. During his Receſs from his publick Miniſtry, he commonly attended the Worſhip in publick; for hisLatitude was great,and his Temper candid. He was generally reſpected,for he was an excellent Scholar, and a wonderful clear-headed Man. Bp. *Gunning* lighting on his Book ſtyl'd, *The great Propitiation*, was ſo pleas'd with it, that he charg'd the Bookſeller to bring him into the Author's Acquaintance, whenever he came to Town. He was well skill'd in the Statute and Common-Law; and no Stranger to the Civil Law neither. He was a good Critick in the Learned Tongues; and particularly in the *Greek*, where his Head would ſupply the Place of a *Lexicon*. For I have been told, that he was able upon a ſudden in Company, to give an Account of the ſeveral Senſes of any *Greek* Word, that ſhould be mention'd; together with ſome Authorities out of ſacred or profane Authors, or both; where the Word had any thing of more than common Moment depending upon its Signification. He was of a moſt admirable Temper, and great Moderation; and yet was often indicted, and once ſued to an Outlawry, which was very chargeable to him. He begg'd Leave of the Juſtices to plead his own Cauſe: And he pleaded ſo well, that he got off, tho' the Juſtices were no great Friends to Nonconformiſts. He was a great Reader of Controverſies, and yet a very practical Preacher. Coming to *London*, he after ſome ſhort Stay, in his Return home, call'd on Mr. *Baxter* at his Houſe at *Totteridge*. In a variety of Diſcourſe among other Particularities, Mr. *Baxter* ingag'd him to write upon *The Covenant of Grace*, which he undertook to do when

when he came Home *. He ſtay'd one Night, and was ill. He went the next Day to *Sutton* in *Bedfordſhire*, where he dy'd ſuddenly in his Chair. This was, as I am inform'd, in 1671. He liv'd and dy'd a Bachelor.

* *He hath but 3 Treatiſes extant.* The great Propitiation, or Chriſt's Satisfaction, and Man's Juſtification by it, 8*vo.* 1669. An Endeavour to rectify ſome prevailing Opinions, contrary to the Doctrine of the Church of *England*, 8*vo.* 1671. A Diſcourſe of natural and moral Impotency, 8*vo.* 1657.

Cotgrave: Mr. *John Clark*, M. A. He was ſometime Fellow of *Pembroke-Hall* in *Cambridge*. He was Second Son of Mr. *Samuel Clark* of *Bennet-Fink*, and Brother to *Drinkwater Clark*: A good Scholar, and a ſound plain profitable Preacher. He was preſented to this Living (worth above 200 *l. per Annum*) by the Marqueſs of *Dorcheſter*. His Farewel-Sermon on *Eph.* 5. 15, 16, is to be ſeen among thoſe of the Country Miniſters, and is the 17th in Number. It breaths forth a very ſerious Spirit; and ſo did his conſtant Preaching. There is another Treatiſe of his, *of Comfort*, in 12*o*, Printed in 1670. He had no ſtrong Conſtitution, but was ſubject to a Cough, and did ſometimes ſpit Blood: Yet was free of his Pains, where he could have Liberty to preach in private; and did not decline the Work, while he was able to preach, to his Dying Day. He was of a calm Spirit; endu'd with great Meekneſs and Patience under his Trials and Exerciſes. He had an Inſight into the Phyſicians Art, tho' he never undertook the Practice of Phyſick for Gain: What he did that Way, was *Gratis*. He peaceably departed this Life at *Baſsford*, *Sept.* 19. 1669; at about 39 Years of Age.

South-Collingham: Mr. *John Pindar*. Soon after *Bartholomew*-Day, he quitted this Country, and came to *London*.

Roulſton: Mr. *Thomas Ogle*. He was of *St. John's* College in *Cambridge*. He was Congregational in his Judgment. He was one of thoſe that were taken Priſoners to *Cheſter*, at the Time of *Monmouth's* Riſing.

Sutton, in *Aſhfield*. Mr. *Tuke*. An ancient blind Man: Congregational in his Judgment.

Sibthorpe, or *Flintham*: Mr. *George Cook*.

Alkering: Mr. *Mat. Thompſon*.

Weſt Bridgford: Mr. *Samuel Coates*. He was born at *Rawden* in *Guiſeley* Pariſh, in *Yorkſhire*, and brought up under his Uncle Mr. *Coates* of *Nottingham*, maintain'd at *Cambridge* till he took the Degree of M. A. and then he came to *Nottingham*, and was fixed in the living of *Bridgeford*, which is not far from it. Being Ejected in 62, he remov'd to *Wathe* near *Rotheram* in *Yorkſhire*, and thence to a Houſe of his own at *Rawden*. He had a good Eſtate, and Preached at *Wath*, at *Rawden*, and at *Idle* Gratis: and uſed often to ſay that he had not the worth of a pair of Gloves for his Pains: nay inſtead of Gain, he was at great Charge in Entertaining his Hearers. He was a profound Scholar, a Solid Judicious Divine, and Preach'd Subſtantial Divinity; but had an unacceptable kind of Stammering in his Delivery. He was a Pious Man and full of tender Compaſſion to a Melancholy Wife. His Name is Precious in all the Neighbourhood for his Pains, Piety, and Charity. Viſiting ſome Relations in *Derbyſhire*, he dy'd ſuddenly. He went into his Chamber, to prepare for Preaching, fell down in a Palſey Fit, and was found lying along on the Floor, with his Notes and Spectacles in his Hands. He never ſpake afterward, but dy'd the next Day, *An.* 1683. *Ætat.* 69.

Beeſton: Mr. *William Croſs*. One well known and generally reſpected, in *Leiceſterſhire*, *Nottinghamſhire*, and *Derbyſhire*. He was born at *Frinkford* in *Oxfordſhire*, and bred in *Pembroke*-College in *Oxon*. He was ordain'd by the Presbytery at *Nottingham*, and call'd to *Attenborough* in this County, and remov'd afterwards to this Place, where the *Act of Uniformity* found him. After his Ejectment he liv'd at *Loughborough* in *Leiceſterſhire*, where he preach'd when the Law allow'd him. He dy'd Paſtor of a numerous Congregation in *Derby*, in

in 1698. He was a good practical Preacher; and exemplary in his Converſation. The Seventh Sermon in the Collection of Farewel Sermons of the Country Miniſters, (upon 1 *Sam.* 30. 6.) is his. Vol. II.

SOUTHWELL: Mr. *Ja. Mowbray*, B. D, of St. *John*'s in *Cambridge*: One of the Senior Fellows. A Man of great Piety, and conſiderable Learning. He was ejected here upon Title: But never conform'd afterwards; but liv'd and preach'd at *Sleeford* in *Lincolnſhire*.

Calverton: Mr. *John Allot*. A painful profitable Preacher. Soon after his Ejectment in 62, he came to *London*, and exercis'd his Miniſtry among a few in private; but dy'd in a little time.

Matterſey: Mr. *Will. Aſpinwall*. He continu'd among his People ſome time after *Bartholomew* 62: And being a *Lancaſhire* Man, he at length return'd to, and dy'd in his own Country.

Arnold: Mr. *John Crompton*, M. A. He was born of religious Parents at *Breightmet* an Hamlet in *Bolton* Pariſh in *Lancaſhire*, and educated at *Emmanuel*-College in *Cambridge*; from whence returning into his native Country, he was call'd to be Lecturer to Dr. *Wilmot* at *Alhallows* in *Derby*. He was ordain'd Deacon by the Biſhop of *Cheſter*, and Presbyter by the Biſhop of *Coventry* and *Litchfield*. The Certificates thereof, together with the Licenſe that was given him by the Biſhop of *Coventry* and *Litchfield*, are here added in the Margin *.

* Tenore preſentiū; Nos Johannes Providen' Dva Ceſtrien' Epiſcopus, notū facimus, quod die Domico, viz. viceſimo Quinto die Mens' Septemb' an° Dni Milm° Sexen° Trices'o ſexto, et Conſecrat' noſtræ a° Dec° Oc^vo in Capella noſtra infra magnam Lever in Dioc' nra Ceſtr' ſacros et grales ordines Dei omnipotent' preſidio celebran Dilcum nobis in Chriſto Johannem Crompton Colleg' Emanuel' Cantab' in artibus Magum de ſua vita laudabili morūq; et virtutū ſuarū donis nobis commendat' atq; in ſacrum lraru ſcien' erudit' et per nos combrobatt' in ſacros ordines diaconatus promovimus et conſtituimus ipsūq; primitus jurat' juxt' leges nec non Arlis religionis in

hac parte voluntarie et conſentien' et ſubſcriben' in Diacon' rite et canoce ordinavimus tunc et ibim In cujus rei Teſtimoniū ſigillū Nrm Epale preſentibus apponi fecimus. Jo. Ceſtrien.

Endors'd on the Backſide:

Ex in viſit. Dni. ep. tent' Derby. Sim. Marten Dep. Regrarius. 1639. (L. S.)

Exhibit. in Viſitatione primaria dni accept. Ebor. Archiep. An. Dni. 1662.

Geo. Aiſlaby, Regrarius.

Tenore pntiū nos Providena dva Coven' et Lichen' Epus notū facimus qd die doico primo viz die menſis martii A° Dni milmo Sexcenmo trieceſmo nono Tranſq; noſtræ octavo in capella ſive Oratorio infra Palatiū nrū de Lichen' nos Robertus Epus antedic' Sacros et grales ordines Dei omnipotentis auxilio celebran' Dilectū nobis in Chriſto Johannē Crompton artiū Magrū Curat' omniū Storū in villa de Derby nobis in hac pre Sufficienter commendat' atq; per Exanatorē nrū prius exanatū et approbatū ad ſacros Presbyteratus ordines (ptito prius juramto preceden' etiam ſubſcriptione voluntaria per eundem coram nobis ſervatiſq; per nos de ſtatutis et ordinatibus hujus incliti Regni Angliæ ſervand' juxta morē et ritū Eccl' Anglicanæ in ea pte uſitat' et obſervat') admiſerimus ipſumq; in Presbyterū rite et cannce tunc et ibidem promovimus et ordinavimus. Dat. ſub ſigillo nro Epali A° menſe die locoq; predict.

Endors'd on the Back-ſide:

Exhibit. in viſitacone pmaria Dni Accepti Ebor. Archiepi. A° Dni 1662. Geo. Aiſlabie Regrarius.

Rob. Co. Lich' (L. S.)

Robertus providena dia Coven' et Lichen' Epus Dilecto nobis in Chriſto Johan' Crompton Artiū Magro Curat' de Omiu Storū Derbiæ ſalute et gratiā ad predicand' et exponend' verbū Dei ſecundum ordinē jam uſitat' in Eccliа Angl' juxta talentū tibi a deo concredit' in et per totā Dioc' nra Coven' et Lichen' Sermone vulgari vel latino uterit aliqua ſpecialis occaſio, tibi de cujus erga ſacroſanctū Dei Evangeliū zelo ſacrarū literarū ſcientia et doctrina piatq; et morūm integritate plenā in dno fiduciā obtinemus noſtrā tenore preſentiū

preſentiū concedimus potatē teq; prius examinat' probat' etiam ſubſcriptione tua voluntaria in prtia nra juſta articulis religionis ritibuſq; Eccliæ Anglic' admittimus ad ordin' concionatorū licent' damus ac facultatè Spcalē impartimur per preſentes durant' beneplacito nro et conformitate tua omibus Canonibus et ritibus hujus incliti Regni Angliæ et quā diu te bene et laud abiliter geres, et donec et quouſq; non aliud habuis in mandatis, et non aliter hortamur. Teq; in Dno monemus et mandamus ut ſacras literas pure ſimpliciter et ſincere pertractes, eaſq; prudentia ſimplicitate diligenter exponas ita ut contentionis ſcandali tumultus alicujus occaſio nullis prebeatur. In cujusrei teſtimonū ſigillū nru epale preſentibus apponi fecimus dat primo Die Martii An° Dni millimo ſexcentimo trecemo nono tranſq; noſt' octavo.

Rob. Co. Liche.

(L. S.)

It appears by peruſing them that no more was inſiſted on in order to his taking his Deacons Orders, than his taking the Oath of Allegiance and Supremacy, and ſubſcribing the 39 Articles: But his Prieſts Orders mentions an Oath and Subſcription deſign'd to be obligatory to keep all the Eccleſiaſtical Laws of this Realm, which is a little hard. And accordingly his Licenſe to Preach in the Biſhop's Dioceſe was only *during his Pleaſure, and as long as he continu'd to obey all the* Canons, *and conform to all the* Rites *and* Ceremonies *of the Church of* England. And they that receive Orders, and are licens'd upon ſuch Terms, ſeem to ly always at the Mercy of the Biſhops. I ſuppoſe in theſe Matters there is a difference, becauſe I find Mr. *Crompton*'s Prieſts Orders, in the Reſpect mention'd, differ from the like Orders which I before produc'd in the Caſe of Mr. *William Tutty*, p. 369: And it is not improbable but it may be the ſame as to the Form of *Licenſing* alſo *.

* *In the Year* 1698, *a ſmall Pamphlet was publiſh'd upon this Head of* Licenſes, *which has not had ſo much Notice taken of it as it deſerves. It is entituled,* A Diſcourſe of Licenſes to preach, occaſion'd by a Queſtion propounded, *viz.* Why many Officers in the Church of *England*, in the Epiſcopal Viſitations, urge the Incumbents to take Licenſes to Preach *The Author was Mr.* Ja. Metford, *Rector of* Baſingham *in the County of* Lincoln *It was printed by* H. Hindmarſh, *at the* Golden-Ball *over againſt the* Royal Exchange *in* Cornhil. *This Author ſhews, That Ordination to Prieſthood gives Authority to the Ordained to Preach: That the Church for* 1400 *Years,*

Years, never required Incumbents of Benefices, to take Licenſes to Preach: That the Church Canons enjoined all Incumbents to preach, under great Penalties: That when Licenſes were firſt introduc'd, they did not oblige Incumbents to take them: That if the Canons ever did oblige Incumbents to take them, it was upon an accidental Conſideration: That Licenſes neither add nor diminiſh any thing, to or from the Title to any Benefice: And that the forcing Incumbents to take Licenſes (ſince the firſt accidental Occaſion) was of no Benefit to the Church, but to gain Fees. And he ſays, that if Licenſes are durante bene-placito, *they are too haughty for any thing leſs than the Papal Dignity to give, and too ſlaviſh for a Miniſter of Chriſt to receive: And that a Miniſter may as well be urg'd to take a Licenſe to marry, and another to bury, and another to catechize, as to take a Licenſe to Preach.*

Mr. *Crompton* gain'd much Reſpect at *Derby*, on many Accounts: And particularly by his continuing amongſt them, and performing all the Duties of his Place, all the time of a raging Peſtilence. He hath been heard to ſay, that the Place was ſo deſolate by Death, removal of Inhabitants to other Places, and neglect of the Market, that Graſs ſprung up in the Market-place: Yet he himſelf was all the while preſerv'd from the Infection, which he attributed to the Bleſſing of GOD, upon a Plaiſter apply'd to his Stomach, ſent him by an able Phyſician. From *Derby* he remov'd to *Bralisford*, a ſequeſtred Living Five Miles diſtant, where he paid the Fifth of the whole Profits; as appears by the Acquittances found amongſt his Papers. This I the rather take notice of, becauſe it has been commonly affirm'd, that tho' the Fifth was ordered by Parliament to be paid out of the ſequeſtred Livings, to thoſe that were ejected, yet it it was never paid. Mr. *Wood* in particular, in his *Athenæ Oxonienſes*, Vol. II. p. 578, ſays, *that no* Presbyterian *or* Independent *was ever known to allow any Loyaliſt, whoſe Places they had occupy'd for ſeveral Years, the leaſt Farthing.* I have (as Opportunity has offer'd) inquir'd into the Matter, and have met with divers Inſtances, in which the Relations of thoſe whoſe Caſe this was, do aſſure me, that the Fifth was duly paid according to Order of Parliament; and that they heard their deceas'd Relations affirm it in their own Caſes. But in the Caſe of Mr. *Crompton*, the Acquittances yet remain. The firſt runs thus:

Tertio

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Tertio Die Januarii. 1647.

Receiv'd the Day and Year aboveſaid, of Mr. Crompton *Miniſter at* Braylisford, *the Sum of Fifteen Pounds, according to an Order made by the Venerable Committee of Sequeſtrations, for the County of* Derby, *to be paid unto Mrs.* Jane Greaves, *for the Maintenance of her ſelf and Children, for the Year of our Lord,* 1646. *I ſay receiv'd the ſaid Sum the Day and Year aboveſaid.*

I do appoint my Son William Greaves, *and my Daughter* Ellin Greaves, *or either of them, to receive the Sum aboveſaid, and to deliver this as a full diſcharge for the ſame.*

Jane Greaves.

This is the firſt of them, and there are many for the following Years. And Mr. *Abraham Crompton* of *Derby* (Son to Mr. *John Crompton*) does aſſure, that the Fifth of his Father's Rectory of *Brailsford* was paid all the while he ſtay'd there, which was till about the Year 1660; and that the Tythe of ſome part of the Pariſh was appropriated for this Payment, for ſeveral of the laſt Years. Theſe Receipts (together with the Orders and Licenſe above-mention'd) are in the Hands of the Reverend Mr. *Shaw* of *Derby*, ready to be produc'd at any time, if deſir'd, for Satisfaction. And I'll leave it to any Man from hence to judge, as to the Juſtice of Mr. *Wood*'s Reflection.

While Mr. *Crompton* was at *Brailsford* he gave the Profits of *Oſmaſton-Chappel* (reckon'd to be 40 *l. per An.*) that belong'd to his Rectory, to a Preaching Miniſter, that he might attend wholly to his Cure: And GOD was pleas'd to give more than ordinary Succeſs to his Endeavours. Several of the Inhabitants were by his Miniſtry brought to an Acquaintance with ſerious, practical Religion, and to be conſtant in Family and ſecret Prayer; and many of the younger Generation do yet follow the Example of their Parents. He gain'd himſelf great Reſpect by his condeſcending chearful Temper. He preach'd twice every Lord's-Day, and repeated the Sermons in the Evening in his own Family, where ſeveral of his Neighbours conſtantly attend-

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ed; And he kept every Firſt *Wedneſday* in the Month as a Faſt (at the Church) moſt of the Time King *Charles* was in Exile; in which he was narrowly watch'd, tho' not diſturb'd by thoſe that were then in Authority. This Cuſtom he continu'd, till he with his Neighbours went in with ſuch Arms as they could get ready, to have aſſiſted at *Derby*, whilſt Sir *George Booth* in *Lancaſhire*, and Coll. *White* at *Nottingham*, were endeavouring the King's Reſtauration. But the Deſign miſcarrying at that Time, he, with ſome of his honeſt Neighbours were Sufferers for a while. He had Five or Six Soldiers ſent to Quarter in his Houſe, and ſeveral of his Neighbours were impriſon'd: But the ſudden turn of Affairs in the Kingdom prevented what was intended againſt them. At the Reſtauration he was forc'd to give place to Mr. *Edward Love*, tho' Mr. *Greaves*, the former Incumbent, was dead before that Time. His continuance was much deſir'd, and a Certificate was drawn up, teſtifying his Worth and his Loyalty, and ſubſcrib'd by Seven Aldermen and ſome ſubſtantial Inhabitants of *Derby*, and the Miniſters of the Town, and of the Places adjacent; but it had no effect. He remov'd from *Brailsford* to *Arnold*, a Vicaridge near *Nottingham*, where, and in all the Neighbourhood round, his Labours were very acceptable. Upon the coming out of the *Act of Uniformity*, he deſir'd not to preach there, except at ſuch Times when no Body could be got to preach in the Church, or ſomething hindred him from attending abroad, either at *Gedling* or *Baſsford*, which were the next Pariſh-Churches. *Arnold* Benefice not being conſiderable, he had Opportunity to rent the Vicaridge-Houſe, where he dwelt till the *Five Mile Act* remov'd him with his Family to *Mapperley*, a ſmall Village in *Derbyſhire*, where his Sabbaths were ſpent at the next Pariſh-Church, unleſs the ſickneſs or abſence of a Miniſter occaſion'd his going to ſome other Church, or ſpending ſome Time in Preaching, and Praying, and reading the Scriptures, and ſinging of Pſalms, in his own Family, or a neighbouring Houſe; and ſometimes he beſtow'd his Pains that way on the Week-day, when he had Opportunity. His chearful and affable Behaviour gain'd him Reſpect in this Place alſo. Some employ'd in the Coal-Mines have been heard to mention his famili-

liar

liar Reproofs and Advice, many Years after his Death. His ſtay there was not long; for *Jan.* 9. 166$\frac{3}{4}$, he was call'd from his earthly Pilgrimage to the Reſt he had long'd for: And was attended to his Grave at *Weſt-hall*, by many of his Neighbours and former Acquaintance. A profitable Sermon was preach'd upon the Occaſion, from *John* xiv. 1. by Mr. *Robert Horn*, Rector there, who himſelf dy'd about ſix Weeks after; and according to his Appointment both their Bodies were laid together in one Grave. It was ſaid by a worthy Perſon of the Church of *England*, that *Mr.* Crompton *was always chearful, tho' moſtly of the loſing Side.* The 9th Sermon in the Collection of the Farewel Sermons of the Country Miniſters, upon *Eph.* 6. 18. is his. Vol. II.

Thorpe: Mr. *Henry Featly*; brother to Dr. *Featly.*

Kirton: Mr. *William Herborn.* He was of a good Family in *Norfolk*; an able Man, and a very ſolid practical Preacher, of an holy Converſation. He was bred up in *Katherine-Hall* in *Cambridge*, where he was Cotemporary with Dr. *Thomas Goodwin.* He had ſome Eſtate of his own, and was very charitable with it. He had a very infirm Body, and was much troubled with the Spleen. Some time after his Ejectment he liv'd at *Watford* in *Hertfordſhire*, and afterwards in his native County of *Norfolk*, where he dy'd ſeveral Years ago. At his Death he left ſeveral Legacies to charitable Uſes, and amongſt the reſt to poor Nonconforming Miniſters. He was alſo the firſt mover and a great Promoter of a Quarterly Contribution from Miniſters that had good and competent Livings, towards the Relief of Miniſters Widows and Children, that were in Neceſſity; which was continu'd till *Bartholomew* 62.

Linby: Mr. *John Leighton.* He was a pious good Man, but very poor.

Thrumpton: Mr. *Ferdinando Pool.* He was born at *Ulſthorp* in the County of *Leiceſter* of Godly Parents. He was Educated in the Colledge of *Dublin* in *Ireland*, into which Kingdom he was afterwards forced to go for Ordination, where there was at that time a more moderate

Vol. II. moderate Biſhop to be found, than his Native Country would afford. There he was Ordain'd without Subſcription to thoſe Things which his Conſcience was not free to comply with. The Biſhop that Ordain'd him, ſtiles himſelf *Laonenſis*. He admitted him into Deacons Orders, *Auguſt* 24. And into Prieſts Orders *September*, 3. 1626: And nothing is mentioned in his Orders, (of which I have a Copy by me, and Mr. *Shaw* of *Derby* has the Original) as previons thereto, but his taking the Oath of Allegiance and Supremacy. Would our Biſhops commonly have Ordain'd upon thoſe Terms, there would not have been ſuch a Diſpute upon the Point of Ordination.

Mr. *Pool* was a conſtant ſerious plain Preacher, he was for the moſt Part of his Time in the Family of that Grave and Pious Matron Mrs. *Piggot* of *Thrumpton* who by her Intereſt and Mony ſhelter'd him from the Biſhops Courts for ſeveral Years together. In her Family he had Seven Children born and brought up. But when the Civil War broke out, not being able to continue there any longer, he remov'd into *Huntingdonſhire*, one of the aſſociated Counties, where he had a Living of Six or Sevenſcore Pounds *per Annum*: Yet ſuch was his Contempt of the World, and ſuch his Affection to the good People of *Thrumpton*, and ſuch his grateful Reſpect to his good Friend Mrs. *Piggot*, that when the War was over, he voluntarily left his Living, and returned to a much ſmaller Allowance. Here he continted till *Bartholomew* Day 1662, and then was forced to return to the Old Courſe of Nonconformity again. He liv'd to a good old Age, even till he was upwards of Fourſcore. He was all his Days a true *Nathanael* without Guile. He died at *Aſhby dela-Zouch*, in the Houſe of his Son in Law Mr. *Samuel Shaw*, *An. Dom.* 1676. He was a Man of great Humility and Sincerity, and conſiderable Miniſterial Abilities. He was particularly Eminent in Prayer; and had many remarkable Anſwers to his Prayers.

Bloodworth: Mr. *Thomas Roſe*.

Winthorp: Mr. *Salter*.

Hawton

Hawton: Mr. *Turner*. He was caſt out upon Title and afterwards Preached at *Kneeſal* until *Bartholomew*-Tide. He was poor and had many Children.

Ratcliff: Mr. *John Pen*.

Mr. *John Woodhouſe* then a Candidate, was alſo ſilenced in this County in 1662. He was afterwards Chaplain to the Lady *Grantham*, This was he who was uſeful in breeding up many Young Men for the Miniſtry: And in the Year 1700. he Died Paſtor of a conſiderable Congregation in *London*.

N. B. Whereas in my former Edition, I mention'd Mr. *Shaw* as Ejected at an uncertain Place in this County, he is now omitted, becauſe a full Account is given of him in *Leiceſterſhire*, in the proper Place, *p.* 426.

And whereas I beforemention'd theſe following Perſons as Conforming afterwards in this County, Mr. *Daniel Chadwick* of *Tollaſton*, who fell in with the Eſtabliſhed Church in 1666, when the Five Mile Act took Place; Mr. *Flower* of *Staunton*; Mr. *Horn* of *Nutthal*; Mr. *Boole* of *Clifton*; Mr. *Kendal* of *Widmier-Poole*; Mr. *Ormſton* of *Keyworth*; Mr. *Forth* or *Frith* of *Fledborough*; and Mr. *Fiſher* of *Blith*: I now add Mr. *Charles Jackſon* of *Selſton*.

One Mr. *Rainbow* of *Truſwel* in this County, upon the Reſtoration of King *Charles* was vehemently urg'd by his Wife to Conform; but he told her 'twas againſt his Conſcience. When the Act took place, the Clark of the Pariſh brought him the Common-Prayer Book to his Houſe, at which he was troubled, and ſhook his Head; ſaying haſt thou brought this Geare? He was very thoughtful about reading it, and his Wife was very preſſing, but he fell ill on the very Lords Day Morning, when he was oblig'd to read it, if he did not abſolutely refuſe it; and he died in a few Days after; ſaying to his Wife, *if thou couldſt have truſted God, thou might'ſt have had a living Husband, and a Livelyhood for thy ſelf and Children: but now art like to looſe both.*

In

In the County of OXON.

Souldern or *Souldren*: Mr. *Thomas Hodges*, B. D. Born at *Oundle* in *Northamptonſhire*, and bred at *Cambridge*, firſt of *Emmanuel*, and afterwards of St. *John's* College, of which he was Fellow. He dy'd at *Okingham* in *Berks*, 1688.

* *He hath publiſh'd a Diſcourſe concerning Prayer*, 12°. 1656.

A Scripture Catechiſm, confuting the Errors of the Times, 8vo. 1658. *And ſome Sermons preach'd upon particular Occaſions.*

HENLEY on Thames: Mr. *William Brice*. An eminently godly, and very learned Man. When Fellow of *Eaton*-College, he much ſtudy'd the *Greek* and *Latin* Fathers, particularly *Auguſtine* and *Chryſoſtom*.

CHIPPINGNORTON: Mr. *Clark*, and Mr. *Stephen Ford* †: The latter was afterwards Miniſter of a Congregational Church in *London*.

† *He hath in Print, a Diſcourſe, intituled,* A Goſpel Church: *Printed in* 1675. 8v°.

BANBURY: Mr. *Samuel Wells*, M. A. Son of Mr. *William Wells* of *St. Peter's* in *Oxon*, and born there *Aug.* 18, 1614; and there brought up in *Magdalen*-College. He took his Maſters Degree in 1636, and was ordain'd *Dec.* 23, 1633. He then kept a School in *Wandſworth*. In 1639 he was Aſſiſtant to Dr. *Temple* at *Batterſey*. In 1644, he left his Family in *London*, and went a Chaplain in the Army. In 1647 he ſettled at *Remnam* in *Berks*, where his Income was about 200 *l. per An.*; but he had not above Twenty Families in the Pariſh. In 1649 he accepted of a Call to *Banbury*, tho' the Profit was much leſs, that he might have an Opportunity of doing good to the more Souls. He was offer'd the Preſentation of *Brinkworth*, a rich Parſonage, but refus'd it, and continu'd in *Banbury* till *Auguſt* 62; and then remitted an Hundred Pounds of what was due to him: And when he had done he chearfully declar'd, that he had not one carking Thought about the Support of his Family, tho' he had then Ten Children, and his Wife was big with another.

ther. The *Five Mile Act* remov'd him to *Deddington*, Vol II.
ſomewhat above Five Miles diſtant from *Banbury*: But when the Times would permit, he retir'd to *Banbury* again, and purchas'd a pleaſant Dwelling, and continu'd in it till his Death. Mr. *White* (who was afterwards Dr. *White*, and remov'd to *Kidderminſter*) who was the Pariſh-Miniſter, and he, had a very fair and friendly Correſpondence. He often heard Mr. *White*, and Mr. *White* (tho' ſecretly) would ſometimes hear him in Private: And he often us'd to ſay to him; *I pray God bleſs your Labours in Private, and mine in Publick.* Mr. *Wells* was of a chearful Diſpoſition, and of a large and liberal Heart to all, but eſpecially to good Uſes. It was the Expreſſion of one that had often heard him preach, that the Ears of his Auditors were chain'd to his Lips. He has one Tract in Print, intituled, *A Spiritual Remembrancer.*

Nether Heyfort: Mr. *John Dod.*

Swinford: Mr. *William Smith.* He was in my former Edition mention'd both here, and at *Longhborough* in *Glouceſterſhire*, but (I am inform'd) it was here that he was properly ejected, tho' he had been at *Longhborough* ſome time before. He was a Man of great Humility and Sincerity. He ſeldom pray'd or preach'd without Tears.

Bloxholm: Mr. *Chriſtopher Nevil.*

Bampton: Mr. *Samuel Birch*, M. A. He afterwards taught a private School at *Shilton* in *Berkſhire*, and there he dy'd *Jan.* 32. 1679. At the ſame place alſo was ſilenc'd Mr. *John Osborn*, M. A *. After he was ejected he continu'd preaching about in the County as he had Opportunity, and was at length impriſon'd for ſeveral Weeks in *Oxford* Caſtle. When he got his Liberty, he retir'd to, and liv'd in and about *London.*

* *He hath publiſh'd*, The Myſtery of the Reſurrection, *on* Acts 24. 15. 4to. 1651. *And a Conference with* Rich. Coppin *of* Weſtwellford, *concerning the Reſurrection of the Body.*

Baddington: Mr. *James Wyar.*

Glimpton:

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Glimpton: Mr. *Nath. Staniford.*

Weſtcott Barton: Mr. *Bowen.*

Sommerton: Mr. *Fenwick.*

WOODSTOCK, the Lecture: Mr. *Sam. Bloar.* He was firſt caſt out of his Fellowſhip of *Magdalen* College in *Oxon* and then ſilenc'd here. He was afterwards Miniſter of a Congregation at *Northampton*, whence he remov'd to *Abbingdon* in *Berks*, where he dy'd, in 1701.

WITNEY, the Lecture: Mr. *William Gilbert.*

Enſton: Mr. *Sam. Burnet.* Who afterwards apply'd himſelf to the ſtudy and practice of Phyſick.

Newinton: Mr. *Edward Archer.*

Amersden: Mr. *Edward Baggſhaw*, M. A. And Student of *Chriſt-Church.* He had a great Reputation in the Univerſity as a Scholar. He was for a Time ſecond Maſter of *Weſtminſter School*, when Dr. *Busby* was firſt Maſter. He was Ordain'd by Dr. *Brownrigg* Biſhop of *Exeter* in 1659. After the Kings Reſtoration he was Chaplain to the Earl of *Angleſey*. Dr. *Walter Pope* in his Life of Biſhop *Ward*, *p.* 30; ſays that he was adviſed by ſome conſiderable Friends of his to live Peaceable and Conformable for the Space of a Year, and at the End of it they aſſur'd him they would procure him ſome conſiderable Preferment in the Church. Accordingly (ſays that Author) he went and try'd but not being able to hold out ſo long, in a ſhort Time he repair'd to *London* ſeventeen times more imbitter'd againſt Eccleſiaſtical and Kingly Government than when he went into the Country. *Wood* ſays he went into *Ireland* and return'd diſcontented in 1662. Dr. *Pope* ſays *he ſided Tooth and Nail with the Fanaticks, and made a great Figure amongſt them*: and gives it as his Judgment that *he exceeded moſt if not all of them, in Natural and Acquired Parts.* But he was too little acquainted with that ſort of People to whom he contemptuouſly gives the Name of *Fanaticks* to be able to paſs a Judgment. At the latter End of 62 he was

seiz'd on (as *Wood* tells us) by order of Council, and commited Prisoner to the *Gate-house* in *Westminster*, whence he was remov'd to the Tower, and from thence to *South-sea Castle* near *Portsmouth*, where he had a tedious Confinement. Dr. *Pope* tells us that King *Charles* sent for him, *designing to Work some Good upon him, and do him a Kindness: But he found him so obstinate and refractory, that he was forc'd to leave him to his own Imaginations.* When he was with the King, he said something that was so offensive to him that he was sent to the Dungeon in the Tower. He afterwards married a blind Gentle-woman who fell in Love with him for his Preaching. He was at last sent to *Newgate* for refusing to take the Oath of Allegiance and Supremacy, and there he continued twenty two Weeks; and there he dy'd *Jan.* 26, 1671. Even *Wood* owns him to have been a Man of very good Parts: And I believe they that had the greatest Value for his Ministerial Gifts (which I have heard some represent as very eminent and considerable) wont stick to own that he was a Man of a very warm and eager Temper. * Vol. II.

* *He hath published,* Dissertationes duæ Antisocinianæ, *&c.* 4*to.* 1657. De Monarchia absoluta Dissertatio Politica. *Oxon.* 1659. Qu. Exercitationes duæ, altera Theologica de Presbyteris & Episcopis; altera Academica, de Philosophia veteri, ejusque Usu, una cum duabus Rationibus ejusdem Argumenti, 4*to.* 1661. *And many other Things in* English.

Burcester or *Bicester*: Mr. *Basnet*, or *Barnet*.

Broughton: Mr. *Coney*.

Lillingston Lovel: Mr. *Hathway*.

Hasely: Mr. *Anthony Stephens*.

Garsington: Dr. *Ward*.

Silsam: Mr. *Robert Rogers*, B. D. He liv'd afterwards in *Northamptonshire*, where some Lists of ejected Ministers take Notice of him that omit him here. He printed a Renunciation of several *Popish* Doctrines in 8*vo.* 1680.

Mr. *Francis Wells* of *Adderbury*, conform'd afterwards. And so did Mr. *John Hartcliff* of *Stadham*, who dy'd lately Canon of *Windsor*, tho' I had before-mentioned him as a Nonconformist.

N. B.

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N. B. More ſhould have been ſet down as ejected in this County, but that they have been mention'd before, under the Univerſity of *Oxford*.

In the County of RUTLAND.

OKEHAM: Mr. *Benjamin King*. A Man of great Gravity and Worth. One of a bold Spirit: A very *Boanerges* in the Pulpit. Eminent as a Preacher; and alſo for the Holineſs of his Life. He liv'd at *Leſſingham* after his ejectment. He had Two Daughters, the one of which he marry'd to Mr. *Vincent Alſop*, and the other to Mr. *Robert Ekins*, who was afterwards the Nonconformiſt Miniſter at *Okeham*.

Burley: Mr. *Thomas Perkins*.

Langham: Mr. *William Draper*.

Caldecote: Mr. *Nathanael Bann*. A Native of *Cheſhire*. He afterwards ſettled in *Mancheſter* or *Salford*, practiſing Phyſick.

Glaiſton: Mr. *Philips*. *Preſton*: Mr. *Thomas Major*. *Gabriel*

Barraden: Mr. *John Wells*.

Mr. *Richard Levet* of *Aſhwel*, afterwards conform'd.

This appears to me to be the propereſt Place to take Notice of Dr. *Samuel Winter* who being Ejected from his Provoſtſhip of *Trinity* College near *Dublin* in *Ireland*, came afterwards over into *England*, where he liv'd and died a Nonconformiſt; paſſing away his Time in Privacy and Retirement among his Friends (not omitting the frequent Excerciſe of his Miniſtry) in and about *Weſtcheſter*, at *Coventry*, in *Hertfordſhire* and in this County of *Rutland*, where he paid his laſt Debt to Nature, *An. Dom.* 1666 *.

He was born in *Warwickſhire*, An. 1603: And from Twelve Years of Age was diſcernedly under more than ordinary ſerious Impreſſions, and much inclin'd to the Miniſtry. He was bred up in *Queen's-College* in *Cambridge*, under the famous Dr. *Preſton*: And when he left

* *See the Account of his Life printed in* Octavo.

left that Univerſity, went to *Boſton* in *Lincolnſhire*, where he liv'd for ſome time under the Miniſtry of Mr. *John Cotton*. From thence after ſome time, he remov'd to *Woodborow* near *Nottingham*, where his Miniſtry was eminently ſucceſsful. He had not been there long before he was call'd to the City of *York*, where he was for ſome time a Lecturer, and had great Opportunity for Service, and eminent Succeſs. The breaking out of the Civil-War forc'd him to remove from thence; and he was quickly invited to *Cottingham*, a great Town within Three Miles of *Hull*, then deſtitute of a Miniſter. Here he continu'd for about Eight Years, exceeding induſtrious and active for GOD. He preach'd twice every Lord's Day in Publick, expounded the Chapters which he read, and catechiz'd the younger Perſons. In the Evening he repeated his Sermons in his own Family, to which many of the Neighbours reſorted. The Week-days he went from Houſe to Houſe, inſtructing the Ignorant, and endeavouring to build up his Pariſhioners in their moſt holy Faith; and Multitudes had Cauſe to bleſs GOD for his painful Labours. Vol. II.

Anno 1650, the Parliament reſolv'd to ſend Four Commiſſioners into *Ireland*, to ſettle that diſtracted Kingdom, and order'd Mr. *Winter* to attend them thither. Weighing the Matter, and being ſatisfy'd in the clearneſs of his Call, he reſign'd up his Living, which was worth 400 *l. per An.* and prepar'd for his Journey and Voyage, caſting himſelf upon Strangers, neither knowing nor capitulating with them what his Salary ſhould be, for the Maintenance of himſelf and Family. In *Ireland* he was a moſt laborious Preacher, and exceedingly follow'd. His Allowance from the Commiſſioners, was at firſt but 100 *l. per Annum*. But after ſome time they made him Provoſt of *Trinity*-College, which was almoſt deſolate and forſaken; but under his Care and Conduct it flouriſh'd again, and became as valuable a Seminary of Learning and Piety, as any in *Chriſtendom*. Here he commenc'd Doctor in Divinity, having with ſingular Applauſe and Approbation, perform'd all needful and uſual Acts and Exerciſes. His being at laſt forc'd to leave the Univerſity and Kingdom, was much to his Damage, the College being indebted to him in a conſiderable Sum

Vol. II. of Money, which he had disburſted for the common Benefit: Part of which it muſt be own'd, was after his Death repay'd to his Son.

He had a good Eſtate, and was a Man univerſally reſpected, and yet was remarkably Humble; Converſing freely with the meaneſt for their good, and giving them Money to make his Advice regarded. He could bear Contradictions from others, and their diſadvantagious Reflections without Reſentment. His Diligence and Induſtry was very Exemplary. He was a hard Student to the laſt; very careful to redeem and improve his Time. He was a Man of great Zeal, and fervent Affections. He was a ſtrict Sanctifier of the Lord's Day. Rich in good Works, and one that devis'd liberal Things. His Candor was great, and his courteous Deportment remarkable. His Faith and Patience was very ſignal both in his Life and Death: And his Power and Prevalence in Prayer, was peculiar and more than ordinary. Several ſtrange Anſwers to his Prayers, are mention'd in the Account of his Life, which deſerve Obſervation: But with this Caution; That peculiar Favours are not to be the Matter of common Expectation.

In the County of SALLOP.

SHREWSBURY; *St. Chads*: Mr. *John Bryan*, M. A. *Alkmans*: Mr. *Richard Heath*. St. *Mary's*: Mr. *Francis Tallents*, M. A.

Mr. *John Bryan*, M.A. was the eldeſt Son of Dr. *Bryan* of *Coventry*. He ſoon found the Effects of a pious Education. Being deſign'd for the ſacred Miniſtry, he was ſent young to *Cambridge*, where he ſpent ſeveral Years in *Emmanuel*-College, and *Peter-houſe*. Not long after his leaving the Univerſity, he was Domeſtick Chaplain to the Earl of *Stamford*, Lecturer at *Loughborow*, and Miniſter of *Didlebury* in this County. In the beginning of 1652, he had a Call to the Abbey-Pariſh in *Shrewſbury*, where he had many Friends that valu'd his Labours: And *St. Chads* being vacant, he through the earneſt Deſire of the Pariſh mov'd thither, where he continu'd, and met with great Love and Affection, till

till *Auguſt* 24. 1662. He had been twice in Priſon with Mr. *Tallents* and others, before the Year 66, tho' nothing was laid to their Charge. But in the Year 85, he, with great Difficulty eſcap'd, when Mr. *Tallents* and others were confin'd. When the *Five Mile Act* was executed in 66, he refuſing the *Oath*, remov'd with his Family to *Shafnal*, and came by Night to *Shrewsbury* (ſometimes not without great Hazard) that he might adminiſter Goſpel-Ordinances to the People who own'd him for their Paſtor there. Returning afterwards with his Family to *Salop*, upon King *Charles*'s Indulgence in 72, he with his Colleague Mr. *Tallents*, and other Miniſters, enjoy'd uninterrupted Liberty of Preaching in the Houſe of that worthy and religious Gentlewoman Mrs. *Hunt*. In the Year 83 new Troubles aroſe. Two Maid-ſervants, thro' Promiſes and Threats, were drawn to give Information againſt him and others for Preaching. He only was ſeiz'd and brought before the Judge, and fin'd in 40 *l.* Afterwards he, with Mr. *Tallents* and others, were put into the *Crown-Office*; his Goods were in great Danger, and he was forc'd immediately to leave the Town: But upon King *James*'s General Pardon, he ſu'd out his Diſcharge from that Court. When Liberty was given in 87, he and Mr. *Tallents* reaſſum'd their former Work, and continu'd till his Death made the Separation, *Auguſt* 31, 1699. Mr. *Baxter* gives him this Character, that he was *a Godly able Preacher, of a quick and active Temper; and very humble.* To which it may be added, that he was of a publick Spirit, never ſought great Things for himſelf, knew how to be content with a little, and to deal bountifully with it: Hating Covetouſneſs; and eſteem'd it more bleſſed to give, than receive. God made him very uſeful in counſelling and comforting the afflicted in Body and Mind. His Doctrine was ſound and plain, his Practiſe regular and conſcientious, his Principles moderate, but fix'd; his Texts ſuited to the various Turns of Providence (which he generally obſerv'd;) his Diſcourſe pleaſant and profitable, intermixing ſpiritual Things with common. When he was with ſuch as he thought no great Friends to Religion, he would uſe an innocent Freedom, and ſay Religion is an Enemy to nothing but Sin. He was oft ſerviceable and

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Vol. II. ever faithful to his Friend, thankful for the leaſt Kindneſs, obliging towards all, and belov'd by moſt that knew him. He would often acknowledge the Preſence of GOD with him through the whole of his Life. About Five Years before his Death he had a ſore ſtroke of the Palſie, which produc'd a continu'd Weakneſs in his Right-ſide, and diſabled his Right-hand, which he bore with great Patience and Reſignation; bleſſing GOD that he was able to do any thing in his Work, and deſiring to live no longer than he might be uſeful; in which GOD granted his Requeſt. About Seven or Eight Weeks before his Death, he told Mr. *Tallents* he was preparing his own Funeral Sermon, on 2 *Tim.* 4. 7. upon which he preach'd ſeveral Sermons; and the laſt on the Lord's Day in the Morning before his Death, under great Weakneſs; which increaſing he expir'd on the *Thurſday* following.

Mr. *Richard Heath* was an ancient, grave Miniſter, moderate, ſedate, quiet and religious. He was of *Chriſt*'s College in *Cambridge*, where he was much valu'd for his great Learning, eſpecially in the *Oriental* Tongues, in which he was one of the greateſt Maſters of the Age. He was employ'd to correct the *Syriack* and *Arabick* of the *Polyglot* Bible, which was ſent down to him in Sheets for that Purpoſe, for which Biſhop *Walton* gave him a Copy. He, at the perſwaſion of that Biſhop, continu'd a few Lord's Days after *Aug.* 24. 1662, reading the Liturgy; but was ſoon ſilenc'd, becauſe he could not come up to the impos'd Terms of Conformity. When the *Five Mile Act* commenc'd, *March* 25. 1666, he remov'd to *Wellington*, and there dy'd on *May* the 28th following. When he lay upon his Death-bed, Mr. *Lawrence* ask'd him what Reflections he had upon his Nonconformity. *Truly* (ſaid he) *I would not but have done as I did for a Thouſand Worlds.* He had great Confidence, that GOD would provide for his Widow and Children according to the Promiſe. Though he was ſo learned and able, he printed nothing.

Mr. *Francis Tallents*. M. A. He was born at *Pelſley* near *Cheſterfield* in *Derbyſhire* in *November* 1619. He was

was bred up at the publick Schools at *Mansfield*, and *Newark*; and at Sixteen Years of Age went to *Cambridge*.* He was first of *Peter* House, and afterwards of *Magdalen* College. About 1642 he travel'd abroad as Tutor to the Sons of the Earl of *Suffolk*. He has often said that what he saw abroad of the *Popish* Religion, and what Conference he had with its Advocates, added much to his Conviction of the Falshood and Wickedness of it, and confirm'd him in the *Protestant* Religion. Upon his return, he was chosen Fellow of *Magdalen* College: And was afterwards Senior Fellow, and President or Vice Master of the College. He was a noted Tutor there; and among others, Sir *Robert Sawyer*, and Dr. *Burton* were his Pupils. He was solemnly ordain'd to the Ministry at *London*, *Nov.* 29. 1648, by the third Classical Presbytery in the Province of *London*. In 1652 he left the University, and went to *Shrewsbury*, where he became Minister of St. *Mary*'s; and his Labours were well accepted and useful. In 1656, he was Moderator, at a publick Dispute in the Church of *Ellesmere* in *Shropshire*, between Mr. *Porter* of *Whitchurch*, and Mr. *Haggar* an Anabaptist, about Infant Baptism; and he began and ended with Prayer, and directed the Progress of the Dispute with great Prudence and Candour. At the Restoration in 1660, he with the rest of his Brethren was not a little pleas'd; and he made some Advances towards a Compliance in Ecclesiastical Matters: But when he saw how Things were fix'd in 62, he could not come into the Church; but was necessitated to quit his Place which was his Livelyhood and (which was more grievous to him and many others) his Work and Usefulness which were his Life. He obsery'd that before the Wars, the *Puritans* generally made a Shift to Conform and come into the Church, notwithstanding the hard Usage they foresaw they were likely to meet with: But to prevent this afterwards, the new Barriers or Fortifications were erected by the Act of Uniformity to keep them out: One was the Declaration that *it is unlawful upon any Pretence whatsoever to take up Arms against the King*: And this Fort they that Erected it, about 26 Years after were oblig'd to quit as not Ten able. For when they had broke through it, by joining with those that took up Arms against King *James*, and setting the Prince

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* *See Mr.* Henry's *short Account of his Life at the End of his Funeral Sermon.*

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of *Orange* upon the Throne, they ſilently took away that Declaration, both out of the Uniformity Act, and that of Corporations by an Act in the firſt of King *William* and Queen *Mary*; truſting to the other as ſufficient to anſwer their Intention; which was the Declaration of *an unfeigned Aſſent and Conſent to all, and every thing contain'd in the Book entituled a Book of Common Prayer* &c. which Declaration ſtill remains to many tender Conſciences ſuch an Objection againſt Conformity, as they cannot get over. Mr. *Tallents* as long as he liv'd, obſerv'd *Bartholomew-Day* every Year, as a Day of Humiliation and Faſting, *a Day to bring to Remembrance*: And yet he was a Man of great Moderation. He lov'd good People of every Denomination, and took all Occaſions to witneſs againſt Bigotry on all ſides. For the moſt Part, he attended the publick Miniſtry, and the Liturgy, a great while, Morning and Afternoon; and fell not into any conſtant ſtated Work for ſome Years.

In 1670 he travell'd into France a Tutor to two Young Gentlemen, Mr. *Boſcawen* and Mr. *Hampden*, and ſpent about two Years and an half abroad. The Former of the two, dy'd at *Strasburgh*, of the Small-Pox, to his great Grief. In 1673. he came back to *Shrewsbury*, and join'd with Mr. *Bryan* in Preaching to a Congregation of Diſſenters in that Town. In 1684. he publiſh'd his Cronological Tables, under the Title of *a View of Univerſal Hiſtory*. They are the Fruit of many Years Labour and Pains, and are the Exacteſt of the Kindt hat are Extant. This was indeed one of the greateſt Performances of the Age, and will make his Name famous to Poſterity. In 1685, when *Monmouth* was in the Weſt, he was ſent Priſoner to *Cheſter* Caſtle; but upon his Defeat, he was releas'd, retir'd to *London*, and liv'd privately. Upon the Liberty given the Diſſenters in 87 he returned to *Shrewsbury*, and continu'd his Miniſterial Service there, in conjunction with Mr. *Bryan*. In King *Williams* time, Overtures being made towards a Comprehenſion, ſome Gentlemen that greatly valu'd his Judgment, ſent for him to *London* to diſcourſe with him concerning it; particularly concerning the Reordaining of ſuch as were Ordain'd by Presbyters. Upon mature Deliberation he declar'd he could not for his Part ſubmit to it; and he drew up his Reaſons at large, which are to be found among his

Papers

Papers. He was much for Occaſional Conformity, as a Token of the Charity we have for thoſe whom we cannot ſtatedly joyn with, long before ſuch a Noiſe was made about it, with reference to Offices. In 1691, he entred into his new Place of Worſhip, built for that Purpoſe, and preach'd his firſt Sermon there, on *Iſaiah* lvii. 15. He caus'd it to be written on the Walls of the Meeting-place, that it was built *not for a Faction or Party; but for promoting Repentance and Faith, in communion with all that love our Lord Jeſus Chriſt, in Sincerity:* And he added that Scripture with which the *French* Churches uſually begin their Publick Worſhip: *Our Help ſtands in the Name of the Lord, who made Heaven and Earth.* * He dy'd on Lord's Day Evening *April* 11. 1708: In the 89th Year of his Age. He was bury'd on *April* 15, in St. *Mary*'s Church. A Paper was found after his Death, appointing what Epitaph ſhould be inſcrib'd on his Grave-ſtone, and expreſſing the Year of his Life then Current; intimating, that he did not expect to outlive that Year. Vol. II.

Reliquiæ D. Franciſci Tallents, *Olim Col.* Magd. Cant. *Sen. Socii. Poſtea Conſcionatoris Publici in hâc Eccleſiâ ab An.* 1652. *ad* Aug. 24. 1662. *Qui poſt varios Labores, expectavit miſericordiam Domini noſtri Jeſu Chriſti in Vitam Æternam, tandem deceſſit Anno Ætatis ſuæ* 89. *Menſe Die* ——

* *Beſides the* Chronological Tables *mention'd above, I know not that he hath printed any thing, but a ſmall Tract of* 2 *or* 3 *Sheets, which he called,* Sure and large Foundations, *deſigned to promote Catholick Chriſtianity and Charity as the moſt healing Methods. He alſo publiſhed,* A ſhort Hiſtory of *Schiſm, for the promoting of Chriſtian Moderation, and the Communion of Saints,* 8v°. 1705.

Mr. *Baxter*'s Character of him is, That he was a good Scholar, a godly blameleſs Divine; moſt eminent for extraordinary Prudence and Moderation, and Peaceableneſs towards all. And Mr. *Henry* adds, that he was the juſt and righteous Man deſcrib'd by *Solomon, Prov.* x. 31, 32. *Whoſe Mouth bringeth forth Wiſdom, and whoſe Lips know what was acceptable,* or *appoſite.* He was once maliciouſly calumniated as a Popiſh Prieſt; which fell out thus: Being at *London* in 1686, it ſo happen'd, that a Desk he had left at *Shrewsbury* was

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open'd by miſtake, in which, among other things, was a piece of an old white Damask Bed ſcollop'd, and a plain pair of Slippers, and a Book, in which were enterr'd the Names of his Pupils in *Magdalen*-College. A malicious Fellow reported, that he ſaw in a Desk of Mr. *Tallents*'s, ſuch Veſtments as Prieſts ſay Maſs in, full of Croſſes and Images, and I know not what; and a Book, in which were the Names of ſuch as were admitted into the Order of Jeſuits. When Mr. *Tallents* return'd and found this baſe Slander ſpread to his Prejudice, he had the Fellow before the Major, produc'd the Things that were found in the Desk, and ſo convicted him of Falſhood and Malice: But becauſe he was a poor Man, gave him no other Trouble but that of a Check from the Mayor. And yet there were thoſe that would do all that they could to ſupport the Slander; and one at length happen'd to ſay, in the Company of divers, again and again, *Tallents is a Jeſuit, and he hath read Maſs at St.* Omers, *and I will prove it.* There being full Evidence of it, Mr. *Tallents* was adviſ'd to bring an Action againſt him, which he did: And it was try'd at *Shrewsbury* Aſſizes, in 1693: and the Man was caſt; but he being poor, the Jury brought in but 50 Shillings Damages.

Having obtain'd a ſight of the Paper mention'd above, drawn up by Mr. *Tallents* in 1689, when he was conſulted about a Comprehenſion, I ſhall here annex an Abridgment of it.

It is Queried, *Whether Perſons Ordain'd by Presbyters, may be receiv'd as Miniſters of Chriſt amongſt us, without a new Ordination or Impoſition of Hands, by Dioceſan Biſhops?*

It is Anſwered: This hath been done: It may be done according to our Biſhops Principles; and it ought to be done now.

1. This hath been done. It was done in the time of *Edw.* VI. in the Caſe of *John a Laſco.* It was done in Queen *Elizabeth*'s Time; 30 *Eliz. c.* 12. Mr. *Travers* Ordain'd by a Presbyterian beyond Seas, and Chaplain to the Lord Treaſurer *Burleigh*, was ſeven Years Lecturer in the *Temple*, and had the Biſhop of *London*'s Letter for it. And the *French* Church in *Threadneedle-ſtreet*, and the *Dutch* Church was then allow'd,

low'd. It was done in the time of King *James*. For Bishop *Baucroft* would not let the three *Scotch* Presbyters be Ordain'd Presbyters here, before they were Concrated Bishops: And *Peter du Moulin*, without being Re-ordain'd, was made Prebend of *Canterbury*. It was done in the time of K. *Charles* the Second: For an Act then pass'd, 12 *Car.* to confirm all Ordain'd by Presbyters from the Year 42, 'till that time, in their Places. And *An.* 1680, a Bill was read twice in the House of Commons, and Committed, and pass'd the Committee, wherein the Lord *Daniel Finch*, now Earl of *Nottingham*, was in the Chair, that all such Presbyters should be allow'd of, as had been Ordain'd by Presbyters betwixt 40 and 60. Vol. II.

2. This may be done, according to the known Principles of the chief of the Church of *England*. There are two Opinions amongst them. (1.) That Bishops and Presbyters are really the same in Office. (2.) That they are not the same, but that Bishops are the Apostles, set above Presbyters: Yet both sorts hold that Ordination by Presbyters is valid. He proves it by Instances; and quotes the *Institution of a Christian Man*: A Declaration of the Function and Divine Institution of Bishops and Priests in *Burnet*'s Collect. Part. 1. *p.* 321. The Answer of *Cranmer*, and several Bishops and Doctors to Questions propos'd, *ibid. p.* 228. *Tindal*, *Lambert* and *Barns*, made Bishops and Priests the same. This for the Time of *Hen.* 8. In the time of *Edw.* VI; An Act pass'd 10 *Edw.* 6. that Bishops should be made by the King's Letters Patents, *&c.* Bishop *Poynet* defends them that would not use the word Bishop, because the People understood by it, only a great Lord in a white Rochet, *&c.* And *Bucer* who was then of great Note, says that Presbyters may Ordain. *Scrip. Anglic. p.* 154, *&c.* In the time of Q. *Elizabeth*, Bishop *Jewel*, in the Defence of his Ap. shews, that Bishops and Priests are the same Order. *Part* 2. *Ch.* 3. *Div.* 5. and *Chap.* 9. *Div.* 1. He quotes also *Hooker* and *Field*. In the times of K. *James* I. he quotes Bishop *Andrews* and *Crakenthorp*. In K. *Charles* I. time he quotes Bishop *Hall*, Bishop *Downam*, and Mr. *Mason*. In the time of K. *Charles* II. he quotes *Stillingfleet's Irenicum*: And the opposite Opinion he represents as having its rise from Bishop *Laud*.

3. This

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3. This ought to be done now, for the healing a great Breach. It may be ſaid the Examples and Judgment of others are not our Rule. We are to have reſort to the Scriptures, and that as expounded by the unanimous conſent of the Fathers, And ſo we find,

1. That Biſhops, as ſuperior in Order to Presbyters, are inſtituted by Chriſt and his Apoſtles. But that's deny'd. 'Tis plain to a Demonſtration, that Biſhops and Presbyters are the ſame in Scripture: And if it could be prov'd that Biſhops were appointed by the Apoſtles, it would not prove they are unalterable, and to be always, and in all Churches. 'Tis pleaded,

2. That all Antiquity hath own'd Biſhops to be inſtituted by the Apoſtles, *&c.* 'Tis Anſwer'd,

1. Many of the Fathers held that Biſhops were not made by the Apoſtles, but by the Church afterwards. 2. Many conceive that Epiſcopacy is not ſo Ancient as is pretended. 3. Our Dioceſan Biſhops now, are nothing like the ancient Biſhops. 4. The greatneſs of the Biſhops now, and their Government, is not from the Scriptures, or the Apoſtles, or their Succeſſors, but from Cuſtom, and Councils, and Princes. 5. Biſhops when generally receiv'd in the Church, by degrees degenerated, 'till the great Apoſtacy came in. 'Tis pleaded,

3. That Chriſt hath appointed Dioceſan Biſhops to Ordain Presbyters and that all Ordination without them is null. 'Tis Anſwer'd,

This is not prov'd. 2. This work of Ordination is not in Scripture aſcrib'd to Biſhops. 3. Whereas it's ſaid by many, it cannot be prov'd by clear Evidence of Scripture, or credible Teſtimonies of Antiquity, that ever any Presbyter exercis'd the Power of Ordination without a Biſhop. He aſſerts,

That by Scripture and Antiquity, Biſhops were, and are, eſſentially the ſame: And the Power of Ordination, and divers other things were referr'd to Biſhops and other Metropolitans, only by Cuſtom, and Eccleſiaſtical Canons, for Order, and to prevent confuſion. 'Tis pleaded,

4. That Perſons Ordain'd may be Re-ordain'd. But 'tis anſwer'd, we have no Rule nor Example for that in Scripture. The Nature of the thing ſeems to ſpeak that it ought not to be done again, if it be once ſolemnly

lemnly and well done: The Practiſe of the Church in this hath been various: But Re-ordination is now eſteem'd an evil thing, like to the being baptiz'd again, not only by the *Romaniſts*, but by the generality of Divines, and Perſons of all ſorts amongſt us, and the Reformed Churches beyond Sea: And Re-ordination hath not been formerly required in *England*, and much leſs ſhould now: For it's the way to render Ordination, which is a ſerious and ſacred thing, contemptible. But 'tis pleaded, Vol. II.

5. That if Perſons may not be Re-ordain'd, yet they may receive a new Impoſition of Hands from Biſhops. 'Tis Anſwer'd:

There is no Ground for this in Scripture. An Anſwer is return'd to the inſtance of *Barnabas* and *Saul* that is uſually alledg'd. He alſo ſays there is no ground for it in Antiquity; that it would be an unuſual thing, not practis'd at home or abroad; that there can be no Reaſon for it, but to ſatisfie thoſe who judge Ordination by Presbyters to be no true Ordination: And that it never was requir'd heretofore, and tends to make Ordination cheap and contemptible, as it was made by the Popes formerly. I have here only extracted Poſitions, which in the Paper from whence I tranſcrib'd them are ſupported with Authorities too large to be here recited. There is alſo another Paper about the Nature of *Ordination*: And a Third that has noble Thoughts about *Toleration*.

WEM: Mr. *Andrew Parſons*. He was born in *Devonſhire*, and was Miniſter there ſome Years before the Civil War. Being driven thence to *London*, he became well known to Mr. *Pym*, who ſent him down to *Wem*, when that Town was Garriſon'd for the Parliament. There he continu'd in the Exerciſe of his Miniſtry till the Year 1660. At the latter end of which he was brought into Trouble, on the Account of Seditious Words, which were Sworn againſt him, which were theſe: *That the Devil was like a King that courted the Soul, and ſpoke fair till he was gotten into the Throne, and then play'd Pranks.* The Witneſs depos'd contrary to the Cohærence of his Diſcourſe, that he ſaid, *the King was like the Devil.* He was Try'd at *Shrewsbury*, before my Lord *Newport*, Mr. Serjeant *Turner*

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Turner, and others, *May* 28. and 29. 1661. It was alſo charg'd upon him that he ſaid, *There was more ſin committed now in* England *in a Month, than was heretofore in Seven Years: And that there had been more and better Preaching in* England *for Twenty Years paſt, than was ever ſince the Apoſtles days.* He had Council Aſſign'd him, who pleaded that the time limited by the Statute, on which he was Indicted, was expir'd: The Court yielded it was ſo, allowing 28 Days to a Month, but they would underſtand it of 30 Days to a Month. So he was found Guilty, and Fin'd 200 *l.* and order'd to be Impriſon'd till it ſhould be paid. This Trial * made a great noiſe at that time. The more, becauſe he was a Perſon of known Loyalty. He ran ſeveral hazards of Life and Eſtate when K. *Charles* paſs'd with his Army to *Worceſter*: And he ſent a Horſe and Arms to the riſing at *Cheſter* in his Favour. He continued near three Months in Priſon, till the Lord *Newport*, without his knowledge procur'd the King's Pardon for his Fine. His Living was preſently Sequeſtred by the Chancellour of *Litchfield*. Perhaps the greatneſs of his Parſonage, made him the more Obnoxious. For he told them in open Court, that his Benefice was condemn'd long before, and that 400 *l.* was bidden for it by a great Man in the Country, *&c.* One of the Jury when he had conſider'd what was done, came afterwards much dejected to Mr. *Parſons*, and told him the Foreman went againſt the ſenſe of the Major Part. He went alſo to the Judge, and told him ſo; who reply'd he need not trouble himſelf about that.

* *See the Account of* Mr. Parſons *his Sufferings on this Occaſion, with ſuitable Reflections, in* Conf. 4. Plea. *pag.* 32, &c.

He was a grave, lively, and uſeful Preacher, a Generous and Charitable Man, and of very moderate Principles; and very reſign'd and Patient under his Sufferings. He remov'd afterwards to *London*, where he was Aſſiſtant for ſeveral Years to Mr. *Wadſworth* in *Southwark*, and afterwards had a Congregation near *Covent-Garden*. His Wife help'd toward their Subſiſtence, by making Gold and Silver Lace. But he was always kept low. Such great Eſtates did the Nonconformiſts get by quitting plentiful Parſonages! Upon a dreadful Fire that happen'd at *Wem*, which burnt up ſo great a part of the Town in 1678, he Printed and ſent them (together with ſome Money he had gather'd for them) a Letter full of wholſome Inſtructions and Conſolations.

ſolations. He died in Peace in *London*, the latter End of 1684: Aged about 68. Vol. II.

Baſchurch: Mr. *Edward Lawrence* * of *Magdalen* College in *Cambridge*. Upon his Removal from the Univerſity, he fix'd in this Vicaridge, which was ſmall as to Maintenance, tho' not as to Work; and was near the place of his Birth. There he continu'd without ſeeking any greater Place, 'till the *Bartholomew* Act ejected him. When he was turn'd out, he had Eleven ſtrong Arguments againſt expoſing himſelf to Hardſhips, and Sufferings for Nonconformity, *viz.* a Wife and Ten Children, but he anſwered them by his Faith and firm Truſt in God. Being ask'd how he meant to maintain them all, he chearfully reply'd, they muſt all live upon the 6th of *Matthew*; *Take no thought for your Life*, &c. And he often ſang with his Family, *Pſal.* 37. 16. And they were provided for beyond Expectation. He was driven from *Whitchurch* by the violent Proſecution of the Conventicle Act in 1670, when he remov'd to *London*, where he ſpent the reſt of his Days. He dy'd in *November*, 1695: Aged about 68. His Funeral Sermon was Preach'd by Mr. *Nath. Vincent*, where his Character may be met with at large. He was a Solid, Calm, Peaceable, Godly Man, and a good Preacher. Mr. *Baxter* relates this of him, that he had his Goods taken away for Preaching in a private Houſe, where but four Neighbours were preſent, on pretence that a little Daughter of the Houſe, that came newly from School, and another Child, made the Supernumeraries, which put him to a tedious Suit. Mr. *Powis*, an able Lawyer of that Country, who had before carry'd it ſoberly and moderately, being retain'd againſt him, was free in his Invectives, call'd him ſeditious Fellow at the Bar, and diſcover'd much bitterneſs, and about a Week or Fortnight after, dy'd almoſt ſuddenly.

* *He hath Printed ſeveral things: As Parents Groans over their wicked Children*, Oct. *Chriſt's Power over bodily Diſeaſes*. Oct. &c. *And he hath alſo a Sermon in the Morning Exerciſe againſt Popery, againſt Tranſubſtantiation. And two Funeral Sermons; on* 1 Cor. 6. 13. *Printed by* T. Parkhurſt, 1690.

Great Bolas: Mr. *Edward Bury*. Born in *Worceſterſhire*. *An.* 1616. At Five Years Old he was Adopted by an Uncle to a fair Eſtate: But ſuch was the Profaneneſs of the Family, that when GOD had touch'd his Heart, he deſir'd to be remov'd, profeſſing he could live no longer, where he could have no more Advan-

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Advantages for his Soul. Hereupon both his Father and Uncle were ſo diſguſted, that he utterly loſt their Favour, and all Expectations from them. *Thus* (ſaith he of himſelf) *in the Morning of my Age, I began my Suffering: Chuſing rather to ſuffer Affliction with the People of God, than enjoy the Profits or Pleaſures of the World, which are but for a Seaſon.*

He was afterwards kindly receiv'd by another Uncle, in whoſe Family Religion flouriſh'd. He was earneſt in purſuit of Learning; ſpent ſome Years at *Oxford*; remov'd thence into a private Family, where he was Chaplain, following his Studies with unwearied Diligence; he was afterwards aſſiſtant in a publick Charge, whence after ſome time he remov'd to the Rectory of *Great Bolas*, where he continu'd his uſeful Labours for many Years, and was alſo in much Peace with all his Neighbours, 'till once being ſuſpected of deſiring the King's Return, his Houſe was ſearch'd, his Goods plunder'd, and his Life threatned and much endanger'd. When the King return'd, and the Act for Uniformity paſs'd, he carefully ſtudy'd his Duty, and hath thus recorded the Reſult of his Thoughts. *I ſolemnly Profeſs, in the Preſence of the Great God, before whom I muſt ſhortly give an Account of my Words and Actions, that in my moſt impartial Judgment, after all the light that I can get by Reading, Praying, Thinking and Diſcourſing with above twenty Judicious aud Solid Divines of both Perſwaſions; I look upon it my Duty, not to Conform: and whatever becomes either of my ſelf or Family, as I cannot force my Judgment, ſo I will not dare to force my Conſcience.* And many Years after that, he profeſſes, *That he never read, or heard, or ſuffer'd any thing that caus'd in him any one repenting thought of his Nonconformity.* And again, ſays he, *I did and do Believe, as I ſhall anſwer before the ſearcher of all Hearts, that if I had Conform'd upon the Terms injoin'd, I had ſinn'd againſt God: And I do ſolemnly profeſs, if ever I can be convinc'd of the contrary, I will Conform ſtill.*

Tho' he was forc'd from his Pulpit, he was loath to leave his beloved People: And being devoted to the Miniſtry, he durſt not quit it. He built himſelf an Houſe in the Pariſh, with a Deſign of continuing his Endeavours to do good to their Souls; and how apparent

rent ſoever the Danger was, he never neglected any one Opportunity of Service that offer'd. The *Oxford Act* afterwards drove him from his Houſe, and put him to his Shifts: For tho' he had a Father and Mother and Ten Brothers and Brothers-in-law that had Families, yet he could not reſide with any of them, becauſe their Habitations came all within the compaſs of that Act. But when the Times were more quiet, and the King gave Liberty to his Diſſenting Subjects, he ſoon procur'd a Licenſe for himſelf, and another for his Houſe, and with great Zeal and Fervency began to preach again. He attended with his Family on the Publick Miniſtry in the Morning, and preach'd to his Family and Neighbours in the Afternoon, without having the leaſt Salary or Proſpect of Emolument from any of his Hearers. He would often ſay, I'll heartily rejoyce if it will pleaſe GOD to give me my Liberty to preach for nothing to my dying-Day. He look'd upon his Work to be GOD's: and the leſs Reward he had from Men, the more he hop'd for at laſt from the LORD his Maſter. Vol. II.

June 14, 1681, being earneſtly deſir'd to aſſiſt at a private Faſt, in a Time of exceeding Drought, he comply'd: Another was to Preach, and he was to Pray: But the Meeting being broke up by ſome Neighbouring Juſtices of the Peace, it was poſitively ſworn againſt him that he preach'd, and he was Fin'd 20*l.* But refuſing to pay it they diſtrain'd upon him, and took away his Houſhold-Goods, and Books, and the Bed he lay upon; and the Sale of them was proclaim'd in the Pariſh-Church, and in Three Market-Towns about: But not one Perſon coming in to make any Purchaſe, they were return'd, upon this Promiſe given, that they ſhould be forth-coming when requir'd by lawful Authority. He was afterwards extreamly harraſs'd, and ſuffer'd great Loſs in his Eſtate, by the Troubles continually given him by ſome peeviſh Men, at Seſſions, Aſſizes, and in the Crown-Office. At laſt he was again forc'd from his Family upon the *Oxford Act*, and paſſed from Houſe to Houſe, and from County to County: But in the midſt of all his Troubles and Loſſes was perſwaded that GOD would return him with Intereſt, what of this World he had loſt for the ſake of CHRIST and his Conſcience;

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ence; which at laſt he acknowledg'd he had fully done; partly by the Death of ſome of his Relations, and partly by enabling him comfortably to diſpoſe of his Children. Some Years before he dy'd, it pleas'd GOD to deprive him of his Bodily Sight, which tho' in it ſelf a very bitter Affliction, and eſpecially to one who took ſuch Pleaſure in Reading, yet he was never heard to ſpeak one repining Word againſt GOD; but would be often praiſing him that ſo great a Mercy had been continu'd ſo long. His laſt Affliction was a Mortification in one Foot, which he bore with invincible Patience, ſaying in the midſt of his utmoſt Torment; *I am not yet afraid to die.* After many weariſom Nights and Days, he at laſt breath'd out his Soul to GOD, *May* 5. 1700: *Ætat.* 84. * He was an holy, ſtudious, and learned Man; had great Affections for GOD, and was deſirous to draw all Men to him.

* *He hath printed,* TheSouls Looking-glaſs, or a Spiritual Touch-ſtone, *whereby true Grace may be diſcover'd from Counterfeit.* 1660. A ſhort Catechiſm, containing the Fundamental Points of Religion. 1660. *A ſmall Book of* Relative Duties. An help to Holy Walking, or a Guide to Glory. 1705. The Huſbandman's Companion, *containg an* 100 *Occaſional Meditations, Reflections, Ejaculations; eſpecially ſuited to Men of that Employment,* 1677. *England's* Bane, or the deadly Danger of Drunkenneſs. A Sovereign Antidote againſt the Fear of Death, 1681. Death improv'd, and immoderate Sorrow for deceaſed Friends and Relatives reprov'd, 1675, *and* 1693.

W. Felton: Mr. *Samuel Hilderſam*, B. D. The only Son of the famous Mr. *Arthur Hilderſam* of *Aſhby*: Some time Fellow of *Emmanuel*-College in *Cambridge*. Settled Rector of *Weſt-Felton*, An. 1628: And continu'd there till ſilenc'd by the *Act of Uniformity*. He was one of the Aſſembly of Divines: A Father to the Sons of the Prophets in and about *Shropſhire*. A Conformiſt in the old Times, but reſolv'd enough againſt the *New Conformity*. He was (ſays Mr. *Baxter*) a grave, peaceable, pious, learned Divine: (Mr. *Henry* adds) loving and charitable; an excellent Preacher, an eminent Expoſitor, and very much a Gentleman. To this Account Mr. *Tallents* added, that he was ordain'd by an *Iriſh* Biſhop, without the Subſcription that was then requir'd. Soon after his Ejectment, he left *Shropſhire* and liv'd privately with a Kinſwoman at *Erdington*, in the

the Pariſh of *Burmicham Aſton* in *Warwickſhire*, where he quietly ended his Days, in *April* 1674, *Ætat.* 80; and was decently bury'd in the Church-yard, and without any Funeral Sermon, according to his Order; by his ſurviving Wife, who was Daughter to Sir *Henry Goodyear* of *Poleſworth* in that County. Vol. II.

He printed nothing but Two Epiſtles before his Father's Books of Sermons: But furniſh'd Mr. *Aſhe* with the Materials of his Father's Life.

OSWESTREY: Mr. *Rowland Nevet*, M. A. of *Edmund-Hall* in *Oxon.* His Labours at *Oſweſtrey* were abundant while they were allow'd; and even after he was ſilenc'd for Nonconformity, he continu'd among his People there to his dying Day, doing what he could when he might not do what he would. He would ſay, that he thought the moſt of his Converting Work was done there, in the firſt Seven Years of his being in the Place. When the Plague was among them he continu'd with his People, and preach'd to them; and it was an Opportunity of doing much good. His Converſation from his Youth, was not only blameleſs, but holy and pious. He was exemplary for Family-Religion, and great Care and Induſtry in the Education of his Children. He dy'd, *Decemb.* 8. 1675.

WHITCHURCH: Mr. *Thomas Porter*, an antient grave Divine, of great Integrity, Blameleſneſs and Diligence, and ſo excellent a Preacher in Mr. *Baxter's* Judgment, that he declares he thought few arriv'd to his Degree, that ever he had heard. He was born in *Northamptonſhire*, and bred in *Cambridge*. He was ſettled Miniſter of *Hanmer* in *Flintſhire*, long before the Wars, by the Means of Sir *John Hanmer* a pious Gentleman, and great Promoter of Religion in the Pariſh. Mr. *Porter's* Miniſtry, was bleſs'd with wonderful Acceptance and Succeſs, both in that and the Neighbouring Pariſhes; and a great Harveſt of Souls was gather'd in to Chriſt. After the War was over, (in the Heat of which he was forc'd to withdraw) he procur'd Mr. *Steel* for *Hanmer*, and remov'd to *Whitchurch*, where he continu'd an Inſtrument of much good. He by his great Prudence ſo manag'd the Miniſters on that Side of the County, where a Presbytery was ſettled,

Vol. II. that he found no Need of compulſory Laws. When the King came in, he gave way to Dr. *Bernard*, a worthy moderate Man. He ſpent the reſt of his Days in Silence and Affliction; and dy'd at *Salop* in a good old Age, *June* 19. 1667. He hath four Sermons extant which I never ſaw. One on the Divinity of the Holy Ghoſt: Another upon, *Ye are the Salt of the Earth*, at an Ordination; a third of the New Creature; and a Fourth of the Form of Godlineſs, from 2 *Tim.* 3. 5. He had a Son who preach'd ſometime at *Tilſtock*, one of his Chappels, but whether ſo long as his Father ſtaid in, I know not. He went afterwards to *Bunbury*, and the Biſhop of *Cheſter* would not (ſays Mr. *Tallents*) give him Orders, till he ſolemnly renounc'd his former Ordination from his Father, and the Claſſis, which he ſubmitted to do.

LUDLOW the Lecture: Mr. *Richard Sadler*. He was born in *Worceſter*, went when young with his Father into *New-England*. After the Wars, he return'd into *England*, was ordain'd at *Whixal* Chappel, *May* 16. 1648. and remov'd thence to *Ludlow*. Being turn'd out there upon the King's coming in, he ſpent the reſt of his Days in Privacy at *Whixal*, where he dy'd, *Anno* 1675. *Ætat.* 55. He was a Man of great Piety and Moderation. He had a Wife and many Children, and very little to live on, but was chearful and hearty.

Clun: Mr. *Thomas Froyſell*. A Divine of extraordinary Worth, for Judgment, Moderation, Godlineſs, blameleſs Living, and excellent Preaching; who with many others, in Poverty and Sickneſs, and great Suffering, continu'd to preſerve the Peace of his Conſcience. He was of *Clare-Hall* in *Cambridge*, and was fix'd at *Clun* by that holy Gentleman Mr. *Walcot*, who preferr'd none to his Livings, but the worthieſt Men. The Civil war drove him to *London*, where he had a great Auditory, and Was us'd by God to do good to many: But return'd to his poor People at *Clun*, and was highly priz'd by them; and indeed by all the Country round, by ſuch as were not Haters of Godlineſs. He reſted from his Labours about the Year 1672. *Ætat.* 52. The Iniquity of the Times, and his own

own comparative Uſeleſneſs, after his being ſilenc'd, made a mighty Impreſſion upon him; which terminated in a fatal Melancholy *. Vol. II.

* *He publiſh'd two Sermons*: viz. The Gale of Opportunity, *Preach'd at the Funeral of* Humphrey Walcot *of* Walcot, *Eſq*; *in* 1656: *And* the Beloved Diſciple *at the Funeral of his great Friend and Neighbour Sir* Robert Harley. An. 1658. *And after his Deceaſe*, viz. An. 1678, *Some Sermons of his concerning* Grace, *and* Temptation *were publiſh'd; and there is ſome Account of the Author prefix'd, by Mr.* Richard Steel.

NEWPORT: Mr. *John Malden*. A Man of great Learning, an excellent Hebrician; one of exemplary Piety, and a ſolid Preacher. As he liv'd, ſo he dy'd, very low in his own Eyes; eſteeming himſelf good for nothing, tho' really good for every thing: Which was manifeſtly a prejudice both to his Comfort and his Uſefulneſs. He declar'd he was far from Repenting his being a Sufferer againſt Conformity. He dy'd *May* 23. 1681. *Ætat.* 60.

Middle: Mr. *Joſhua Richardſon*. He had been impriſon'd in *London*, in the time of the War by the Parliament Party; but could not now Conform; tho' he had a Wife, and a great many Children, and no great Eſtate. He was a holy, loving, ſerious Man; and his Life was clos'd with a happy Death, *September* 1. 1671. Dr. *Fowler* Preach'd his Funeral Sermon at *Whitchurch*, on *Dan.* 12. 3. highly praiſing him for Wiſdom, Piety, and Peaceableneſs.

Edſtaſton-Chappel near *Wem*: Mr. *Samuel Taylor*. He was of *Magdalen College* in *Cambridge*: A learned, holy, humble, ingenious Man, and a good Preacher, but ſickly. Tho' in very low Circumſtances, with a Wife and many Children, yet he quitted his Living in 1662; chuſing rather to beg his Bread, than to wrong his Conſcience. He continued in *Wem* after his being ſilenc'd, and Preach'd there as his Strength and Liberty would permit. He had his Houſe burnt down in the dreadful Fire in that Town, *Anno* 1676. He Re-built it after a ſort, by the Charity of his Friends, and liv'd in it; but in very great ſtraits, and much ſickneſs, yet Preaching conſtantly. After Four or Five

Vol. II. days Illneſs, he quietly departed this Life, *Anno* 1695. *Ætat.* 68. Mr. *Philip Henry* preach'd his Funeral Sermon on 2 *Cor.* 4. 7. *We have this Treaſure in Earthen Veſſels.*

I have one Paſſage of him to add, which comes to me from a Perſon of undoubted Credit. When he was once in very great Straits, a Gentleman that was concern'd for him, and had oft been kind to him, deſir'd a young Miniſter of Reputation to improve his Intereſt for him, (as he was Travelling about the Country) to gather ſomething among charitable Chriſtians of his Acquaintance, for his Relief. He did ſo, and deſir'd the Gentleman that had made the Motion to get him to his Houſe at a time fix'd, when he would be there, and give him what he had Collected for his Support. The Gentleman accordingly ſent for him, and he came readily, without any knowledge of the Kindneſs deſign'd him. The Perſon that had been an Advocate for him, convers'd with him over Night with freedom, and the next Morning told him what he had done for him, upon the ſolicitation of the Gentleman that was his Friend. He paid him down upwards of 20 *l.* that he had pick'd up among his Chriſtian Friends for his Uſe. The Good Man was ſo affected with this unexpected Relief, that he burſt out into Tears, told him the diſtreſſed Caſe of his Family when he left it, which was reduc'd to the laſt Extremity; bleſs'd God, and thank'd him; and ſignify'd his Senſe of the Goodneſs of God in a manner that made ſuch impreſſion on him, that convey'd the Charity of others to him, as left it dubious, whether the Diſtributer, or the Receiver of it, was the moſt affected.

Tilſtock: Mr. *Zechariah Thomas.* He was Ordain'd after the King came in, and was Curate to Dr. *Bernard*, but could not continue long with him, becauſe of his Nonconformity. He dy'd *September* 14. 1670. *Ætat.* 50. Mr. *Kirkes*, Vicar of *Acton*, Preach'd at his Funeral, and gave him a worthy Character (as he well deſerved) for Uprightneſs, Humility, Moderation, Prayer, faithfulneſs in Reproving, and Patience under Affliction, *&c.*

Bridg-

Bridgnorth: Mr. *Andrew Triſtram*, a Man of more than ordinary Ability in Preaching and Prayer; of an upright Life. He afterwards turn'd Phyſician.

Kynerly: Mr. *Thomas Wright*. A Man of extraordinary Learning, Ability, Moderation, and Peaceableneſs.

Hales Owen: Mr. *Edward Paſton*. A ſober, moderate, peaceable Miniſter, of a godly upright Life. He was Chaplain to *Phil. Foley*, Eſq;.

Avely: Mr. *Lovel*; a retir'd and private, but very prudent and worthy Man.

Morton-Chappel: Mr. *Timothy Thomas*. He was Chaplain to Mrs. *Baker* of *Guiney*, near *Oſweſtry* in this County; he dy'd in that Neighbourhood, *An.* 1676.

Aſton-Chappel: Mr. *Titus Thomas*. Brother to the former. He apply'd himſelf to the Practice of Phyſick with good Succeſs afterwards, tho' not forſaking his Miniſtry. He was fix'd Paſtor of a Congregation at *Salop*: where he marry'd a Gentlewoman of very good Circumſtances, that enabled him to be uſeful. He was an ingenious and learned Man. He dy'd about the Year 1688.

Cocks-hott-Chappel: Mr. *Francis Keeling*. He was bred in *Coventry* School and *Trinity* College, where he got a competent ſtock of Learning. He liv'd in this County after he was Silenc'd, as long as his Wife was ſuffer'd to keep young Gentlewomen in her Houſe, in order to their Education: But when this way of Maintenance was ſtop'd, he remov'd his Family to *London*, and ſettled with a Congregation at *Kingſton* upon *Thames*; And there he died, *An.* 1690; leaving behind him two Sons in the Miniſtry among the Diſſenters.

Stanton: Mr. *H. Cruchlow*.

Rockardine: Mr. *Joſhua Barnett*, Born *An.* 1621, at *Uppington* in this County. His Father, Mr. *Humphrey*

Vol. II. *Barnett*, was forc'd, for his Nonconformity, to take Sanctuary there that he might be out of the reach of the Biſhops. There he grew Eminent for the Succeſs of his Miniſtry; and was the firſt in thoſe Parts who Preach'd twice every Lord's Day. This Son of his was Educated under the Famous Mr. *Ball*, and Ejected here: But being a Perſon of great Moderation, he, after ſome time, accepted of a Place in *Cheſhire*, where he was excus'd from the Surplice, Sign of the Croſs, &c. He was a Man of conſiderable Parts, a taking Preacher, and very Perſonable. He died very much lamented.

Stotteſdon: Mr. *Reginald Findlow*. He Preach'd afterwards Occaſionally about the Country, but was very poor.

Oſweſtrey: Mr. *Quarrel*. He Preach'd much in *Wales*: But I am inform'd, tho' he Preach'd here before Occaſionally, yet did not fix in this County till after 62.

Hodnet: Mr. *Samuel Campion*, M. A. of *Magdalen* College in *Cambridge*. A learned, pleaſant, friendly Man, and a very good Preacher. His Parſonage Houſe and Barns, with his Books and Goods, were burnt in 1658, and he built them up in 59, and yet in 60, the Patron, Sir *Henry Vernon*, turn'd him out. He had a Wife and ſeven Children, and little to live on; and GOD provided for him and them. He departed this Life in *Salop*, about the Year 1680. *Ætat.* 65.

Stoke: Mr. *John Adams*. Before the Wars he had been a forward Conformiſt, and a Companion of ſome of the Gentry that were high flown and Debauch'd: But he could not Conform in 62. Before his Deceaſe (which was about 66) he went to a Houſe in which a religious Gentlewoman then liv'd, and ſolemnly bewail'd the Sins of which he had there been Guilty.

Roddington: Mr. *Andrew Barnett*. He was Brother to Mr. *Joſhua Barnett*, mention'd before, and the youngeſt of Ten Children. He alſo was born at *Uppington*. He was ſometime of *Trinity* College in *Cambridge*. He was turn'd out of *Churchholme* in *Cheſhire* (where he was in my former Edition mention'd as well

as

as here) for not taking the Ingagement againſt the King and Houſe of Lords: But he was the publick Preacher at *Roddington* when he was ſilenc'd in 62. His Sufferings afterwards were not ſo great as ſome others met with. His Skill in Phyſick made him the more valu'd by the neighbouring Gentry. And yet one inſtance may be worth inſerting. Being invited to Preach in private on a Lord's Day, a neighbouring Juſtice came upon him while he was only in Prayer, and Fin'd him for Preaching. He appeal'd to the Quarter-Seſſions, and prov'd that he had not Preach'd. But the King's Attorney ſaid, that he muſt make a Conſtruction of the matter, and that was, that the Defendant's Praying was Preaching. *Then*, ſaid Mr. *Barnett*, *every Boy that ſays the Lord's Prayer is a Preacher. No, no*, ſays the Attorney, *but for you to pray is Preaching*. Upon this he was Caſt, and his Fine was doubled; ſo that he pay'd above 40 *l.* He was a ſolid Man, and a ſound Preacher; and moſt valu'd by them that knew him beſt. He has Printed a Sermon upon the Death of Queen *Mary*, preach'd at *Coventry*: And a practical Book intituled, *The Helmet of Hope*, CHRIST in us the Hope of Glory. Vol. II.

Berington: Mr. *Bote*.

Creſſidge: Mr. *Samuel Smith*, formerly Miniſter of *Prittlewel* in *Eſſex*. A very holy judicious Man, and greatly eſteem'd. He wrote *David's Repentance* on *Pſal.* 51. *The great Aſſize* on *Rev.* 20. 11, 15; which has been printed 40 times; and ſeveral other things. He, after his Ejectment, went to die in his Native Country in *Eſſex*.

Chetton: Mr. *William Bagly*.

Stretton: Mr. *Henry Maurice*. He was the youngeſt Son of Mr. *Griffith Maurice*, deſcended from a conſiderable Family in *Carnarvanſhire*. His Childhood and Youth were Vanity. He was of the Univerſity of *Oxon*. When he became a Preacher, the popular Applauſe that attended him prov'd a great Temptation to him, as he afterwards complain'd; calling himſelf a Vain-glorious Fellow. He conform'd in 62 at

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Brompfield in *Herefordſhire*; but remov'd afterwards to this Living, worth 140 *l. per Annum*, with a very delightful Seat. He held this place for ſome time, till it pleas'd GOD to viſit the Town with a Malignant Fever, whereby many of his Pariſhioners were cut off; by which Providence he was much awaken'd, and very ſolicitous about his everlaſting State, if he ſhould be ſeiz'd by Death. He was much diſſatisfied about his Conformity; and could not be eaſie in his Mind till he had taken up a Reſolution to quit his Living, which he thought to be his Duty, notwithſtanding that he was 300 *l.* in Debt, which was chiefly contracted by annexing ſome Out-building to the Parſonage-Houſe.

He had kept his Trouble to himſelf, 'till his Wife, who was a Woman of Courage, ſurprizing him in his Retirement, told him ſhe was determin'd not to part from him a Moment, till he communicated to her the Cauſe of his uneaſineſs. He then told her, that he could not be ſatisfy'd in his own Mind to continue any longer in *Stretton* as Miniſter of that Place: But that at the ſame time he was much concern'd for her and her Child, (for then they had but one) as to their future Subſiſtence. She deſir'd him to do as his Conſcience directed; and aſſur'd him ſhe could freely reſign her ſelf and her Child to the Providence of GOD, whoſe care of them ſhe did not at all diſtruſt: And this Anſwer of hers greatly ſupported and encourag'd him. He next communicated his Caſe to Mr. *Quarrel*, who had himſelf been Ejected. He advis'd him to count his loſs before he enter'd upon a ſuffering State. To which Mr. *Maurice* reply'd, that if he kept his Living any longer, his Conſcience would fly in his Face. When he had Preach'd his Farewel Sermon from *Luke* 23. 3. the Chancellour of the Dioceſe ſent him a Citation, charging him with reflecting on the Government of the Church. He ſent him this Anſwer; that what he deliver'd was not to reflect or cauſe diſreſpect to any, but to ſilence the Cries of an awakened Conſcience. What Perſonal Eſtate he had he diſcover'd to his Creditors, who took all away. They who remain'd unſatisfied, carried him to *Shrewsbury* Jail; in which miſerable Circumſtances he was often remarkably reliev'd by Perſons that were utterly unknown to him.

His

His Keeper's Wife, who was at firſt harſh to him, was Converted by his means. Vol. II.

At laſt ſome Friends becoming engag'd for the Payment of his Debts, he was ſet at liberty; but dwelt in *Shrewsbury* for a conſiderable time, and then remov'd to *Abergaveny*. He was ſoon after choſen Paſtor of a conſiderable Body of People, at *Lanigon* and *Merthur*, within a few Miles of that Town: But his Services were not confin'd to them. His capacious Soul mov'd in a much larger Sphere. From the time of his coming into theſe Parts, he, as long as he was able, ſpent his time in travelling all over *Wales*; ſo that Preaching the Goſpel of CHRIST in thoſe dark Parts became his daily work. And GOD bleſs'd his Endeavours to the Conviction and Converſion too (as there is good reaſon to hope and believe) of many Souls. The poor People travel'd far to hear the Word, and attended it in vaſt Numbers, and with an extraordinary Earneſtneſs and Diligence. He endur'd many Hardſhips, Travelling in all Weathers in thoſe mountainous Tracts, and oftentimes but indifferently accommodated, both in reſpect to Dyet and Lodging.

'Twas his ordinary Cuſtom both at home and abroad to expound the Scriptures, Mornings and Evenings; by which Method good and laſting Impreſſions of an early Piety were ſometimes convey'd. Of this there was a remarkable Inſtance in a Gentleman's Daughter, at Seven Years of Age. Her Father was no Diſſenter, but had ſent for Mr. *Maurice* as a Phyſician to attempt her Cure as to a bodily Diſorder, which had made her a Cripple. She continu'd ſo: But by the Grace of GOD receiv'd a far greater Benefit than a Cure would have been. In that tender Age, ſhe learnt in an extraordinary Manner to remember her Creator and Redeemer. He had alſo another Practiſe that was very common with him. When he knew of any one Perſon in a Family or Congregation, tho' but a Child, (if there was a Capacity of Knowledge and Devotion) that did not underſtand the Language in which he was oblig'd to ſpeak for the ſake of all the reſt, a part of what he ſaid whether in Prayer, Expoſition, or Sermons, ſhould be in one Language, and a Part in the other. For he us'd to ſay, he would not have one Soul loſe the Benefit of a Duty.

He

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He was often way-lay'd by his Enemies, in order to his Apprehenſion; but was hid in the hollow of GOD's Hand. His Houſe was once ſearch'd for him, when he had been newly Preaching: But his Adverſaries could not diſcover the Door of the Cloſet adjoining to the Room where the Meeting was, within which he ſate. Another time a Conſtable came into the Room where he was Preaching, commanding him to deſiſt: But he, with an undaunted Courage, charg'd him in the Name of the Great GOD, whoſe Word he was Preaching, to forbear moleſting him, as he would Anſwer it at the Great Day. The Man hereupon ſat down, and fell into a Trembling; heard him patiently till he had done, and then departed. He was taken but once, and then he was Bail'd; and upon Appearance made, was diſcharg'd by the Favour of ſome Gentlemen, who were Juſtices of the Peace, and his Friends and Relations.

He was ſometimes reduc'd to great Straits whilſt he liv'd at *Shrewsbury*; but was often ſurprizingly reliev'd. One time when he had been very thoughtful, and was ingag'd in Prayer with his Family, ſuiting ſome Petitions to their neceſſitous Caſe, a Carrier knock'd at the Door, enquired for him, and deliver'd to him an handful of Money untold, as a Token from ſome Friends, but would not tell who they were. The ſame Perſon alſo another time brought him a Bag of Money, when it came very ſeaſonably.

His Wife had an Inheritance of 40 *l. per Ann*, which ſhe had a Right to be poſſeſs'd of, ſoon after his leaving *Stretton*; but it was unjuſtly alienated for Ten Years. However, ſhe was cheerfully induſtrious in mean Employments, and contented with the courſeſt Fare, being ambitious only if poſſible, to have the Sureties Obligations diſcharg'd; which, through the good Providence of GOD concurring with frugal Mament, was done: And Mr. *Maurice* had himſelf the Satisfaction of living to ſee it; and the 10th Year expiring, at the cloſe of which the Eſtate came into his Family, which was ſoon after his Death.

He was in the laſt and beſt Part of his Life, a Perſon of great Humility, Meekneſs, Patience and Reſignation to the Divine Will, and full of Compaſſion to his Enemies. Their Reproaches, inſtead of diſcompoſing

ſing him, did but furniſh him with Occaſions, which he improv'd to pity and pray for thoſe that rais'd and ſpread them. His Serenity and Calmneſs under all his Sufferings, whether from Man, or from the more immediate Hand of GOD, was ſo remarkable, that they did not uſe to change or leſſen the Serenity of his Countenance. He had the Maſtery of himſelf in a high Degree of Perfection. His natural Temper was brisk, and (as he himſelf us'd to ſay) had a mixture of Moroſeneſs: But by Grace he manag'd and govern'd it, as became a Man, a Chriſtian, and a Miniſter. He was courteous and obliging to all; and full of Bowels to the Needy and Diſtreſs'd. He was a hearty and conſtant Friend; affectionate in all Relations; and a tender, but not an indulgent, Father. Vol. II.

In his Preaching, he generally aim'd at laying the Foundation of the Way of Salvation by JESUS CHRIST. In the firſt part of his Sermons he uſually open'd ſome fundamental Point of the Goſpel, and brought in Practicals in the Application. When he quoted Scripture he would not let it paſs without opening it, ſo as to ſhew his Hearers the Senſe of it, and what Words of that Text did prove the Point that he brought it for. He was abundant in Alluſions and Compariſons to explain things. To his Explication of Doctrines he would add an Account of what the Souls of Men experience in their Actings towards GOD, with relation to the Points in hand; which Accounts he often drew from what is recorded of ſuch Experiences in the Bible. He had a wonderful Skill in unravelling the very Thoughts and inward Workings of Mens Hearts, to their Conviction. He was very particular and convincing as well as affectionate in his Applications to the Hearts and Conſciences of his Hearers. When he was adviſ'd by his Friends to be more ſparing of himſelf, he would tell them, when a Man has loitered the beſt part of his Day, and the Evening draws on, he had need double his Strokes. Exceſſive Labour and Travell, at laſt ſo broke his Conſtitution, that it haſten'd his End.

His Behaviour on his bed of languiſhing was anſwerable to the paſt Conduct of his Life. He diſcover'd a very deep Senſe of the Divine Goodneſs to him and his. When his Wife ſaid to him, My Dear,

you

Vol. II. you have had a wearisom Night; he reply'd; what if I have? *Job* had many wearisom Nights. When he saw the People weeping about him, he said to her: *Dost observe the loving Kindness of the* LORD *to us poor Strangers, in raising us so many Friends? The Love of* GOD *in Christ*, said he, *is a great Refreshment to my Soul!* And, *Blessed be* GOD *who has made thee and me Partakers of the same Grace.* He was far from an Apprehension of Merit, and yet rejoyc'd in the Testimony of his Conscience. He expres'd himself thus: *There is nothing I have to trust to as to my Work and Labour; and yet I shall have Joy of that too.* He dy'd in *July* 1682, somewhat above Forty Years of Age.

North-Colebury: Mr. *Charles Humphreys*. An holy active, hopeful young Man. After his Ejectment here, he came up to *London* and dy'd in 3 or 4 Years time, very poor.

High-Ercal: Mr. *Richard Hopkins*.

Stanwerdine: Mr. *Hall*.

Dawly: Mr. *Rowly*.

Dunnington: Mr. *George Reves*, He preached afterwards for some time at *Talk-Chappel*.

Of Mr. *Philips*, Mr. *Rusbitch*, and Mr. *Stone*, mention'd before as silenc'd in this County at uncertain Places, I can yet hear nothing farther.

Mr. *Joseph Lea* a Candidate, may be also said to be silenc'd in this County. He preach'd often; especially about *Whitchurch*.

There conform'd afterwards in this County, (as I intimated formerly) Mr. *Lea* of *Shrewsbury*, Mr. *Haughton*, Mr. *George Berkly* of *Westbury*, Mr. *Warter* of *Ponsbury*, Mr. *Milward* of *Powderbach*, and Mr. *Roberts* of *Morton-Chappel*. And now I add, Mr. *Worthington* of *Shabury*, who conform'd afterwards in *Cheshire*.

N. B. Of those mention'd in this County before, as silenc'd at uncertain Places, I now leave out Mr. *Bruce*, because he is mention'd before at *London* (where he was before the *Bartholomew Act* took place) *p.* 53: And Mr. *Porter*, Jun. because I understand he Conform'd from the first and never was a Nonconformist.

I here

I here alſo omit Mr. *Thomas Gilbert* of *Edgemont*, be- Vol. II.
cauſe I have taken notice of him at *Winchendon* in *Buckinghamſhire*, *Pag.* 109, where he was ejected in 62, ſometime after his Removal from this Place. This Mr. *Gilbert* is by *Wood* the *Oxonian* call'd, *The general Epitaph Maker, for the Diſſenters*; whereas I can hear but of Three of his compoſing; *viz.* for Dr. *Goodwin*, Dr. *Owen*, and Dr. *Ichabod Chancy*: And they are none of them contemptible.

Of thoſe ejected in this County, Mr. *Tallents* was the longeſt Liver, (except either Mr. *Finlow.* or Mr. *Andrew Barnet* ſurviv'd him) And to him are many of theſe Characters owing. But I cannot forbear adding for a Cloſe, his General Remarks on the ejected ſilenc'd Miniſters in this County, in his own Words.

" This Liſt (ſays he) and the like in other Countries " fully confutes that notorious, falſe Conceit, and im- " pudent Report of Dr. *Gunning*, (mention'd by Mr. " *Baxter* in his *Life* in *Fol. Part* 2. *p.* 104.) and others; " that the Nonconformiſts loſt nothing by their Non- " conformity, but liv'd as much in Pleaſure of the " Fleſh, and in Plenty, as the Conformiſts did:

" For (ſays he) Thirteen of theſe were very poor, " and had Wives, and many Children; as Mr. *Law-* " *rence*, *Keeling*, *Parſons*, *Taylor*, *Zech. Thomas*, *Mal-* " *den*, *Bury*, *Joſhua Barnet*, *Campion*, *Froyſel*, *Hum-* " *phreys*, *Findlow*, *Sadler*.

" Others were very poor but had no Charge.

" Others had a little; as, Mr. *Heath*, *Andrew Bar-* " *net*, &c.

" And ſome few might have to the value of 40 *l.* a " Year: Scarce any above. So the richeſt of them " were brought low; and the reſt into great Want and " Straits: But he that feeds the Ravens has provided " for them and theirs, amidſt the Fewneſs and Poverty " of their Friends, one way or other, in a wonderful " Manner. To him be the Praiſe.

In the County of SOMERSET.

TAUNTON: St. *Magdalenes*; Mr. *George Newton*, M. A. and Mr. *Joſeph Allen*; and St. *John's*: Mr. *John Glanvil*.

Mr. *Newton*

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Mr. *Newton* was a Miniſter's Son, a Native of *Devon*, born in the Year 1602; and, as moſt of that Country, bred in *Exeter* College, *Oxon*. He firſt began the Exerciſe of his Miniſtry at *Hill-Biſhops* near *Taunton*, and in *Anno* 1631, became Vicar of *Taunt. S. Magd.* by the Preſentation of Sir *William Portman*, and Mr. *Robert Hill*; and there he continu'd till his Ejectment 62, excepting only a Year or two in the time of the Civil War, when this Town underwent a famous Siege: That time he ſpent at St. *Albans*, and preach'd in the Abby there: But when the Town of *Taunton* was reduc'd, he return'd to his Employ and Place, and with him Two or Three other Miniſters that had accompanied him in his abſence, and willingly went back with him. His Preaching was plain, profitable, and ſucceſsful. He was Eminent for his Meekneſs and Prudence. He kept out of the Town thoſe Diviſions that did ſo much miſchief in other places. After he was Silenc'd, being convinc'd it was his Duty to continue the Exerciſe of his Miniſtry, he took care to Preach at thoſe times when he might be leaſt expos'd. * He dy'd *June* 12, 1681. *Ætat.* 79. He was a good Scholar, a Man of a very genteel Spirit, and a very uſeful Preacher.

* *He hath Printed, an Expoſition with Notes on* John 17. *Fol.* 1660. The Chriſtian's Character Epitomiz'd; *a Sermon on* Pſalm 91. 16. 12mo. *A Sermon at the Funeral of Mr.* Joſeph Allen; *and an Account of his Life. And a Sermon at the Funeral of the Lady* Farewel.

Mr. *Joſeph Allen* †, was Born at the *Devizes* in *Wilts*, and gave Evidences of more than ordinary ſerioufneſs from Eleven Years of Age. He was firſt of *Lincoln* College in *Oxon*, and afterwards of *Corpus Chriſti*. *Ann.* 1655, he became Aſſiſtant to Mr. *Newton* at *Taunton*, and was Ejected with him in 62. He took great Pains to do good to Souls, while he was allow'd the Publick Exerciſe of his Miniſtry. He was not contented with Preaching and Catechizing in the Church, but ſpent ſeveral Afternoons in a Week, in viſiting the ſeveral Families that ſate under his Miniſtry, inſtructing, reproving, directing, and cautioning them with great Seriouſneſs and Affection, according as he found their reſpective Circumſtances requir'd; by which courſe he was exceeding uſeful to many.

† *See the Account of his Life, in* Octavo, 16 7.

He

He did not haſtily determine upon Nonconformity; but weigh'd matters faithfully and impartially, conſulting with others, and looking upwards for Direction: And upon the whole, could not give the *Aſſent* and *Conſent*, that was requir'd, or renounce the *Covenant*, with any Satisfaction to his Conſcience. But being at the ſame time fully perſwaded, that the Ejection of the Miniſters out of their Places, did not diſoblige them from Preaching the Goſpel, he reſolv'd after he was caſt out to go on with his Work in Private, 'till he ſhould be Impriſon'd or Baniſh'd. He ſet himſelf hereupon to his Work with great Vigor, Preaching ordinarily Six or Seven Sermons a Week, and ſometimes Ten, and ſometimes Fourteen, in the Town of *Taunton*, and the Neighbouring Places; and he continu'd in this Courſe both peaceably and ſucceſsfully from *Bartholomew* Day 62, to *May* 26, 63. When he was carry'd before the Juſtices, by whom after ſome rude Affronts, he was committed to *Ilcheſter* Goal. *Aug.* the 24th, he was Indicted at the Aſſizes, for a *Riotous, Routous*, and *Seditious* Aſſembly. He Pleaded modeſtly for himſelf, but was brought in Guilty by the Jury, and Sentenc'd to Pay a Hundred Marks, and to lie in Priſon till the Payment. Before which, he declar'd in the open Court, *That he was glad, that it had appear'd before his Country, that whatſoever he was Charg'd with, he was Guilty of nothing but doing his Duty; and that all that did appear by the Evidence, was only that he had ſung a Pſalm, and inſtructed his Family, others being there, and both in his own Houſe: And that if nothing that had been urg'd would ſatisfie, he ſhould with all Chearfulneſs and Thankfulneſs, accept whatſoever Sentence his Lordſhip ſhould Pronounce upon him, for ſo good and righteous a Cauſe.* He was remanded again to Priſon, (where his Treatment was very indifferent) and he continu'd there a whole Year, wanting but Three Days. At his return from the Priſon, he was far more earneſt in his Work than before, till his Weakneſs diſabled him; which growing upon him, hinder'd his going into *Wales*, for the ſpreading of the Goſpel, as he intended to have done.

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July the 10th. 1665, he was again apprehended for Preaching, and Committed to the Priſon of *Ilcheſter*, with Seven Miniſters more, and Forty private Perſons; which Impriſonments, with his hard Labours, heighten'd

Vol. II. heighten'd his Diſtempers to that Degree, that he was quickly carry'd off. He dy'd *Ann.* 1668.

He was a Man of ſerious, fervent, unaffected Piety; and exemplary in his whole Deportment. Of a moſt ſweet Temper, and courteous Converſe. He was a Man of Courage, and fear'd no Dangers in the way of his Duty. One of a very peaceable Spirit. His Learning was far beyond what could be expected from one that entred upon the Miniſtry at One and Twenty Years of Age, and dy'd about Thirty Five, and Liv'd in ſuch Miniſterial Labours and Sufferings. His Intellectuals were good, and ſolid, his Memory ſtrong, and his Affections lively, and above all, his Holineſs Eminent. He had a good Head, and a better Heart. A number of ſuch Inſtances of flaming Love to GOD and all Mankind, would do more to recommend real Religion to the World, than the moſt pompous *Elogiums* that could be given of it.

In the height of his Zeal, he was a Man of great Moderation. Some that have obſerv'd how long and often he lay in the common Goal, have tho't, ſure this muſt be a violent unpeaceable Zealot: But with little Ground, for his Zeal was really for Peace and Quietneſs, for Love and all manner of good Works. He was not us'd to inflame Men againſt Parties, nor backbite thoſe from whom he differ'd, nor make thoſe odious, who were willing enough to have made him ſo: But he fled from one Extream, with Fear and Suſpicion of another. He was indeed a Silenc'd Miniſter among a People that had his Heart, and that had been bleſs'd with his fruitful Labours: And his Judgment was, that it is Sacriledge for a Miniſter Conſecrated to GOD to Alienate himſelf, and violate that Covenant and Miniſterial Dedication, by giving over his Work while he hath Ability and Opportunity, and the Peoples Souls, a real Neceſſity. And therefore he choſe a long Impriſonment, rather than he would voluntarily ceaſe from his Work as a Miniſter: But whilſt he had Liberty he oft went to the Publick Aſſemblies, and was a Hearer where he was wont to be a Teacher, and encourag'd the People to do the like. He ſpake not Evil of Dignities, nor kindled ſeditious Principles or Paſſions in the Peoples Minds, nor diſaffected them againſt Authority,

rity, nor aggravated his own Sufferings to exaſperate their Minds againſt ſuch as he ſuffer'd by, tho' they were very conſiderable: But in Patience he poſſeſs'd his Soul, rejoic'd in the Honour conferr'd upon him, and in the Good others receiv'd, by his Suffering as well as his Preaching. Vol. II.

Wood the *Oxonian* fancy'd himſelf among his Boon Companions, paſſing away the tedious Minutes of the lingring Glaſs in its Circular returns with a wanton Tale, when he compos'd that Farce to which this good Man's Name is prefix'd (in his *Athenæ Oxonienſes.*) But 'tis no Diſgrace at all to any one to be ridicul'd in ſuch a Way, as makes the Actor infamous in the Eſtimation of all ſuch as have any Relicks, either of Honour or Honeſty.*

* *He publiſh'd a* Familiar Explication of the Aſſemblies Shorter Catechiſm; 8*vo.* A Call to *Archippus:* Being an Earneſt Motive to the ejected Miniſters to continue in their Miniſtry, 4*to* 1664. An Alarum to the unconverted; *A Book which Multitudes will have Cauſe for ever to be thankful for: No Book in the* Engliſh Tongue (*the Bible excepted*) *can equal it for the Number that hath been diſpers'd; for there have been* 20 *Thouſand of them Printed and Sold, under the Title of the* Call, *or* Alarum to the Unconverted, *in* 8*vo. and* 12*o. And* 50 *Thouſand of the ſame Book have been Sold, under the Title of the* Sure Guide to Heaven: 30 *Thouſand of which were at one Impreſſion. His* Remains: Being a Collection of Sacrament Speeches, Letters, *&c. And he hath left behind him imperfect,* A Body of Natural Theology *under Eight Heads, wherein in a good* Latin Style *he firſt laid down the Chriſtian Doctrine, and then added by Way of Annotations, the Teſtimonies of the ancient Philoſophers. That Piece of it which was moſt compleat, and which was Licens'd for the Preſs, tho' it hath never yet appear'd, was thus entituled:* Theologiæ Philoſophicæ ſive Philoſophiæ Theologicæ Specimen: In quo Æterni Dei Providentia Solius Naturæ Lumine comprobatur, validiſſimis rationum momentis demonſtratur, quoad Partes, Species, Objecta, explicatur; contra omnes denique Adverſariorum Objectiones firmatur: *Ex Ariſtotele, Platone, Chalcidio, Salluſtio, Firmico, Empirico, Jamblico, Antonino, Epicteto, Proclo, Simplicio, Cicerone, Seneca, Macrobio, Porphyrio, Xenophonte, Galeno, Plutarcho, Plotino, Tyrio, Apuleio, Alcinoo,* aliiſq; Philoſophis, Oratoribus & Poetis, tum Græcis, tum Latinis, ad Atheorum Convictionem, & Orthodoxorum Confirmationem: Elucubratione *J. A. An. Dom.* 1661.

Mr. *John Glanvil* alſo was another Miniſter of this Town. He was a worthy pious Divine. I have been

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divers ways inform'd of the Miſtake in my firſt Edition, which repreſented him as conforming. I have been certified that he continued a painful Preacher in his own Houſe iu St. *James*'s Pariſh in *Taunton*, to his Death, which was about 1693.

Bridgewater: Mr. *John Norman* *, M. A. Of *Exeter*-College, *Oxon*, where he was at firſt Servitor to Dr. *Conant*, the worthy Rector. He ow'd his Learning under God to that Doctor's good Inſtructions. He had good natural Parts, and by his Induſtry acquir'd a conſiderable Stock of Learning both human and divine. He remov'd from the Univerſity to this Place, where he was much reſpected and very uſeful till the *Bartholomew*-Act ejected him. He was an acceptable Preacher, and of an exemplary Carriage and Converſation. He was much reſpected in all the *Weſtern* Parts of the Kingdom. About 16 Months after his Ejectment, he was ſent together with ſeveral other Non-conforming Miniſters to the County-Goal, and there made a cloſe Priſoner for preaching to his People in private. He appear'd as a Priſoner at the Bar before Judge *Foſter*, in his Circuit for the Summer Aſſizes, *An.* 1663. And tho' he was a Man of a very grave Preſence and Carriage, yet the Judge handled him very roughly. *Sirrah* (ſaid he to him) *do you Preach? Yes my Lord*, ſaid Mr. *Norman*. *And why ſo Sirrah?* ſaid the Judge. *Becauſe* ſaid he *I was ordain'd to Preach the Goſpel. How was you ordain'd?* Said the Judge: *In the ſame Manner* ſaid he *as* TIMOTHY: And *how was that?* Said the Judge: *By the laying on of the Hands of the Presbytery*, ſaid Mr. *Norman*. Which Anſwer the Judge repeated over and over again, with ſome concern about it: And yet his Sentence was to pay an 100 *l.* Fine, and to lie in Priſon till it was paid. He continu'd a Priſoner for above a Year and Half, till Baron *Hale* going that Circuit took notice of him, and found out a Way to compound the Fine, at 6 *d.* in the Pound. But Judge *Foſter* returning Home from his Circuit to *Eggham* in *Surrey*, could not forget Mr. *Norman*'s Anſwer, about the laying on of the Hands of the Presbytery: for by a good Token, a Gentleman whom he reſpected, coming to him about Buſineſs, he made him wait two long Hours before he came down

down, and at last gave this for his Excuse, that he had been searching his Books about an odd Answer a Fellow made him in the *West*, who told him he was ordain'd like *Timothy*, by the laying on of the Hands of the Presbytery, which he could find nothing of. While the Judge handled Mr. *Norman* so roughly, he with great Gravity told him, that their ingenuous Education at the University, and holy Calling in the Ministry, not stain'd with any unworthy Action, merited good Words from his Lordship, and better Usage from the World. And when the Judge seem'd the more inflam'd, and the more bent upon pouring on him all possible Contempt; he said, *Sir, you must ere long appear before a greater Judge, to give an Account of your own Actions; and for your railing on me the Servant of that great Judge.* Which Words were remembred by many upon the sudden Death of that Judge, not long after, when he fell sick and died in the Circuit, before he got to *London*, or had made his *Postea*, wherein extravagant Fines are usually mitigated. As Mr. *Norman* was going to *Ilchester-Goal* the Officers passed by the Sheriffs House, and would by all means call there. The high Sheriff's Lady began to upbraid Mr. *Norman*, and after other Words said to him, where is your God now, that suffers you to be carried to Prison? Mr. *Norman* replied; Madam, have you a Bible in the House? Yes said she, we are not so Heathenish as to be without a Bible. He being importunate for one, a Bible was at last brought; and he read the Words of *Mic.* 7. 8, 9, 10. *Rejoyce not against me O mine Enemy: when I fall, I shall arise; when I sit in Darkness, the Lord shall be a Light unto me. I will bear the Indignation of the Lord, because I have sinned against him, until he plead my Cause, and execute Judgment for me: he will bring me forth to the Light, and I shall behold his Righteousness. Then she that is mine Enemy shall see it, and shame shall cover her which said unto me, where is the Lord thy God? Mine Eyes shall behold her: And now shall she be troden down as the Mire in the Streets.* The Lady was Struck with the Words and their applicableness, and immediately retir'd: And the Dealings of God with the Family not long after made this remembred.

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After Mr. *Norman*'s Release, he continued Preaching in private some Years. Going occasionally to *Bri-*

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ſtol he fell ſick and died, *An.* 167. to the great Grief of his Flock, when he was about 40 Years of Age: And notwithſtanding his Sufferings, he kept his Temper and Moderation to the laſt.

He was the Author of *Caſes of Conſcience* 8*vo*, where there is an Account of him prefix'd by Mr. *William Cooper*. And he publiſh'd *Chriſt's Commiſſion Officer*; an Ordination Sermon, 1658. 8*vo*. *Chriſt confeſſed*; written in Priſon. 4*to*. And *Family Governors exhorted to Family Godlineſs*. 8*vo*.

Batcomb: Mr, *Richard Allein*, M. A. He ſucceeded Mr. *Richard Bernard* here, and he Dr. *Biſs*, which Succeſſion carried them in this Town almoſt up to the Beginning of the Reformation. This Mr. *Allein* was a Miniſter's Son of this County. He and Mr. *William Allein* of *Blandford* were Sons of Mr. *Richard Allein* who was 50 Years Miniſter of *Ditchet* in this Country, and was a grave, pious, Succeſsful Preacher, greatly belov'd and a great Sufferer from the Biſhop of *Wells*; and who died full of Days and Honour, Aged 80. Our Mr. *Allein* was bred in St. *Alban's* Hall in *Oxon*. He was Paſtor of the People of this Town above 20 Years, and might have been ſo 20 more, if the Iniquity of the Times would have permitted it. He was a Pious Prudent, Diligent, Zealous but Meek Inſtructor of his Flock: Much reſpected in theſe Parts, and well known through the Nation by his Pious Practical Writings. * After he was depriv'd, he ſtill preach'd, as he could get Opportunity. Once he was apprehended at Mr. *More's* (ſometimes a Member of Parliament) who would pay his Fine of 5 *l.* tho' he went to Priſon himſelf for his own Fine. At other times he was ſent for to the Seſſions, and ſoundly rated for Conventicling (as they call'd it.) But his Gravity, Piety, and Goodneſs were ſo conſpicuous, that they knew they ſhould

* *He hath written,* Vindiciæ Pietatis *in Four Parts:* A Vindication of Godlineſs in the greateſt ſtrictneſs and ſpirituality of it, from the Imputations of Folly and Fancy: The Godly Mans Portion and Sanctuary: Heaven open'd; or a brief and plain Diſcovery of the Riches of Gods Covenant of Grace: *And* the World conquer'd, or a Believer's Victory over the World, 8*vo*. Godly Fear; or the Nature and Neceſſity of Fear and its Uſefulneſs, 8*vo*. 1674. A Rebuke to Backſliders, *and* a Spurr to Loiterers, 8*vo*. 1677. A Companion for Prayer; *in* 12*o*. 1680. Inſtructions about Heart-work, 8*vo*. 1682. *Publiſh'd by Dr.* Anneſley.

ſhould do their own Cauſe more hurt by ſending ſuch a Man to Priſon, than by conniving at him. Upon the 5 Mile Act, he remov'd to *Froom Selwood*, and Preach'd privately there to the Day of his Death, which was *Dec.* 22. 1681. Mr. *Richard Jenkins*, M. A. Vicar of the Place, Preach'd a Sermon at his Funeral, and gave him a fair Character; and Mr. *Wood* calls him a *Lukewarm Conformiſt* for his Pains: His Books call'd *Vindiciæ Pietatis*, tho' tending manifeſtly to promote true Piety, yet could not be Licens'd. They were greedily bought up and read by ſober People, and have been very Inſtrumental to mend the World. They were ſo ſaileable, that the King's Bookſeller caus'd a great Part of the Impreſſion to be ſeized, becauſe unlicens'd; and ſo to be ſent to the King's Kitchin. From thence he bought them for an Old Song, bound them up and ſold them in his own Shop. This was at length complain'd off: and he was forc'd to beg Pardon upon his Knees at the Council Table, and ſend them back again to the King's Kitchin to be bisk'd, as I think the Word is; that is, to be rub'd over with an Inky Bruſh. Vol. II.

North Cadbury: Mr. *Samuel Cradock*, B. D. Bred in *Emanuel* College in *Cambridge*, of which he was Fellow and to which the Preſentation to *North Cadbury* belong'd. He left about 300 *l. per Annum* for the ſake of his Conſcience; and the Providence of God made it up to him and his, by Means of an old Gentleman of the ſame Name. In my laſt Edition I by Miſtake ſaid that this Gentleman was unrelated to him; whereas I have been ſince certainly inform'd, by a Letter from Mr. *Cradock* himſelf that he was nearly related to him. For upon the Death of Mr. *George Cradock*, he became next Heir male, to that old Gentleman Mr. *Walter Cradock*, of *Wickam-brook* in *Suffolk*, who at his Death gave him his Eſtate: Which ſingular Providence Mr. *Cradock* us'd to acknowledge with great Thankfulneſs, and accordingly took this for his Motto, *Nec ingratus nec inutilis videar vixiſſe.* Some Years after, he came with his Family, and liv'd in that Houſe, and there for ſeveral Years preach'd uſually twice every Lords Day, *gratis* to the Neighbourhood that came to hear him. And there he alſo inſtructed ſome young Gentlemen and others that were ſent to him, in ſeveral Parts of uſeful

Vol. II. Learning, and had an Hand in the Education of ſeveral Perſons of Note and Worth. Mr. *Wood* ſpeaking of Mr. *Cradock*'s being incorporated M. A. at *Oxford*, *Ann.* 1649. (when he was Fellow of *Emanuel* College in *Cambridge*) mentions his Books; one of which being Printed in 1679, he ſays he ſuppoſes Mr. *Cradock* was dead before, becauſe 'twas ſaid in the Title to it, that he was *late Rector of North Cadbury*. He often ſuppoſes ſtrange Things when the poor *Diſſenters* are concern'd; but he diſcovers little elſe but Ill-will, and Spleen, and Malice. Mr. *Cradock* liv'd many Years after, and was Paſtor of a Congregation at *Biſhops Stortford* in *Hertfordſhire*: And if he could but have ſuppos'd a *Nonconformiſt* capable of ſuch Writings * as thoſe of this Author, he might eaſily have found out, that the Word *Late* in the Title Page, referr'd to his Ejection for *Nonconformity*, and not to his Deceaſe.

* *He hath publiſh'd the* Harmony of the Four Evangeliſts, and their Texts Methodiz'd, *&c. Fol.* 1668. The Apoſtolical Hiſtory, containing the Acts, Labours, Travels, Sermons, *&c.* Of the Apoſtles, till the Time of the Deſtruction of Jeruſalem. *Fol.* 1672. The Hiſtory of the Old Teſtament Methodiz'd. *Fol.* 1683. Knowledge and Practice: A plain Diſcourſe of the chief Things to be known, believ'd, and done in order to Salvation, *4to.* 1673. A Supplement to Knowledge and Practiſe, *4to.* 1679. *Which two laſt, are lately Reprinted in* Folio *with Additions* An Expoſition and Paraphraſe of the Revelation, *8vo.* 1696.

Mells: Mr. *Richard Fairclough*, M. A. Eldeſt Son of the Excellent Mr. *Fairclough* of *Suffolk*. He had all the Advantages of Education from his Childhood, which the Pious Care of an Affectionate, Prudent Learned Father could give him; and no one could be more receptive of the proper Impreſſions from an ingenuous Inſtitution. He continu'd 12 Years in *Emanuel Colledge* in *Cambridge*, and for ſeveral Years was Fellow there. He went from thence furniſh'd with an unuſual Stock of rational, ſubſtantial and polite Literature. His leaving the Collge to fix in *Somerſetſhire* was pretty remarkable. Dr. *Whitchcot*, who was then Fellow of the ſame College, being preſented to a Living in *Somerſetſhire*, which was in the Diſpoſition of that College, prevail'd with Mr. *Fairclough*, to bear him Company in a Viſit to the People he was to take the Charge of. The Doctor being

being haſtily call'd away, engag'd him to ſtay behind, and ſupply for him in his Abſence. In this Interval, a Gentleman of Note, High Sheriff of the County, ſent to Mr. *Fairclough*, to deſire him to preach the *Aſſize* Sermon; and that, when thro' ſome Failure, there was very little time for Preparation: But ſo great was the Exigence, as that he preſs'd his Compliance with great importunity, and would indeed take no Denial. He yielded to Neceſſity, and highly gratify'd the Gentleman, both by the Acceptableneſs of his Performance it ſelf, and by his Freedom for it in ſuch an Exigence. Upon which, hearing a little after, of the Death of the Incumbent of *Mells*, (a Living of good Value) he told Mr. *Fairclough* he could no otherwiſe ſo fitly gratifie him for his Sermon, as by conferring upon him ſuch a Living. Mr. *Fairclough* accepted it, and fix'd there, and was *a burning and a ſhining Light*. He was reſorted to by all the Country round. His Prayers, Sermons, and other Miniſterial Performances, had that ſtrange Pungency, Quickneſs and Authority with them at ſome times; and that Softneſs, Sweetneſs and Gentleneſs at others, as was Matter of great Admiration. His Labours were almoſt incredible. Beſides his uſual Exerciſes on the Lord's Day, of Praying, Reading the Scriptures, Preaching, Catechiſing, and Adminiſtring the Sacraments; he uſually Five Days in the Week, betimes in the Morning, appear'd in Publick, Pray'd and Preach'd an Expoſitory Lecture upon ſome Part of the Scriptures in courſe, and he had always a conſiderable Congregation; nor did he produce any thing in publick, which did not ſmell of the Lamp. Beſides which, he found time for Viſiting, not the Sick only, but all the Families within his Charge, in a ſucceſſive Courſe; when he would perſonally and ſeverally converſe with every one that was capable, labouring to underſtand the preſent State of their Souls, and applying himſelf to them in Inſtructions, Reproofs, Admonitions, Exhortations, and Encouragements ſuitably thereto: And he went thro' all, with the greateſt Facility and Pleaſure imaginable; for his whole Heart was in his Work. Every Day, for many Years together, he us'd to be up by Three in the Morning, and to be with GOD, when others ſlept. Few Men had ever leſs Hindrance from

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the Body, or more Dominion over it; for a better habited *Mind* and *Body* have rarely dwelt together. No Controverſie aroſe among his Neighbours, within his Notice, which he made it not his Buſineſs to get preſently compos'd, and his Help and Advice was wont to be ſought by Perſons of eminent Rank, and in Matters of great Difficulty, for that Purpoſe: His own Love of Peace inclining him, and his great Prudence well enabling him to be exceeding uſeful in any ſuch Caſe. He preach'd alſo often at the Lectures ſettled in other Places of the County; and was very Active, and much Reſpected in the Meeting of the Miniſters by way of Aſſociation, for the Preſervation of common Order. When the Act of Uniformity came forth, he ſoon determin'd upon Nonconformity. He could in nothing prevaricate with his once ſettled Judgment, or depart in his Practice one Ace from it. Yet ſuch was the Candour of his Spirit, that nothing could be more remote from him, than to paſs any hard Cenſures upon thoſe, that receiv'd that Satisfaction in the ſcrupled Points, which he could not. In the Subſtantials of Religion no Man more fervently Zealous: About the Circumſtantials none more Cool and Temperate. He was afterwards Paſtor to a Congregation, meeting for Divine Worſhip at *Newman-ſtreet*. And when he remov'd to *Briſtol*, where he became a ſtated Preacher, and was uſeful to many, he continu'd to viſit the People in *Newman-ſtreet*, ordinarily once a Fortnight; being oblig'd to it by ſome particular Circumſtances. He dy'd at *London*, July 4. 1682. *Ætat.* 61. His Funeral Sermon was preach'd by Mr. *Howe*, who gives him an high *Encomium*, and all that knew him agree 'twas but his Deſert. *He was a Man of a clear diſtinct Underſtanding; of a quick, diſcerning and penetrating Judgment, and would on a ſudden ſtrike thro' knotty Difficulties, into the inward Center of Truth, with ſuch a Felicity, that things ſeem'd to offer themſelves to him, which are wont to coſt others a troubleſome Search. But his Moral and Holy Excellencies gave him his chief Luſtre. A Man cannot well be ſuppos'd more under the conſtant governing Power of Religion than he was; which was the Cauſe of his Labouring with ſo much Earneſtneſs, both to exerciſe and diffuſe it to his uttermoſt. He was even*

made

made up of Life, *and* Love. *Such was the Clearneſs and Sincerity of his Spirit, ſo little darkned by an* Evil Conſcience, *that he ſeem'd to live in the conſtant Senſe of God's Favour and Acceptance, and had nothing to do, but to ſerve him with his Might; whence his Spirit was form'd to an habitual Chearfulneſs, and ſeem'd to feel within it ſelf a continual Calm. He was of a large and great Soul, comprehenſive of the Intereſts of God, the World, the Church, his Country, his Friends, and of the Souls of Men. Ready to his uttermoſt to ſerve them all*. Of abundant Compaſſion towards the Diſtreſſed. Of Delight in the Good, and of general Benignity towards all Men. And it was his conſtant Aim to make the neareſt Approaches he could to the Pattern and Fountain of all Goodneſs,* &c. Conſiderate Perſons cannot but look upon it as an Employment very unacceptable to GOD, and very unprofitable to the Church, to have an Hand in Silencing ſuch Men as he was. Vol. II.

* *Beſides an Abridgment of ſome of his later Sermons to his Beloved People at* Mells, *he hath nothing Extant but a Sermon in the Morning Lecture againſt* Popery; *on the Dangerous Tendency to the true Peace and Comfort of Souls, of the Papal Doctrine, which denies the Poſſibility of Aſſurance: Tho' I cannot be poſitive whether this laſt be his or his Fathers.*

Chedzoy: Mr. *Henry Jeanes*, M. A. of *New Inn* in *Oxon*, where he was a noted and ready Diſputant, and a celebrated Preacher. He was firſt of *Beer Crocomb*, afterwards of *Kingſton*, and laſtly of *Chedzoy*, in this County. He dy'd in *Auguſt* 1662, near the Fatal *Bartholomew*. He was at firſt Zealous for the Impoſitions of the Prelatical Party, and fond of the Modiſh Notions: 'Till reading the Writers on the *Puritan* ſide, he found them miſrepreſented by their Antagoniſts; † and ſeeing a Strength in their Arguments, which he apprehended weak before he had weigh'd them, he heartily fell in with them, and ſtrenuouſly defended their Cauſe. Mr. *Wood* ſo far condeſcends as to own; *He was a moſt excellent Philoſopher, a noted Metaphyſician, and well-grounded in Polemical Divinity. He was alſo a Scholaſtical Man, a Contemner of the World, generous, free-hearted, jolly, witty and facetious.* But then comes a Sting in the Tail, *which Qualities ſeldom meet in Men of the* Preſbyterian *Perſwaſion, who generally are Moroſe, Clowniſh, and*

† *See his* Mixture of Scholaſtical and Practical Divinity; *Vol.* 2. *pag.* 24.

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and of Sullen, and reſerved Natures *. Its a hard Caſe, (and ſo eſteem'd by any when it comes to be their own) for a Body of Men to be branded for the Failures of a few: But ſuppoſing this ill-natur'd Cenſure true, as to any Number of thoſe for whom 'tis intended, I'll leave it to any that are Impartial to judge, whether is better, a little Clowniſhneſs and Reſervedneſs, for want of Breeding, and being acquainted with the World; or a furious Bigottry that will run the hazard of common Ruin, rather than bate two or three indifferent Ceremonies; and Zeal for abſolute Monarchy, to the betraying Liberty and Property, and the Paving the way for Slavery: Which have been the ſtanding Characteriſticks of the Men of the *Laudenſian* Faction.

* *He hath written a Treatiſe concerning a Chriſtian's Abſtinence from all appearance of Evil*, Qu 1640. Want of Church Government no Warrant for a total Omiſſion of the Lord's Supper, 4*to.* 1650. A Vindication of Dr. *Twiſſe*, from the Exceptions of Mr. *John Goodwin*, Fol. A Reply to Mr. *Fulwood*'s Examination of his Diſcourſe of Church-Government, and the Lord's Supper. A Mixture of Scholaſtical with Practical Divinity: *In Two Parts*, 4to. 1656. *Together with ſeveral Sermons and ſmaller Tracts.*

Wells: St. *Andrews*: *Cornelius Burgeſs* †, D. D. bred in the *Univerſity* of *Oxford*. *Ann.* 1627, he was Chaplain to King *Charles* the I. He was afterwards much vex'd in the High Commiſſion Court, for oppoſing the *Laudenſian* Faction. He was one of thoſe who *Ann.* 1641, were appointed to meet in the *Jeruſalem* Chamber, where there was an hopeful Attempt for Accommodating the Eccleſiaſtical Differences: One of the Aſſembly of Divines: and a frequent Preacher before the Long Parliament: And yet he argu'd againſt taking the *Covenant*, and refus'd taking it till he was ſuſpended. By them he was fix'd in an Evening Lecture at *Pauls*, with a Penſion of 400 *l. per Annum.* He laid out all he had in Biſhops Land, which upon the King's Reſtoration was entirely Loſt. He retir'd afterwards

† *Beſides his Sermons before the Parliament, and upon other Publick Occaſions, he hath publiſh'd*, A Chain of Graces drawn out at length for Reformation of Manners, 12*mo.* 1622. A New Diſcovery of Perſonal Tithes: Or a 10th Part of clear Gain prov'd due, in Conſcience, *&c.* 8*vo.* 1625. The Fire of the Sanctuary; or a Tract of Zeal, 8*vo.* 1625. The Baptiſmal Regeneration of Elect Infants, 4*to.* 1629. A Vindication of the Reaſons againſt Biſhops Votes in Parliament, 4*to.* 1641. A Vindication of the *Sion College* Society, againſt Two Pamphlets, 4*to.* 16,8. *No Sacriledge or Sin, to Aliene or Purchaſe the Lands of*

to

to his Houſe at *Watford*, where he liv'd privately, and was reduc'd to Straits. He dy'd in *June* 1665. Vol. II.

Biſhops and Chapters, &c. *He had alſo a Controverſie with Dr.* Pearſon, *after the Return of King* Charles, *about the Neceſſity of Reformation in Doctrine, Diſcipline, and Worſhip.*

Mr. *Stubbs* alſo was caſt out in this City, where he was joint Paſtor with Mr. *Chetwind*, who afterwards conform'd. But an Account has been already given of this Mr. *Stubbs* in *Glouceſterſhire*, where he was afterwards ſilenc'd.

Ubleigh: Mr. *William Thomas*, M. A. He was of *Brazen-Noſe* College in *Oxon.* A good Scholar, and an uſeful Preacher: Much reſpected in theſe Parts. He was Miniſter in this Town for above Forty Years. He preach'd twice every Lord's Day, and catechiz'd. He often adminiſtred the Lord's Supper, and viſited ſuch as were Communicants the Week before, to aſſiſt them in their Preparation. He had many Seals of his Miniſtry in his own and the neighbouring Pariſhes. He was a Man of great Gravity, Sincerity, and Humility; and much of GOD might be ſeen in his Converſation. He was much reſpected not only by his Brethren, but by many of the Gentry. He was not of a Conſtitution that could endure much Hardſhip, nor had he the Courage and Boldneſs of ſome; he was apt to be dejected with the Appearances of Evil, that others could eaſily ſurmount: And yet he would not decline nor forbear to appear in any Thing, which he apprehended tended to a publick or private Good. He was very Solitary and Studious. His Works * ſhew

* *His Works are theſe*; The Dead ſpeaking: Or the Living Names of two Deceaſed Miniſters of Chriſt; *viz.* *Mr.* Sam. Oliver, *Paſtor of* Wells, *and Mr.* Sam. Croke, *&c.* 4*to.* 1653. Railing Rebuk'd: Or a Defence of the Miniſters of the Nation againſt the Calumnies of *Tho. Speed* of *Briſtol*, the *Quakers* Advocate, 4*to.* 1656. The *Proteſtants* Practice; or the compleat Chriſtian: Being a true and perfect Way to the Celeſtial *Canaan*, 12*mo.* 1656. A Vindication of Scripture and Miniſtry, in a Rejoinder to *Tho. Speed* the *Quaker*, 4to. 1657. A Preſervative of Piety, in a quiet Reaſoning for thoſe Duties of Religion, that are the Means and Helps appointed of God for the preſerving and promoting of Godlineſs, 4*to.* 1662. An Expoſition on

that

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Ruth, *in* 12*mo.* The Countries Senſe of *London*'s Sufferings, in the late moſt lamentable Fire, 8*vo.* 1667. Scriptures open'd, and ſundry Caſes of Conſcience Reſolv'd, in Plain and Practical Anſwers to ſeveral Queſtions, upon the *Proverbs* of *Solom. Jerem. Lam. Ezek. and* Daniel, 8*vo.* 1675.

that he was Methodical, and ready at reconciling Texts that ſeem'd different, and reſolving Doubts. He was a great Obſerver of Providential Occurrences, and readily comply'd with Calls to Humiliation or Thankfulneſs, according as there was Occaſion. He met with Trouble for refuſing to read *the Book of Sports*, and had therein but one Companion in that Dioceſe, which was Mr. (afterwards Dr.) *Chambers*. Many Friends and Miniſters wrote to him at that time to ſatisfie him as to the Lawfulneſs of what he ſcrupled, yet his Conſcience could not allow him to read the Declaration. His Cenſure was for a time delay'd; but at length on *June* 23, 1635, he was ſuſpended *ab Officio*, and on the 28th of *July*, *a Beneficio*. And he recorded it as his Obſervation, that while he was in the Conſiſtory, and while Sentence was pronounc'd, he found himſelf more courageous than at other times. After three Years Suſpenſion he was reſtor'd, upon the Interceſſion of ſome with Arch-biſhop *Laud* on his behalf. And it was obſerv'd, that the firſt Publick Autoritative Reſtitution, was granted in that very Dioceſe, where the Buſineſs firſt aroſe. Mr. *Thomas* found that his Miniſtry had yet a greater Power and Reverence in the Hearts of his People afterwards, than before. He was very careful in keeping up Communion with God, and Acquaintance with his own Heart. In order hereto it was his uſual way, to ſet down in looſe Papers ſuch things as were moſt Affecting to him, which he would once a Year review, that he might the better ſee what he had done, and what he had receiv'd, and what was wanting in, or for himſelf, and what remain'd as his Duty. He had his Books which he Entitul'd *Anniverſaria*, where he enter'd memorable Matters in this Order. 1. There were his Σφάλματα, or Faults. 2. His *Preces Auditæ*, Prayers that had been heard. 3. His *Preces pro futuro*. Petitions for time to come. And, 4. his *Vota*, or Wiſhes. He had other Manuſcript Books alſo, which he appropriated to particular Uſes; as *Ægrotorum Viſitationes*, &c. in which he noted down what was memorable in the Diſcharge of his Paſtoral Office. And after his Lord's Days work was over, he ſpent ſome time in the Evening, in penning ſome ſerious Meditations, which he calls, *Meditationes Veſpertinæ*, ſome Specimen hereof is here added in the Margin

gin *. His Deliberation about the Grand Affair of Conformity and Nonconformity, was manag'd with great Seriousness and Solemnity. I shall add some Account of it out of his Papers that are yet preserv'd.

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* Specimen *Anniversariorum* a

Domino *Thomas* in hunc modum conscriptum. Jan. 26. 166⅔. Isai. 63. 7. Psal. 40. 5.

Σφάλματα: 1. Dum Lego plures Libros Doctiores, Vacillat animus circa Fœdus Nationale. Concutiunt, licet non penitus convincunt. 2. Miserrima Pusillanimitas, stupiditas. Cum nonnullus dixerit (*I think Preaching these Twenty Years past has brought more to Hell than to Heaven*) atq; alius fœtidus fœtidè loquitur, ego vero sileo stupidissimus; adeoq; justè jam sileo, nec Os aperire possum pro concione, quia non pro Deo, &c. in Hominem impium in Def. Concionū. 3. Visitationes amicæ potius quam amandæ. 4. Licet Deus post preces quasi manu ostendit me potuisse prædicasse, *Aug.* 24. tam detestando correptus timore non audeo: Et sic omnia mihi male cedunt, cum si fides esset, essent omnia meliora, & desiderabiliora.

2. *Preces exauditæ.* 1. Indies paratior sum ad Testamentum (si Deus vel parum temporis concedat) condendum & complendum. 2. Cultus Publicus, licet non talis qualem volumus, non tamen talis qualem meremur; sed Liturgia Tolerabilis. 3. Docuit me Deus (uti spero) quid agerem in miserrimis circa Uniformitatis Actum Ministrorum Angustiis: Docuit inquam quid agerem, ne Deo, ne Reformationi desim, vel Mendacem me ostendam & Hypocritam in cœtu publico: Animumq; postea vacillantem sepiùs confirmavit Benignissimus Deus. 4. Audio de Filio, quod inter optimos in Academia Prædicatores, ab Optimis recensetur, quod ulterius expetendum est, expectandum est. 5. Hoc Anno emittitur in Lucem Liber meus de Officiis Christianis & Domesticis: Subsequatur Dei Benedictio. 6. Perlexi sententias ex Scripturâ pliique Authoribus collectas, & Epistolam exaravi bene longam, ad rem substratam accommodatam, ut si Deo placeat tandem edantur opemq; ferant aliqualem Christianis & Ministris Deum timentibus. 7, Progredior in Scripturis & majori industria prosequor incœptum opus, (ut infirmiores adjuvem in Lectione Scripturarum) in Paraphrasi in Jobum, & prolixioribus in Epist. ad Rom. Meditationibus. 8. Literæ ad M. Alderson, &c. tandem si Deo placeat illis profuturæ.

Preces pro futuro. 1. Absit ut a Deo recedam, vel perfidè agam in suscepto pro Deo (ut mihi videtur) Testimonio. Nunquam committam, ut vel Reformationis Desiderium deseram, vel scandalum piis (illorū animabus periculosum) objiciam, vel pudendam illam qua antehac laboravi Infidelitatem & Timiditatem prodam, vel Conscientiam vulnerem, vel in aliquibus cedendo Tentationibus, me exponam multiplicibus, & tandem in Castra contra Deū transeam.

2. Si

Vol. II. The time between the Publiſhing the Act of Uniformity, and *Aug.* 24. he repreſents in his Papers as a 2. Si bono very *ſolicitous Time*. He intimates that he read Books, Deo viſum fuerit, reſurgant mortui Miniſtri. Quam citò evaneſcunt Mortalium Conatus? Sed quod numen ſupremum decrevit ſtabile eſt. Loquatur Dominus & prodibit Lazarus. Et cum nullus adhuc Miniſter ad hanc Curam Paſtoralem (quod novimus) deſignetur; Omnipotens Deus Me (ſi illud tu expedire videas) reſtituas, & quæ bis facta eſt ad Locum meum Revocatio, fiat tertiò per eandem & Potentiam & Miſericordiam. 3. Illud utcunque a Deo O. M. per preces plures & ardentiſſimas obtineamus, ut in hoc Ovile Lupus ſub Nomine Paſtoris non intret; nec ſub nomine Rectoris Tyrannus; quin potiùs per ſingularem Dei Providentiam Operarius Probus. 4. Dirige Bone Deus ſi ab hoc Loco exeundum, quò abeundum. Idem Chriſtus qui in Cælum aſcendit, Locum nobis paraturus, annon in Terris Locum parabit aliquem nobis idoneum,& Senectuti tum meæ tum Conjugis accommodum. 5. Si non concedatur ut Præco ſim publicus, ſim tamen Operarius; quod publice non poſſum, faciam (ut licet) privatim: Quod non poſſum predicando, preſtem ſcribendo. Auxiliare Domine ſervum ſenilem. 6. Num de Parliamento deſperandum eſt? Nil Deſperandum Chriſto Duce. Sit in Novo Anno (per Potentiam & Miſericordiam Dei) Novum Parliamentum: Regat Rex Regum Regem: Bene moneat, Bene moveat Rex Parliamentum. Sit Idem Parliamentum non idem. Sint Deo Conformes in Actu Uniformitatis Renovato; & in illud quod melius & mitius erit commutato. 7. Si non Illi Miſericordes ſervis tuis, ſint tum ſervi tui Tibi Fideles, Fidelitati tuæ immobiliter innixi. Pereamus ne Religio & Reformatio pereat. 8. Liberet nos Deus a Libertate quæ eſt contra Deum, & contra Regni & Animarum noſtrarum ſalutem: Si irruat Idololatria ruit Anglia. Careamus potius Libertate bonâ quam pereamus mala. 9. Finiam per Deum propitium Opus omnis generis mihi Commiſſum; & cum Deo placuerit Vitam in Vitam nunquam finiendam commutandam: Amen. 10. Non Filius modo præſtet in aliquibus quod Laudabile eſt, ſed in omnibus: nec ad Famam ſolum modo ſapiat, ſed ad Salutem. Ego ſi moriar, Filius vivat; & in Locum meum ſuccedat, Erroribus omnibus inimicus, Veritatis Dei Patronus, non Moralitatis modo ſtudioſus, ſed precipue Sanctitatis, quæ a Moralitate diſtat ut a terrâ Cœlum. Sit ſibi Contrarius ut ſit Deo ſuo Conformis; eatenus ſcilicet contrarius, quatenus neceſſe eſt ut ſit Conformis, & cum ſupremo Numine coincidat & tandem cohabitet.

Vota. 1. Deo ſervire non temporibus, ſi Tempora non ſe ſubjiciant Deo. 2. O quam in ſenibus omnia Exemplaria eſſe debeant!

much

much occaſion'd by the Letters of other Miniſters, ſome of which urg'd to comply, and others to forbear. He had look'd up ſeriouſly to GOD for Direction, which was repeated with yet greater Earneſtneſs, as the time fix'd drew near. On *Aug.* 21. he betook himſelf, in his Retirement, to extraordinary Supplication to GOD for Conduct and Eſtabliſhment; and that iſſued in a fixed Determination upon a full weighing the Merits of the Cauſe, to forbear the Declarations and Subſcriptions requir'd by the Act, whatever Conſequences might enſue: And he ſets down the Reaſons that ſway'd and prevail'd with him.

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Nec illis conceſſum eſt vanum aliquid in Societate effutire, vel quod videtur malum Manibus tractare.

3. Ultima optima ſint ſenes ſervi, imo ſi Deo viſum fuerit Deo militent ſuo; magiſq; Deo firmi ſint, quo magis infirmi: ſiquidem abſurdius nihil quam a Deo recedere, cum ad Deum accedere properamus. 4. Solenne Votum ſit ad Adſpectus aſpicere foràs, ad Affectus Domi, & Excubias agere, ne inimicus intret. 5. Nec Paſſionibus Locum dare, nec Stupiditati, Puſillanimitati, Ignaviæ; Nec Temeritati cedendum eſt, nec Timiditati. 6. Vivam exemplum Pietatis, moriar Exemplum Patientiæ: Atq; in me Maximo Peccatore, & in Conſolatione meâ videant alii, quàm bonum ſit adherere Deo, qui condonat Peccata ingentia pœnitentibus, & exigua omnia quæ bona ſunt paternâ manu accipit, & propter Jeſum Chriſtum æternâ gloriâ remunerat. Illi Gloria in Æternum. Facile eſt renovare Vota; det Deus præſtare. Pſal. 119. 106. Apoc. 2. 19.

Specimen Meditat: Aug. 24. 1662. Hic nihil. Lugent plures. Ego ſtupeſco. Morior ante Obitum. Miniſter non Paſtor. Clementiſſime Deus! Miſerere miſeri Peccatoris. Sapientiſſime Deus! Deſcendat ſupernè ſapientia tua ut rectè judicem de luctuoſâ hac in quam meipſum conjeci (ſed num ſine te?) & ſine Omnipotentiâ, irreparabili Ejectione. Numquid qui olim ſal Terræ audierunt, in irâ tuâ ut ſal inſulſus abjiciantur foràs, ut a quibuſvis conculcentur? Id ipſe mereor maximè: ſed num tu ſoles cum ſervis tuis tranſigere ſecundum illorum meritum, & non ſecundum Gratiam tuam? Olim quidem viſitaſti virgâ defectionem eorum, unde fit ut jam Gladium arripis qui ſævit ad Mortem, *Eccleſiaſticam* (mortui ſunt Plurimi Miniſtri) *Civilem*; nec enim ex quo vivant habent—& pene *Naturalem*, mærore quaſi enecti & confecti? Ego vero miſellus Mœſtitiâ pene obruor & poſt latam ſententiam inquiro an rectè & ſolidè vel ſtolidè mihi procuraverim tam Multiplicem Necem. Sed (Bone Deus) probe tu noſti quod aſſiduis Precibus Thronum Gratiæ fatigaverim, ut tute ipſe hac in cauſa ſecundum Mentem tuam non meam, de me Statueres; & poſt preces omnes, non aliter poteram Gloriæ tuæ, & Officio meo conſulere, & ſatisfacere, ut mihi videbatur, quàm non ſatisfaciendo Votis & Juſſis Po-

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teſtatum Superiorum. Num a te deceptus ſum? Certè a me eſt, ſi aberravérim. Ita ſi ſit, me-ipſum in Pulvere & Cinere involvam.

He begins with the *Declaration of Aſſent and Conſent.* He intimates that he was not againſt Forms of Prayer, nor even the injoining them, if fram'd according to the Word, and fitted to the Concernments of the Church, provided they did not hinder Preaching by their Prolixity, nor the exerciſe of Miniſters Gifts in Prayer, according to emergent Occaſions, which no Compoſers of any Liturgy could foreſee or comprehend within their ſettled Forms: And that he could uſe many Things preſcrib'd in the Book of Common-Prayer: But to declare his *unfeigned Aſſent and Conſent to all and every Thing contain'd and preſcrib'd* in that Book, was what (he ſays) he could not do, with any Freedom of Conſcience, or indeed without Lying. And he gives theſe Reaſons.

Adhuc conſentiam Poſtulatis, & redeam redivivus (ubicunq; demum) ad Miniſterium deperditum. Sin vero in hiſce Gemitibus cum carne & ſanguine non confero, & quod tu a me poſtulas peregerim, confirmes indies magis magiſque, Animum meum vacillantem; & quod infectum eſſe nequit, videam a te factum, non in judicio, ſed in Miſericordiâ, quia in Gloriam tuam, Reformationis tandem progreſſum deſideratiſſimum, interea in Miniſterii Confirmationem, & Eccleſiæ tuæ Ædificationem. Sint ſervi tui (ſicut olim Sampſon): Cœlum penetrent, & moriendo multo plus Lucri Domino adferant quam prædicando, per Jeſum Chriſtum magnum illum & Ovium & Paſtorum Paſtorem: Amen.

1. *Becauſe*, ſays he, *howſoever the Act ſpeaks of the* Uſe *of all Things contain'd and preſcrib'd in the Book immediately before the Declaration, yet afterward there is in the ſame Act* Approbation *requir'd in the Caſe of Lecturers; and that* Approbation *alſo is to be given in no other but in the very ſame Form of Words that is injoined All; ſo that it ſeems in that* Aſſent and Conſent, *Approbation alſo is contain'd: And if ſo, then that (among other things) much hinders Aſſent, viz.* It is certain by God's Word, that Children, which are Baptized, dying before they commit actual Sin, are undoubtedly ſav'd. *And whether the Act be to be underſtood ſo or no, (the Declaration being to be expreſs'd in thoſe Words that are in the Act, without uſing any other) no other can be expected, than that the Congregation and People that hear it, will conceive it a Confirmation of, and (as it were) the Declarer's giving his Vote to the whole Compoſition and Matter of the Book.*

2. *Be-*

2. *Becauſe if the Act requir'd Aſſent and Conſent to the* Use *only, yet requiring it univerſally, and in every thing, I could not yield to it, becauſe not ſatisfied as concerning the Lawful Uſe of every part of it. As namely,* 1. *The repeating ſo often of* Gloria Patri, *as Nine or Ten times in Morning Prayer. The thing, no doubt, is good in it ſelf, and at ſome times there hath been much more reaſon to uſe it more: But ſo frequent a repetition in ſo ſhort a time, if there be now no need of it, (I ſpeak not of the Uſe, but of the ſo much multiplied Uſe of it) if it be not profitable, and tends not to Edification (as it is beyond my reach to conceive it doth) then it's like to fall into a taking God's Name in vain, and come within our Saviour's Prohibition, Mat.* 6. 7; *and gives a Countenance to them that meaſure out the Worſhip of God by ſet numbers, as the* Romaniſts *do: Beſides the deading of the Heart in the Service of God, by ſo oft repeating the ſame things. I add,* 2. *The ſaying of* the Seventh Day, *againſt the Original Text, inſtead of* the Sabbath Day, *which gives a blow to the Chriſtian Sabbath.* And, 3. *The Uſe of a worſe Tranſlation of the* Pſalms, *when there is a better, eſpecially in that place,* Pſal. 68. 4; *where it muſt be read,* Extol him in his Name, yea, *&c.* inſtead of that agreeable to the Original, *Extol him in his Name, Jah.* 4. Reading *ſo much of the* Apocrypha, *and that as Holy Scriptures are read (which may make ignorant People think both alike) for Leſſons at Morning and Evening Prayer, when the reading of Canonical Scriptures is better and ſafer; eſpecially the reading of ſuch* Apocryphal *Books and Chapters as are more queſtionable: As* Judith 9. *where the Fact of the Sons of* Jacob, Simeon, *and* Levi *is extoll'd, which yet the Spirit of GOD condemns,* Gen. 49. 5. *And* Judith's *Prayer for her being Bleſs'd in her Lying way: And,* 5. *That Paſſage at* Burials; *that we may reſt in him,* as our hope is this our Brother doth, *albeit there be no cauſe to hope ſo, but great reaſon becauſe of the wickedneſs of many a Man's Life, (without any Repentance declar'd at their Death) to fear the clean contrary.* 6. *It is alſo a very high, and to me a very hard thing (in regard of the Account a Miniſter is to give unto Jeſus Chriſt of the Truſt committed to him) to abſolve (in the Name, and by the Authority of Jeſus Chriſt) any ſick Perſon* from all his Sins, *that ſhall make a ſpecial Confeſſion, if he feel his Conſcience troubled with any weighty matter, ſince that*

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may be done meerly out of remorſe of Conſcience for ſome heinous Sin, and without ſuch Evidences of a true Evangelical Repentance for Sin in general, as even in the Judgment of Charity (which is kind, and not blind) is neceſſary for ſuch an Abſolution.

And afterwards he charges the *Ceremonies* with unprofitableneſs, as not tending to Edification; and as being miſchievous, caſting many worthy Men out of publick Employment, and ſhutting them up in corners that could not cloſe with them; and as being burdenſome to many pious Men that did: And as being offenſive; which is encreas'd by their diſuſe ſo many Years together, with Profeſſions and Endeavours after Reformation. He repreſents their having been abus'd to Superſtition. *This*, ſays he, *is more like to revive by the renew'd uſe of them. Hence*, ſays he, *whatſoever may be ſaid for them in ſtrict Diſputes, and howſoever they have formerly been yielded to, yet now they are become very Gravaminous. It is one thing to Conform upon a Cuſtom, and another upon a Conteſt, when Reformation hath been ſo pleaded for, and the Offence is ſo extremely augmented. I do not*, (ſays he) *mention theſe things as delighting in debaſing or depraving the Common-Prayer, I bleſs GOD it is ſo good, but yet it might be better. This laſt Book in ſome things is better than the former, as in ſome ſolid Additional Prayers, and eſpecially the inſerting the Rubrick Eſtabliſh'd by Law in the Reign of King* Edward VI. *for vindicating the Church in the matter of Kneeling at the Sacrament. And had there been a condeſcending to the Propoſals of ſo many (not inconſiderable) Miniſters, for other alterations and indulgence, there would have been much more Satisfaction, and a far greater Union. But ſince that eaſe to the Conſcience, which was ſo humbly and earneſtly deſir'd, could not be obtain'd, nor this Grievance, under which ſo many have groan'd, ever ſince the firſt happy and comfortable (but which could not then be a compleat) Reformation, be remov'd, nor any Liberty granted, ſuch as his Majeſty is pleas'd to delineate and indulge in his gracious Declaration; but on the contrary, all, and every thing, muſt be more ſignally and eminently than ever heretofore aſſerted; this hath been to many, and to my ſelf in particular, a Burden too heavy to be born: The rather, becauſe of the Deſires, Profeſſions, Endeavours, and Prayers, for a Reformation, according to the Word of GOD, for the Glory of*

of GOD, *the Honour of the* Church of England, *and preventing Offence and Separation from it. And (in ſpecial) in regard of the Vows of* GOD *upon us, to do our utmoſt for promoting (and therefore ſure to do and ſay nothing for the ſhaming) of that Work of Reformation, and the moſt deſired altering and ordering of all things in the Service of* GOD, *to the better, and as near as may be, according to the Divine Rule.* Vol. II.

It is objected, and it is true, that I have read moſt of the Common-Prayer Book, and ſo could do again. But, 1. *It is one thing to read many things, another to declare an unfeigned Aſſent and Conſent to every thing.* 2. *Matters of Worſhip, and things needing Emendation in our Form of Worſhip, were never ſo ſearch'd and diſcover'd as now.* 3. *An Alteration for the better was never ſo ſought as now.* 4. *By the late long intermiſſion, the Scandal in doing all that heretofore has been done, is exceedingly heighten'd.*

I, ſays he, *was fully convinc'd of this, that* GOD *would have been highly diſpleas'd, if all Miniſters ſhould have come in and Subſcrib'd, and publiſh'd a Declaration ſo far prejudicial to a Progreſs in Reformation, as that it was in a manner to give it up for gone, and to have an Hand in burying all hopes of it. And hereupon did alſo conceive, that* GOD *would have ſome to ſuffer, to witneſs the Sincerity of their deſire to have all things ordered in the Service of* GOD, *according to the Mind of* GOD. *Now I never thought that all Miniſters were alike oblig'd to forbear ſubſcribing and declaring as is enjoin'd, (tho' none ſhould do what he thinks in his Conſcience he ought not to do) but that they were more bound to ſtand out, and tender their Submiſſion to Authority in a way of Suffering, who had before ſtood for the Reformation moſt: And hence concluded concerning my ſelf, who knew mine own Heart, and contendings for it, (tho' with much Weakneſs) that I could not without dealing unfaithfully with* GOD, *ſay all that was to be ſaid, and do all that was to be done. I was afraid to anger Conſcience, or to be wanting to a glorious* GOD *when I am going out of the World. And who knows what* GOD *may do at length for a greater Purity and Spirituality of his Worſhip among us (if yet he will have any delight in us, and not leave us) upon the Suffering of his Servants in a quiet way, as the firſt Reformation follow'd upon ſuch a Suffering, and upon the Death of many of the precious Servants of* GOD; *I ſay, who knows what* GOD *may do for us*

Vol. II. *in this way, when a way of War hath ſucceeded ſo ſadly, and left ſo ill a ſavour behind it?* He then goes on to the Declaration about the ſolemn *League and Covenant*, and canvaſſes it; and declares, (among other things) that *tho' he was ſatisfy'd that an Oath was not to be a Bond of Iniquity, yet the Name of GOD having been interpos'd, there muſt be an abiding Bond in regard of that which was right in it; and that the rather, becauſe of the Diſhonour that would redound to GOD and Religion by the ſlighting of an Oath*, &c. He then relates what paſs'd between him and the Biſhop of the Dioceſe, on *Aug.* 22. He gave him leave to preach on *Aug.* 24. but (he ſays) that *through fear, ſadneſs, and diſcompoſure of Mind, he became an Hearer elſewhere with wonder and weeping*: And adds, that *at Night there was (as every Sabbath Evening there us'd to be) a meeting of many of the Pariſh, (for Repetition and Prayer) and of more than ordinary that Night, with whom (after Repetition of the Sermons heard,) it pleas'd GOD much to enlarge his Heart in Prayer, (beſides ſpeaking ſeveral things to them according to the ſad Occaſion) and that with more Tears than the Death of Wife, Daughter, Impriſonment, or any other thing ever drew from him. And the Lord hears the voice of weeping*, Pſal. 6. 8.

O, ſays he, *that doleful Day wherein ſo many Lights were at once clapt under a Buſhel! So many Stars (and divers of them, not without Reaſon, reckon'd Stars of the firſt magnitude, becauſe they gave ſo great a Light to Travellers to the new* Jeruſalem) *pluck'd out of their ſeveral Orbs, and thrown down to the Earth. So many that ſtrove ſincerely to have all things in the Church reform'd and rectify'd according to the Word of GOD, came to that paſs, to ſee themſelves and the Reformation they ſought, buried (as it were) in the ſame Grave, and others (none of the beſt) dance upon the Grave! O whence is it that the great GOD and Governor of all things ſhould permit and order out ſo ſad a Providence? Lord how is it that thou calleſt our Sins to Remembrance, and haſt killed ſo many of the Sons of Levi!* &c.

The Reader will, I hope, forgive me, if I frankly own that the reading and tranſcribing ſuch Hints and Thoughts as theſe, that drop'd from the Ejected Miniſters in that Critical Juncture, are to me moſt highly pleaſing. They diſcover ſo much of the true Spirit of Piety, and ſuch a native and undiſguis'd Sincerity, as

is very amiable, and worthy imitation. For my part, I know not how to ſuppoſe, that Perſons ſo thoughtful and cautious, ſo humble in their Applications to GOD for help, ſo open to Light, ſo willing to weigh every thing that ought to influence them, and ſo fearful of being deceiv'd and miſguided, ſhould be left of GOD, in a matter that the Divine Honour, and the Credit of Religion, was ſo much concern'd in. Vol. II.

This Mr. *Thomas*, after his Ejectment, continu'd at *Ubleigh* among his Old People. He every Lord's Day attended the Publick Worſhip; and in Private as he had opportunity, was helpful to the Souls of thoſe who were before his Charge. He died among them in 1667, an old Man and full of Days. His Funeral was attended by many of the neighbouring Gentry. A Sermon was preach'd upon the Occaſion by a neighbouring Conformiſt, on *John* 5. 35: *He was a burning and a ſhining Light.* What Pity then was it, it ſhould be put out before its time!

WINCAUNTON: Mr. *John Sacheverell.* He was the eldeſt Son of Mr. *Sacheverell*, Miniſter of *Stoke Underham* in this County, who was a Man of great Reputation. This Mr. *Sacheuerell* had many Children, and two of them were bred Miniſters, *viz.* this *John*, and *Timothy*, of whom ſee in the County of *Dorſet*, p. 269. This Mr. *John Sacheverell*, whoſe Memory is to this Day precious in moſt parts of the Weſt, had firſt the Living of *Rimpton* in this County, which he quitted before the King was reſtor'd. He had there but 30 *l. per Annum* certain Allowance, with a promiſe of an Augmentation of 30 *l.* more from *London*, of which Augmentation he receiv'd not any more than one half Year. His Pains in this Place, in the Service of the Souls of thoſe committed to his Care, were very great, as is Atteſted by ſome yet living: And he had conſiderable ſucceſs in recovering many that were diſſolute; and in the Converſion of ſeveral to a Love of GOD and true Goodneſs: And his Converſation was unblameable and Exemplary. He conſtantly roſe early, and ſpent the Morning in his Study, and the Afternoon in viſiting his Flock, and diſcourſing with them about religious Matters, till the *Saturday*, which was entirely ſpent in his preparing for his Lord's Days

Vol. II. Work. That Day was uſually employ'd thus: He began his publick Worſhip with a ſhort Prayer in the Morning, and then read a Pſalm and a Chapter, and briefly expounded them: And after ſinging of a Pſalm, he Pray'd and Preach'd for an Hour and a Quarter. In the Afternoon he began at One, himſelf repeating his Morning Sermon, and examining young People as to what they had remembred: Then he Pray'd and Preach'd for about an hour and half; and afterwards, the Repetition of the Evening Sermon, and Examination of young ones about it, concluded the publick Service of the Day.

On the very Day of King *Charles* the Second's Coronation, he Preach'd a Sermon on 1 *Sam.* 12. 24, 25. *But if ye ſhall do wickedly, ye ſhall be conſumed both you and your King.* The Obſervation which he chiefly inſiſted on was this: That wicked Men continuing in their wicked Actions, are the greateſt Traytors to the King and State wherein they live. Several went out of the Church in the midſt of Sermon, and the Rabble got together, and in the Market-Houſe impanel'd a Jury from amongſt themſelves, and repreſented a formal Trial of the Preacher and afterwards drew him *in Effigie*, with a Book in his Hand, which they call'd his Catechiſm, upon an Hurdle, through the Town, to the top of an Hill, where a great Bonefire was prepar'd. The Effigies was hung upon a Pole in order to be Burnt: But the wind driving the Flames away, the Effigies remain'd untouch'd, and was ſhot at by ſeveral with a great deal of Fury; and at length fell into the Flames where it was conſum'd. It was the Obſervation of many in thoſe Parts, that ſeveral who were the moſt Active in this frantick ſort of Diverſion, which was accompany'd with a great deal of Prophaneneſs and Lewdneſs, had ſome or other remarkable Calamity that befell them not long after; and ſome of them died very miſerably. An account of this was publiſh'd about that time in one of the Books of Prodigies, and the Names of ſeveral of them are remembred by many even to this Day. And tho' perhaps there was then, as there is ſtill, too great a forwardneſs in ſome, in the tranſports of their Zeal, to repreſent thoſe things as Divine Judgments, which befall Men of a Party oppoſite to their own; yet Calamities that are uncommon,

mon, ſharp and peculiar Pains coming on a ſudden, without any viſible Cauſe, and attended with a Peculiar Horrour and Deſperation; and that in the Caſe of ſeveral, are ſuch viſible Evidences of a Divine Hand, that no Man can, with any Shadow of Reaſon, pretend that they ought to be overlook'd. A little after, he was indicted at the Aſſizes, for continuing the Exerciſe of his Miniſtry, without reading the Common-Prayer. When he was allow'd to ſpeak for himſelf, he declar'd, that if he had been requir'd by Authority to have read the Common-Prayer, he either would have done it, or have immediately quitted the Living. He behav'd himſelf ſo well, that the Judge expreſs'd himſelf to this Effect to thoſe that were about him: *Have you no other Man than this in your County, to ſingle out for a Pattern of your Severity?* Upon hearing all Matters, the Jury brought him in *Not Guilty*, and he was Acquitted. After his being Silenc'd in 62, he retir'd to *Stalbridge*, where he had an Eſtate in the Right of his Wife. Being afterwards taken at a Meeting in *Shaftſbury*, together with Mr. *Bampfield*, Mr. *Hallet*, Mr. *Ince*, and other Miniſters, he and they were ſent together to *Dorcheſter* Jail, where he remain'd for three Years. In this Impriſonment, he and the reſt of them, took it by turns to preach out of a Window to a conſiderable number of People, that ſtood to hear on the other ſide the River. In this Confinement he contracted ſuch an Indiſpoſition, that of a very chearful active Perſon, he became very Melancholy, and ſoon after ended his Days. He died in his Chair, ſpeaking to thoſe about him with great Vehemence and Affection, of the great work of the Redemption of Sinners. He wrote in the Title Page of all his Books, *To me to live is Chriſt, and to die is gain*; which was the Cauſe of its being Engraven upon his Tomb-ſtone. Mr. *Banger*, who was a Fellow Sufferer with him, preach'd his Funeral Sermon, upon *Rom.* 8. 22, 23. Nor muſt I forget that this was the Grandfather of the preſent celebrated Dr. *Henry Sacheverell.*

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BATHE: Mr. *William Green.*

Combehay: Mr. *Thomas Crees.* He was a Native of this County, and bred in St. *Alban-Hall* in *Oxon*,

Vol. II. whence he went to *Cambridge* in the time of the War. He was Ejected in this Place in 62, and continu'd all his Life after a quiet, patient ſilent Nonconformiſt. He was the Father of Thirteen Children by one Wife, and they all liv'd to be Men and Women. Tho' he had little to live upon, yet Providence took care of him and his. He was Eminent for Holineſs. He liv'd at the *Bath*, and preach'd in all the obſcure corners of the Country. He was of a melancholy Diſpoſition, but an Excellent Chriſtian. He dy'd in his 76th Year.

Beckington: Mr. *John After*: I formerly by miſtake call'd him *Arthur*. I ſuppoſe this might be he that was afterwards known in *London*.

Clutton: Mr. *Alſtat*.

W. CAMMEL; and *Dunnyet*: Mr. *Henry Albin*, Born at *Batcombe*, *June* 20, 1624; train'd up in School Learning at *Glaſtonbury*, whence he went to *Oxford*. He was Ejected at *Weſt-Cammel* in 1660, and at *Dunnyet* 62: After which he return'd to his Native Place, where he liv'd to the Day of his Death, preaching as he had opportunity. Sometimes he preach'd in his own, and ſometimes in other Families; and often went to the Publick Aſſemblies: And at length he preach'd twice every Lord's Day for many Years, in the Houſe of *Thomas Moore*, Eſq; at *Spargrove*. In 1687, he became a Stated Preacher, at certain fix'd times, at *Froome Selwood*, *Shepton Mallet*, *Brewton*, and *Wincanton*. He reſign'd his Soul to GOD, *Sept.* 25, 1696. *Ætat.* 73. His Funeral Sermon was preach'd by Mr. *William Hopkins*. He was a Judicious Man, and of good Learning, Eminent for his Piety, and very diligent in his Work. He was a great Redeemer of Time, an hard Student, and remarkable for his Prudence. He was one of a large Acquaintance, and a very friendly Temper. He taught by his Life, as well as his Doctrine; and liv'd and died a great Example of ſtrict and cloſe walking with GOD, and a Heavenly Converſation. He had a Majeſty in his Countenance, and yet was cloathed with Humility. He died about the 73d Year of his Age. He Printed a Practical Diſcourſe, concerning Loving the World, on 1 *John* 2. 15. And hath alſo in Print,

The

The Dying Paſtor's laſt Farewel to his Friends in Froome-Selwood, *&c.* 1697. 8vo. Vol. II.

Bruton: Mr. *Parker*; an able, diligent, and pious Preacher; and a Man of great Humility and Peaceableneſs.

Downhead: Mr. *Warren.*

Milborn-Port: Mr. *William Hopkins:* Born at *Yeovilton July* 15, 1629. Bred up under Mr. *Warren* firſt at *Pudimore*, and afterwards at *Sarum.* In 1647 he went to *Oxon*, and was of *Magdalen College*, where he continu'd Six Years. He preach'd frequently at a neighbouring Village before he left the Univerſity. And in the Year 1653, he went from thence to *Fifehead* in *Dorſetſhire*, where he taught School two Years. He afterwards ſpent a Year, aſſiſting Mr. *Allein* at *Ditcheatt*; and from thence was invited to *Milburn-Port.* He was Ordain'd at *Wrington, Nov.* 12. 1656. He was ſerious and diligent in his Miniſterial Service. Among other things, his Zeal ſet him upon oppoſing the Ringing on the Lord's Day. One thereupon vow'd he would be the Death of him; but kill'd another in his ſtead, and ſo was Hang'd: And it much affected Mr. *Hopkins*, that his Life ſhould Providentially be preſerv'd, by another Man's looſing his Life, when he was aim'd at. After the Reſtauration, one Mr. *Napper* pretended a Title from the Biſhop of *Wells*, but was not able to Eject him. Mr. *Napper* commencing a ſuit againſt him, was caſt at the Aſſizes at *Chard*, in *May*, 1661; and did not appear at the Aſſizes at *Bathe* in *Auguſt*: In *October*, he was inducted into Mr. *Hopkins*'s Church by Mr. *Fox*, Vicar of *Poyntington.* But Mr. *Hopkins* ſtill kept his Place 'till he was Ejected by the Act in *Auguſt* 62. He went afterwards frequently to hear, where he us'd to Officiate; and preach'd alſo at his own Houſe; and ſometimes at other Places, as he had opportunity. His Wife was Neice to Biſhop *Mew*; and if he could have Conform'd, he had a fair proſpect of being Prefer'd; and conſiderable Offers were made him, but they were no Temptation to him to do Violence to his Conſcience. He ſet up a School, which might have flouriſh'd, but that he was cited into the

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the Biſhop's Court, and Excommunicated; and the Biſhop, notwithſtanding his Relation to him, would ſhew him no Favour, but left him to the Mercy of the Court. He remain'd Excommunicate 'till King *James*'s Proclamation of Pardon. After the Liberty he preach'd at *Wincanton* and ſome other places, where he was much belov'd. He was an humble, chearful, courteous Man, that delighted in doing good. He was much of Mr. *Baxter*'s Judgment in Controverſial Matters; but had a great reſpect for all good Men. He was contented with his Condition, and mortify'd to the World. He was the ſame in all Changes; one of the Primitive Stamp; of a plain, honeſt, ſincere Heart, and an unblameable Life. He Died in *March*, $\frac{1699}{1700}$, in his 70th Year.

Wivelſcomb: Mr. *George Day*. Who after his Ejection came to *London*, and was Paſtor of a Congregation at *Ratcliffe*, and Died there, *Dec.* 3. 1697. His Funeral Sermon was preach'd by Mr. *Slater*.

Aſhpriors: Mr. *John Galpine*. A grave, ſerious, ſolid Divine. After the Liberty by Act of Parliament, he ſettled in *Totneſs*, where he Died in *Sept.* 1698. His Son is Paſtor to the Diſſenting Congregation at *Stepney*. He hath a Farewel Sermon among thoſe of the City Miniſters, but his Name is there falſly Printed *Gaſpine*.

DULVERTON: Mr. *Henry Berry*.

Angelſea: Mr. *Lawrence Muſgrave*.

Staplegrove: Mr. *John Gardener*.

Wilton: Mr. *George Bindon*. He improv'd his Knowledge in the *Latin*, *Greek*, *Hebrew*, *Chaldee*, and *Syriack* Tongues, to an exacter degree than is common. He was an ingenious Man, and taught School at *Staplegrove*. He uſually went with his Family to Church on the Lord's Day in the Forenoon, and preach'd in the Afternoon. His clear Head and great Integrity, render'd him very uſeful among his Neighbours, in compoſing Differences, and drawing Writings. The Education

cation and Fortunes of ſeveral Perſons were commit- Vol. II.
to him, which Truſts he diſcharg'd with a very fair Reputation. He took much delight in Arithmetick, and ſome other parts of the Mathematicks.

Pitmiſter: Mr. *Thomas Forward.*

Riſton: Mr. *Timothy Batt*, M. A. He was a Native of this County, and Born *Nov.* 30. 1613. His Father was a Puritan, and deſigning this his Eldeſt Son for the Miniſtry, train'd him up for Learning at the beſt School within his reach, and then ſent him to *Wadham* College in *Oxon*; from whence he remov'd to *Emanuel* College in *Cambridge*, where he took his Degrees, and was call'd *Silver-tongu'd Batt.* He was afterwards Chaplain to Sir *Robert Pye*, Sen. whom he attended in the Expedition under the Earl of *Eſſex* into *Cornwal*, that was ſo unfortunate. He then came up to *London*, and exercis'd his Miniſtry at *Mimms* in *Middleſex*, while the War continu'd; and he got ſuch a ſhare in the Affections of the People there, that he was receiv'd by thoſe of them that were then living, with great reſpect, when he viſited them in 1685, tho' it was ſo long after. In 1649, he went to *Ilminſter*, in his Native County of *Somerſet*, and after a ſhort ſtay there, remov'd to *Creech* in the ſame County, where he continu'd 'till King *Charles*'s Return. Then that being a ſequeſtred Living, he was forc'd to quit it, and was by a neighbouring Gentleman preſented to the ſmall Living of *Riſton*, where the *Bartholomew* Act Ejected and Silenc'd him. He was not without fair Offers if he would have Conform'd; but he could not accept them and keep the Peace of his Conſcience; and therefore refus'd them. His delight was in his Maſter's Work, in which he continu'd as he had opportunity, 'till within a few Months of his Death; tho' he was blind for two Years and better. And GOD own'd him, even in his latter Years. One inſtance of it, not unworthy a Remark, has been given me, by one whoſe Account may be depended on. He us'd to preach once in Five or Six Weeks, at a place near *Columpton* in *Devonſhire*. A Prophane and Lewd young Man came thither one Lord's Day to hear him, on purpoſe to Scoff at and make a Jeſt of what he ſaid:

But

Vol. II. But it pleas'd GOD to meet with him, and make that Sermon of Mr. *Batts*, which was upon that ſaying of the Wiſe Man, that *Fools make a mock at Sin*, the means of his Converſion; and he became thence forward a ſerious Chriſtian. He died in *July* 1692, with thoſe words of St. *Paul* in his Mouth, 2 *Tim.* 4. 7, 8. *I have fought a good fight*, &c.

Weſt-Monkton: Mr. *Robert Drake*: Who was a very conſiderable Man.

Laurence Lydiard: Mr. *John Wakely*.

Bicknaller: Mr. *Thomas Safford*. Several Liſts of the Ejected Miniſters that I have ſeen, mention both Mr. *Bartholomew*, and Mr. *Thomas Safford*, at this Place; and one adds another place call'd *Stoke Garſey*; accordingly I mention'd both in my former Edition: But I have been ſince inform'd, that Mr. *Bartholomew Safford*, dy'd before *Bartholomew* Day 62. And his Brother, Mr. *Thomas Safford*, who was turn'd out of *Iſield* in *Suſſex*, might ſucceed him for a ſhort time; but I am not certain: But the latter, after his being Silenc'd, did continue with a poor People at *Bicknaller* many Years. He was noted for a good *Hebrician*.

Elworthy: Mr. *John Hill*. A great Critick.

Purlock: Mr. *Alexander Robinſon*.

Weſton: Mr. *John Deveniſh*.

Wembden: Mr. *Tobias Adams*.

Cricket: Mr. *Langdale*.

Combe St. *Nicolas*: Mr. *Henry Bachelor*.

Winſham: Mr. *William Ball*.

Upton-noble: Mr. *Emanuel Harford*.

Charfinch: Mr. *Francis Croſs*. He liv'd afterwards at *Briſtol*, and practis'd Phyſick.

Hill-Biſhop: Mr. *Nathaniel Charlton*.

North-Currey: Mr. *George Pearce*.

Croſſcomb:

Croſſcomb: Mr. *Whitebourn.*

Glaſtonbury; Mr. *Samuel Winny.* He had been a Preacher in *Gloceſterſhire*, but I am inform'd was Silenc'd here in 62. Some time after his Ejectment, he had a ſmall Congregation in the City of *Briſtol*, where he alſo taught Grammar Learning with good Succeſs, There he Died in 1700. He was a good Linguiſt, and a ſerious Preacher. His Funeral Sermon was preach'd by Mr. *Iſaac Noble.* He wrote on the Aſſemblies Catechiſm: And *God a Chriſtian's Choice*; a Treatiſe about Perſonal Covenanting with GOD.

ILMISTER: Mr. *William Alſop.* He liv'd and dy'd about the City of *London* a few Years ago.

Crickett: Mr. *John Turner.*

BRISTOL had ſeveral Ejected Miniſters: There was,

1. Mr. *Edward Hancock*, from the Pariſh of St. *Philip.* He was an earneſt moving Preacher. He died ſome Years ſince at *Howil*, within two Miles of that City. He bred his only Son at *Oxford*, and left him ſome thouſands. He became a very ſpruce Parſon, and ſoon ſpent all; and afterwards beg'd up and down *Briſtol*, of the Diſſenters as well as others.

2. Mr. *John Knowles.* He was Born in *Lincolnſhire*, and bred in *Magdalen* College in *Cambridge*, where he was Chamber-fellow to Mr. *Vines.* In 1625, he was choſen Fellow of *Catherine* Hall, where he had full Employment as a Tutor, having Forty Pupils at a time, and many of them became worthy Men; ſo that at his return from *New England*, which was about 1650, he found about a dozen of them Members of Parliament, and others Eminent Preachers, no leſs than Thirty.

There fell out before Dr. *Sibb*'s Death, a vacant Fellowſhip in *Catharine Hall*, for which they had a Recommendation from Arch-biſhop *Laud*, for one that was his Bell-ringer at *Lambeth.* This was a mighty thing

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thing at that time, and intended to be a puſh upon that Society, with a deſign either to quarrel with them if they refus'd, or to put a Spy upon them if they accepted. The Doctor, who was not for provoking Perſons in Power, told the Fellows, that *Lambeth* Houſe would be obey'd; that the Perſon was young, and might prove hopeful, *&c.* The Fellows yielded, and among the reſt, Mr. *Knowles*. But Fifty Years after, he ſaid that nothing troubled him more, than his giving his Vote in that Election. The Perſon about whom this Conteſt was, need not be nam'd, tho' well known; being one of thoſe who *quicquid agunt valde agunt*. He came thither of the *Lambeth* Cut, but as the times turn'd, was a *Presbyterian*, an *Independant*, every thing that prevail'd, and in every way Violent; and at laſt wrote a Book call'd, *St. Auſtin imitated, in his Retractations*; and yet upon a new Change in Government, he was ready enough to retract his Retractations. Upon the Death of Dr. *Sibbs*, there was a great Conteſt about a Succeſſor, and Dr. *Brownrigg* carry'd it, whoſe Hiſtory and Worth (ſays my Author, Dr. *Sampſon*, out of whoſe Papers this Account is taken) is not fully publiſh'd to the World; the more's the Pity. While Mr. *Knowles* was with great Pleaſure and Uſefulneſs leading a College Life, he had an invitation from the Mayor and Aldermen to be Lecturer of *Colcheſter*, which he neither ſought, nor thought of. He accepted the Call, and apply'd himſelf to the preaching the Goſpel in that Town, where his Pains were great, and his Succeſs admirable. He was attended both by Magiſtrates and People, and was exceeding Uſeful. While he was here, he was an intimate Acquaintance of the famous Mr. *John Rogers* of *Dedham*, whoſe Eyes he clos'd, and whoſe Funeral Sermon he preach'd, upon a Text of Mr. *Rogers*'s own chuſing: And having ſet before the Town, the Life, Example, and Pious Pains of their late Miniſter, he added this farther kindneſs to them, that he recommended a worthy Succeſſor, Mr. *Matthew Newcomen*. The Schoolmaſter's Place at *Colcheſter* being Vacant, Mr. *Knowles* and the Mayor carried it for one, in oppoſition to the recommendation of Arch-biſhop *Laud*; who was ſo incens'd, that he would not ſuffer Mr. *Knowles* to ſtay any longer there; ſo that the getting in of a School-

Schoolmaſter, prov'd the outing of a Lecturer. His Vol. II.
Licenſe was revok'd, and ſo he was incapable of ſerving GOD in that place any longer.

And therefore in 1639, he went for *New-England*, and became Teacher to the Church of *Watertown*, of which Mr. *George Philips* was Paſtor, and there he continu'd for about Ten Years in comfortable Service in a Cold Wilderneſs; and then he was ſent to *Virginia*, to preach the Goſpel there, in Conjunction with Mr. *Thompſon* of *Braintry*. At their firſt coming, the Governor entertain'd them courteouſly: But when he found they were againſt the Common-Prayer, and Surplice, *&c.* he would not allow of their preaching in any publick Places. Mr. *Harriſon*, that was the Governor's Chaplain, openly mov'd they might have full Liberty, but ſecretly endeavour'd they might be diſmiſs'd, as he own'd afterwards with Concern and Sorrow. This was that Mr. *Harriſon* that was afterwards ſo uſeful a Man in *England* and *Ireland*, where, at the College of *Dublin*, he took his Doctors Degree. Mr. *Knowles* and Mr. *Thompſon* being diſcharg'd from the Publick, continu'd a while preaching the Goſpel privately, and did much good; and Mr. *Knowles* has often been heard to ſay, that he never ſaw ſo much of the Bleſſing of GOD upon his Miniſtry as there, and at *Colcheſter*. But they could not be allow'd to ſtay; they were driven away. And (which is remarkable) they were no ſooner gone, nay, whilſt they were yet upon the River in the Ship in which they were to depart, but there was an hideous Cry of the general riſing of the *Indians* upon the *Engliſh*, whom they miſerably Maſſacred, ſparing neither Old nor Young; murdering ſuch as appear'd abroad in the Streets; and burning ſuch as thought themſelves ſecure in their Houſes. Five hundred are reported to have been murdered upon this occaſion, beſides other miſchief done to the Plantation: Which was a ſignal Warning to the Deſpiſers of the Goſpel. Among thoſe that eſcap'd this miſerable Maſſacre, ſome were gather'd into Church Order by Mr. *Harriſon*, who became quite another Man after this Providence than he was before. But the Governor was but the more harden'd, and diſmiſs'd his Chaplain, who was now grown too ſerious for him:

And

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And he coming for *England*, left the poor People to the care of one Mr. *Duren*.

Mr. *Knowles* return'd for ſome time to *Watertown*, and afterwards came back into *Old England*, where he was a Preacher in the Cathedral of *Briſtol*, and liv'd in great Crdit and Service. He was outed there ſoon after King *Charles* came in, and in 62 he was Silenc'd with his Brethren. He came afterwards to *London*, where he continu'd Preaching, as he had opportunity. When ſome of his Friends diſſwaded him for fear of a Priſon, he anſwer'd them thus *: *In truth I had rather be in a Goal, where I might have a number of Souls to whom I might preach the Truths of my Bleſſed Maſter, than live idle in my own Houſe, without any ſuch opportunities.* And indeed he went up and down doing good. His very Diſcourſe about God's Dealings with him, his Temptations, and Afflictions, and Deliverances, and Supports, were ſo many affecting melting Sermons in all the Companies into which he came; and during King *Charles*'s Indulgence, he preach'd ſtatedly to a People at St. *Catharines*.

* *See Mr.* Cotton Mather's Magnalia Chriſti Americana. *Book* 3. *p.* 216.

During the Sickneſs in 1665, he was very uſeful to ſuch as ſtay'd in the City, viſiting Rich and Poor, without fear, where he was capable of any Service. He liv'd to a good old Age; and Dy'd *April* 10. 1685.

3. Mr. *Thomas Ewins*. He had been a Mechanick, and was ſent out to preach the Goſpel by a Church in *London*, together with Mr. *Thomas Barns*, of whom I have taken notice before in *Monmouthſhire*, p. 473. Mr. *Ewins* was no Scholar, and yet I am inform'd was a judicious methodical Preacher. He was remarkable for having but one Eye. Dr. *Ingelo* had been Paſtor of a Church in *Briſtol*, which in his ſtead invited Mr. *Ewins* to them in 1650. He continu'd with them 'till 1670, and yet liv'd not to the Age of 60. He was a very laborious and ſucceſsful Preacher. 'Tis ſaid that one Sermon of his upon Blind *Bartimeus* was a means of the Converſion of many. He was remarkable for his Meekneſs, Patience, and Charity. So ſcrupulous about Maintenance, that he would accept no Tithes, nor Salary, but only free Gifts. The Mayor and Aldermen, in

in *Oliver's* Time, call'd him alſo ordinarily to Preach at *Chriſt Church* in the Mornings, and at *Maryport* in the Afternoons. He alſo Repeated at St. *Ewens* and St. *Leonards*; Preach'd a *Tueſday* Lecture at St. *Nicolas*, and on *Fridays* at St. *Philip's*, and St. *Michael's* Alms-houſe alternately, and held a Conference on *Thurſdays*: And was alſo ready to Preach on moſt other Days, when he was not otherwiſe employ'd. He would ſometimes Preach the Terrors of the Law, tho' he more uſually inſiſted on the Grace of CHRIST. He was very Grave and Serious every where, and full of good Diſcourſe. When he was at any time abus'd in the Streets, he would ſay, Vengeance is Gods: My Duty is Patience. In his Time *Quakeriſm* began in *Briſtol*. Many fell in with it. *D. H.* call'd him *Dog*, and the Church *an Harlot*, and upbraided him with his humble Confeſſions. *Sa. Latchet* came in during the Adminiſtration of the Lord's Supper, and ſaid to him, *All the Plagues of the Eternal God light on thee.* Upon the Reſtoration, he ſoon quitted the publick Pulpits. The Biſhop courted him to Conformity, but he could by no means be ſatisfied to comply. He was often in Priſon; once for a whole Year, where he preach'd twice a Day. There he contracted a Lethargick Diſtemper, of which he Dy'd. He left a good Name behind him. Vol. II.

4. Mr. *John Paul*, from St. *James's*.

5. Mr. *Ralph Farmer*, from St. *Nicolas's*. The old Incumbent, Mr. *Toogood*, ſurviving, he preſently gave place to him in 1660; and preach'd in another Pariſh 'till *Bartholomew* 62; then he retir'd three Miles out of Town, and preach'd to the Colliers at his own Houſe at *Hannam*. He wrote a good Book call'd, *The Myſtery of Godlineſs and Ungodlineſs*, againſt the *Quakers*, in 4*to*. 1653. He died about 1669.

6. Mr. *Matthew Hazard*, from *Ratcliff* Pariſh, and St. *Ewens*. A Venerable Old Man. He was often ſadly diſturb'd by the *Quakers* in the Pulpit, which was very common in that City, between the Years Fifty and Sixty. They who at that time fell in with *Quake-*

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riſm, generally us'd to run out into a virulent Oppoſition to Goſpel Truths, Miniſters, Ordinances, and Duties. At the ſame time they pretended to an Infallibility, and ſo left no room for amending any thing. Which affects thoſe of that Party to this Day, if they determine to *abide by the Teſtimonies of Ancient Friends.*

7. Mr. *William Thomas.* He was a Miniſter and Schoolmaſter in this City in *Oliver*'s Time, and he continu'd ſo afterwards, tho' he had no fix'd Place. He was tempted to Conform by conſiderable Offers in *Wales*, but refus'd to the laſt. He train'd up many for the Miniſtry. He was Educated in *Oxford*, and he died at *Briſtol*, 1693.

And here alſo I may mention ſome that liv'd in this City of *Briſtol*, tho' they had been Ejected in other Places; as Mr. *Richard Blinman*, who had been ſometime Miniſter of *Chepſtow*, but whether Ejected there, I know not. And,

Dr. *Ichabod Chauncey.* He was Chaplain to Sir *Edward Harley*'s Regiment at *Dunkirk*, when the Uniformity Act took place. He afterwards became a Phyſician in *Briſtol*, and was of good Note. He was Proſecuted on the 35th *Eliz.* and upon that Act ſuffer'd Baniſhment. In 1684. he was compell'd to abjure the Realm; and remov'd himſelf and his Family into *Holland*: But upon King *James*'s Liberty, he return'd to *Briſtol* in 1686; and there he died *July* 25, 1691.

To theſe I may add, Mr. *John Bywater*, who had been a Miniſter in *Wales.* Mr. *Robert Speer*, that left his Place at *Lincoln* College in *Oxon*; and ſome others alſo are mention'd in a Letter of Mr. *Weeks*'s, that I find among Mr. *William Taylor*'s Papers.

Doulting: Mr. *Gracious Franklyn.*

Temple-Combe: Mr. *John Darby.* An Ancient, Pious, and Able Miniſter.

MARTOCK: Mr. *James Stevenſon.* He had been formerly Miniſter in *Glouceſterſhire*, but was Ejected here in 62.

LANG-

LANGPORT: Mr. *John Bush*. He was a very conſiderable Man: Brought into this County by Col. *Strowd*, in whoſe Family he continu'd, 'till he became the fix'd Miniſter of this Town. He continu'd here after his being Silenc'd; and firſt kept a School and preach'd privately, and afterwards more publickly at a Diſſenting Meeting, which he open'd. He was generally reſpected all over the County; and was a Man of great gravity and ſweetneſs of Temper. He was again Silenc'd by a Diſtemper, three Years before his Death: For he had a Palſie in his Tongue, and his Memory was impair'd, and he was taken off from his Work. He Died in *March* 1711, near 80 Years of Age. He Printed an *Aſſociation Sermon*, preach'd at *Exeter*, (I think) at the firſt Aſſembly of Miniſters there, after the Revolution: And an *Ordination Sermon* preach'd at *Bridgwater*.

Higham: Mr. *Randal*. *Hethfield*: Mr. *Thomas Willis*.
Fifehead: Mr. *Fairfield*. *Kingsbury*: Mr. *Pain*.

Puddimore: Mr. *Wyat*. A Pious Man, and a Diligent Preacher.

Yeovil: Mr. *Henry Butler*, M. A. Born in *Kent*, and Educated in *Cambridge*. When he was about Thirty Years of Age, he took a Voyage into *New England*; with ſeveral others, for the free Exerciſe of their Religion, and he continu'd there Eleven or Twelve Years in the Work of the Miniſtry, and teaching Univerſity Learning. Returning into *England*, he ſpent a Year or two in *Dorcheſter*, and then ſettled at *Yeovil*, where he continu'd publick Miniſter, 'till *Aug.* 24. 1662. And he continu'd the Exerciſe of his Miniſtry afterwards in that Town, and in other Places as he had Opportunity; and was often Convicted, and Apprehended, and Impriſon'd, and ſuffer'd great Loſſes by Fines, and Seizures of his Goods; and was often forc'd to remove from his Habitation. At length he ſettled at a Place in this County call'd *Withamfrary*, about Five Miles from *Froom*, where he was Paſtor of a Congregation: And no danger from Enemies, no violence of Weather, no

Vol. II. indiſpoſition of Body hindred him from meeting his People, either in private Houſes, or in Sir *Edward Seymour's* Woods, as was thought moſt ſafe: And tho' it was with difficulty, and labour, and hazard, that they met together, yet the Congregation grew, and he did much good. Tho' he had not 20 *l. per Annum* to live upon 'till about two Years before his Death, yet no offers of worldly Advantage would tempt him to leave his Charge. He was much Afflicted with the Stone, in the latter part of his Life, and yet continu'd his Pains among his People, as his Strength would permit. He died *April* 24, 1696, Aged about 72. His laſt Words were theſe; *A broken and a contrite Heart, O GOD, thou wilt not deſpiſe.*

Diſhiatt: Mr. *Tobias Tidcombe.* One of great Piety and Learning.

Montacute: Mr. *Oliver.*

SHEPTON-MALLET: Mr. *David Calderwood.*

Staple: Mr. *Boobier.*

Daulith: Mr. *John Hunt.*

Camley: Mr. *Richard Batchelor.*

Trent: Mr. *Brounker.*

Bratton-Seymore: Mr. *Jerome Littlejohn.* His Father had been Miniſter of this Place, and here was he Born, *Oct.* 3. 1624. He had his Grammar Learning at *Bruton*, and at *Sherborn* under Mr. *Lyford*, and was afterwards of the Univerſity of *Cambridge*. He firſt entred upon the Miniſtry in this his Native Place, and there he continu'd 'till he was Silenc'd in 62. Afterwards, he for ſome time preach'd privately at *South-Cadbury*, and afterwards he remov'd to *North-Cadbury*, where he purchas'd an Eſtate, tho' to his Prejudice. He preach'd ſometimes at his own Houſe, and ſometimes at other Places as he was invited, 'till his bodily weakneſs diſabled him. He dy'd *March* 2, 1680. *Ætat.* 55; and his Funeral Sermon was preach'd by Mr. *Joſiah Banger*. He was a modeſt, humble, peaceable, pious Man; and had univerſally a good Report.

Bromfield: Mr. *John Prince.*

Whitſtan-

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Whitſtanton: Mr. *Richard Smith.* A Man of great Repute, as a Gentleman, a Phyſician, and a Divine. Tho' he had a legal Title to this Living, he was forc'd out of it by the Violence and Power of a Popiſh Family, in *April* 1662, before the Act of Uniformity took place. From thence he remov'd to *Dynnington*, where he had ſome Eſtate of his own. From thence he was conſtrain'd, for Peace and Quietneſs to remove to *Chard*, to be out of the way of one who had inform'd, that he had been ſtirring up the People to Rebellion, when in truth he was Two Days abroad, as a Phyſician to divers Families; and the Forger of the Information let it fall. When the *Oxford Act* came out, in his Circumſtances he could remove no whither but to his Eſtate at *Dynnington*, where he had not been many Months, but his former Enemy, and ſome Confederates, wrought him great Troubles; of which one was a Proſecution at the Eccleſiaſtical Court at *Wells*. He was a fourth time conſtrain'd to remove, and not only to leave, but to ſell his Eſtate; and to avoid trouble, to remove into the remote Parts of *Devon*.

Buckland: Mr. *Stodden* *. I think he afterwards Practis'd Phyſick.

* *He wrote an Excellent Practical Diſcourſe call'd,* The Voice of the Rod; and a Supplement to the Voice of the Rod. The Paſtor's Charge, and the Peoples Duty: *Preach'd for the moſt part at the Aſſembly of Miniſters at* Exon, *June* 7. 1693. 12*mo.* Gemitus Sanctorum; or the Saints Groans for a perfect Deliverance from the Body of Sin and Death: *Being the Subſtance of ſeveral Sermons, on* Rom. 7. 24, 25. 8vo. 1702. *He publiſh'd alſo an Anſwer to Mr.* Burſcough *of Schiſm; with ſome other Practical Treatiſes.*

Blackdon: Mr. *Weſtloc.*

Stoke-Triſter: Mr. *John Batt:* Born in *Wilts* at *Kingſton Deverill*, Aug. 15. 1613. He had his Education at *New-Inn*-Hall in *Oxon*, under Dr. *Rogers*. He was Ordain'd by Dr. *Pierce*, Biſhop of *Bath* and *Wells*. He firſt enter'd upon the Miniſtry as Curate to Mr. *Swanton* or *Swaddon* at *Sutton*, and afterwards was preſented to this Parſonage of *Stoke Triſter*, which he held ſeveral Years, 'till he was turn'd out for Nonconformi-

Vol. II. ty, 1662. After his being Silenc'd, he liv'd private, and ſeldom preach'd. He had a good Eſtate; and left Charitable Legacies to needy Nonconformiſt Miniſters. He Dy'd in *July* 1684. *Ætat.* 71.

Norton under Hampden: Mr. *Benjamin Collins*. *Curry Mallet*: Mr. *John Baker*.

Kilmerſden: Mr. *Thomas Grove*. *Charlcomb*: Mr. *Robert Pinney*.

Cheddon: Mr. *Edward Warr*. In my firſt Edition, he was by miſtake, repreſented as Conforming; but I have been ſince aſſur'd by ſeveral Letters (for which I return my Thanks) that he continu'd a Nonconformiſt to the laſt; and preach'd in private in the Pariſh, after he was Ejected. But at the ſame time I am inform'd, that there was one Mr. *Warr* Miniſter of *Cheddon* after 1662, who was a Kinſman of the Nonconformiſt, from whence I ſuppoſe it was that the miſtake aroſe.

Withicombe, or *Winford*: Mr. *Joſeph Chadwick*. M. A. He alſo was by miſtake repreſented as Conforming, in my former Edition; becauſe I took him for the Perſon whom Mr. *Baxter* ſpeaks of; whereas that was another Man. But this Mr. *Chadwick*, was a Man of good natural Parts, and an hard Student, and not reduc'd to any ſuch pinching Straits as the other really was. He was bred in *Emmanuel* College in *Cambridge*; and ſettled at *Winford* through the Perſwaſion of his Tutor, and the Preſentation of his College. He continu'd there equally diſtinguiſh'd by his Piety, Charity and good Learning, 'till his Ejectment in 62. He liv'd and dy'd well ſatisfied with the Reaſons of his Nonconformity. He was a very pleaſant Man, as well as ſtrictly Pious. It was a very good Living that he loſt for the ſake of his Conſcience: And he was unhappily caſt out of it, as ſoon as he had repair'd the Vicaridge Houſe, and built a large Barn for Convenience. Many of his Friends were earneſt with him to keep his Benefice, for fear of Poverty. He had a large Family of Nine Children, and Seven of them liv'd 'till they were above Twenty One, and yet they were provided

vided for, tho' he had not above 30 *l.* a Year coming in, with which he was contented and eaſie. He died in 1691. Vol. II.

FROOME: Mr. *John Humfrey*: M. A. Overagainſt Name, Mr. *Stancliff* (in his own Book which he was ſo kind as to ſend me for my Uſe in this ſecond Edition) wrote thus: *Might that good Man but be prevail'd with to write his own Life, he is a Man of ſuch Parts, Learning, Piety, Charity, Induſtry, and Integrity, that it would make an uſeful Volume it ſelf.* But he is now ſo Aged that that cannot be expected. I wrote to him however to beg the Favour of him to give me a Liſt of his Works, that I might tranſmit it to Poſterity. The Old Gentleman ſent me word in Anſwer that he deſired no more than to go to his Grave with a Sprig of Roſemary; and that I had put him upon an hard Task: And yet he ſent, me the following Account.

The firſt Book he ever printed, was two Sermons Entituled, *A humble Vindication of free Admiſſion to the Lord's Supper.* 1653. This Book had four Editions. This was followed with a Rejoinder to Dr. *Drake* who wrote with Warmth; and is call'd *a Rejoinder to Dr. Drake.* 1654. Afterwards he ſays, upon fuller Digeſtion, he ſtated the Matter more diſtinctly in 16 Sections; and called it; *A ſecond Diſciplinary Antieraſtian Vindication* of it, in 1656. Hereupon he tells me he received a Letter from Mr *Blake*, who wiſhed he had ſeen the ſecond Section before, for that he lik'd it ſo well, he ſhould have made uſe of it: But declar'd he diſagreed with the Author in all the reſt. He afterwards receiv'd another from Mr. *Baxter*, intimating that he approved of all the Book, but only that ſecond Section. But that which he recommends above the reſt upon this Subject, is a Book he wrote in 1685, and call'd the *Ax laid to the Root of Separation*, in which he apprehends he clear'd the Ground upon which free Admiſſion is to be built. A ſecond Conteſt which he was engag'd in, was about Reordination. Soon after the Reſtauration, he publiſh'd a Book in 8*vo*, entituled, *the Queſtion of Ordination*: whether and how *a Miniſter ordain'd by the Presbytery, may take Ordination alſo by the Biſhop.* He tells me he ſhew'd this Book to Dr. *Wilkins* before he printed it, and that he approv'd

Vol. II. it: And adds that Dr. *Worth* who was an *Iriſh* Biſhop told him that he converted all *Ireland*, (excepting two *Scotts*) with that Book: That is, he ſatisfied them as to Re-ordination. But Mr. *Hickman's* writing againſt it, was the Occaſion of his publiſhing *a ſecond Diſcourſe about Re-ordination*, in 4*to*. 1662. To this he prefixes a long *Latin* Epiſtle, to his Fathers and Brethren in the Miniſtry; and in the Body of the Book adds another Addreſs to them, in the ſame Language, with great Concern, repreſenting Fact, and laying open his Reſentments. As for Fact it ſtood thus. King *Charles* ordering in his Declaration, that the Biſhop ſhould call in ſome Rural Presbyters to his Aſſiſtance, in examining, and laying on Hands on ſuch as offer'd themſelves to Ordination; the Biſhop of *Wells* call'd Mr. *Humphrey* upon ſuch an Occaſion in to his Aſſiſtance. Mr. *Humfrey* ingenuouſly told the Biſhop, that he had only been ordain'd by Presbyters, and thought that Ordination to be valid and ſufficient. The Biſhop hereupon had an amicable Conference with him, and preſſed him to renew his Ordination, and not deſert him; and in a friendly Manner urg'd him, and ſome other Friends alſo join'd in with him. He had but two Days Time to conſider of it. He indented for ſome little Variation in the Words uſed, and that he ſhould not be put upon any Subſcription; and then Comply'd, and was ordain'd by the Biſhop. But it was no ſooner over than he was uneaſy. He thought indeed Re-ordination Lawful, in order to the ſecuring Miniſterial Uſefulneſs, but could not be ſatisfied with what he himſelf had done, taken in its Circumſtances: And thereupon he here makes a Declaration to this Purpoſe.

'Know all Men by theſe Preſents that I *J. H.* who 'was ordain'd by a Claſſis of Presbyters in 1649. and 'again ordain'd by a Biſhop in 1660, do profeſs be'fore the World, in Order to the Glory of God and 'the Peace of my Conſcience, that tho' I hold Re-or'dination to be in ſome Caſes Lawful, and agreeable 'to the Word of God, and have publickly appear'd 'in Defence of it; yet being convinc'd that I did not 'do right, in yielding to what there was really no Oc'caſion for; having try'd all other Ways to eaſe my 'Mind, but without Relief; and having no other Me'thod left; (to ſay nothing of the abſurdity of the

Form

'Form us'd, which runs back again to Deaconſhip, Vol. II.
'where there was already an higher Order, which is
'ſo reproachful that it deſerves Indignation) do of my
'own Accord, and proper Motion, influenc'd to it by
'none, but by the Hand of God, profeſs before him
'my penitent Grief and Sorrow for that whole Action
'and all that belong'd to it, in Will, Word, and Deed,
'when I without due Conſideration, yielded to be Re-
'ordain'd; I retract, revoke, renounce, and reject it,
'and by theſe preſent Lines, do as far as in me lies,
'render what was done, undone again: And being ful-
'ly perſwaded that my former Ordination was ſuf-
'ficiently valid, I reſtore my ſelf to my former State,
'and to that I will adhere, *&c.*" Elſewhere, *viz.* in his *Defence of the Propoſition made to the King and Parliament, for the Safety and Happineſs of the King and Kingdom, p.* 77, 78, &c. he gives this farther, and more particular Account of himſelf. He ſays he was Educated in *Oxford*, and went thither to the King, from the Parliament Quarters. That having his Degrees in the Univerſity, he according to his Education apply'd to the Miniſtry; and being in the Country, and not acquainted with any Biſhop, he took Ordination of the Presbytery. In thoſe Days the Sacrament of the Lord's Supper, as he thought lay waſt, in moſt Places. They that were for gather'd Churches, adminiſtring it only to their own Members, and others to thoſe only whom they ſelected as viſibly worthy by Examination. This caus'd him to write the Books mention'd before, for free Admiſſion to the Lord's Supper. He was hereupon counted a Man of the Old Stamp, and no Favourite of thoſe Times. As he never took the Covenant, ſo did he never joyn in the Aſſociation with the Presbytery. He was all along for bringing in the King: And one Day openly alluded to that Text of the Prophet, *I will overturn, overturn, overturn, until he come whoſe right it is, and I will give it him.* Hereupon a Warrant was ſent for him from *Okey*, for a ſeditious Perſon. But his Danger blew over when the King return'd, and Epiſcopacy came in with him. Some at Court were willing to remember him for Preferment. The Biſhop of his Dioceſe ſpoke to him to come and Aſſiſt at an Examination unto an Ordination: And upon his making the ingenuous Declaration to the Biſhop

(mention'd

Vol. II. (mention'd above) he adviſed and requeſted and was very importunate with him that he ſhould be Ordain'd again by him. He yielded; and his Soul (he ſays) was hereupon wounded, diſeaſed, oppreſſed. The more he thought or read, the more his Objections encreas'd. He wrote them down, with Anſwers for himſelf. They became a little Book, entituled *the Queſtion of Re-ordination*, with which many were ſatisfied. Some wrote againſt it, and he replied. He renounced what he himſelf had done, and yet ceas'd not to give the beſt Aſſiſtance he could towards the Juſtification of his Brethren, that had or might ſubmit to it, and ſhould find they were able to bear it. He went privately to the Biſhop's Regiſter, and read the foregoing Proteſtation to him. He heard him patiently; and Mr. *H.* before his Face took out his Orders, and tore them, in Confirmation of what he had read. The Regiſter fell into a Paſſion and ran away, and exclaim'd againſt him to Company that were in another Room. Mr. *H.* acknowledg'd the thing, and gave his Reaſons, and took the Pieces, and bidding them Witneſs it, threw them into the Fire before them, and then put out his *Second Diſcourſe of Re-ordination*. The Act of Uniformity came out ſoon after, and he was forc'd to quit his Living; and declares he could not have liv'd if he had done otherwiſe at that Time. He was more eaſie however being thus rid of his Deacons Orders; but he yet reſerv'd his Prieſts Orders, (and intimated as much to thoſe who were preſent) not knowing but they might be of Uſe to him in the Exerciſe of his Miniſtry. But ſome time after, taking an honeſt Man as a Witneſs into his Chamber, he told him his Grievance and Burden, and tore his Prieſts Orders alſo in his Preſence, and threw one Part into the Flames, and wrapp'd up the other Part in a Letter to the Biſhop in theſe Words following.

Right Reverend, and my worthy Lord.

'I have been very ſenſible of your Kindneſs intended, 'which became the heavieſt Snare and Affliction to 'me, that could be in the World, when you perſwa-'ded me to be *Re-ordain'd* by your ſelf, after a former 'Ordination by Presbyters. I was long in diſtreſs 'thereupon, and never at reſt until I was conſtrain'd

'to

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'to go to your Regiſter, and tear thoſe Orders again before his Face, and throw them into the Fire. Thoſe Orders I then cancell'd before him were only my Orders for Deacon; I durſt not do ſo with thoſe I had at the ſame Time for Prieſt alſo, becauſe I did not know whether they might not ſave me the enjoying my Miniſtry, unto which my Conſcience then would enjoyn me, and therefore I kept them ſtill: But now the Act of *Uniformity*, with the *Bartholomew-tide* following, is long paſt, and I, with ſo many others hereupon are out for Nonconformity thereunto, I do perceive that this Inſtrument lying by me, is like to be of no more Uſe to me than the other, ſo that I may ſerve it alike. Accordingly, and upon the ſame Terms, (*viz.*) according to the Terms of the *Latin* in the tenth Section of that Book, entituled, *A ſecond Diſcourſe about Re-ordination*, which Book I left for you when it came forth, I do tear and cancel this ſame alſo, and giving Part to the Flames, do put the other Part thus cancel'd and torn into this Paper, that you may ſee unto what a paſs the Trouble of a Man's Mind ſome Times may bring him, to get his Peace again when he hath forgone it; which the Lord of his Mercy make uſe of to your Honour for Caution and Tenderneſs towards others. If Re-ordination be ſuch an heinous Thing as Divines ordinarily Ancient and Modern, Councils and Fathers do make of it, it is well for me to renounce it altogether: If for all what Men do ſay, there is yet no Sin in it againſt God, tho' a Man be ordain'd as often for the Sake of his Miniſtry as there is need, then may one who is diſtreſſed in Spirit as to a ſecond Orders, under ſuch Circumſtances as he could not bear, caſt off them, and take a third or fourth under ſuch as he is able to bear, when there ſhall be nothing elſe in Conformity, that ſticks with him beſides, as there does yet with me. There being no inconſiſtency then in my Writing, to hinder the doing what I have done, I conclude. When *Luther* heard that the Pope had burnt his Books at *Rome* he took his *Decretals* and burnt them at *Witten-burg*: Even ſo ſay I, when the Men of this Generation do make our firſt Orders by the Presbytery to be void and null, to the Scandal of ſo many Miniſters

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'niſters at home, and Churches abroad, let theſe ſe-
'cond Orders of theirs be rendred by me accordingly,
'null, void, cancell'd, given to the Flames in Teſti-
'mony unto the Validity of that former Ordination,
'(ſuch as then was and could be had) and againſt the
'Iniquity of former Impoſitions.

Your moſt affectionately
tho' unfortunately engag'd
Humble Servant.
J. H.

I have the rather given this Matter at large, becauſe Re-Ordination is a Point always ſtuck upon in the Debates about accommodating the Difference between the Church and Diſſenters. If one, that was ſo clear as to the Lawfulneſs of it ſimply conſider'd, met with ſuch Diſturbance upon the Account of the Circumſtances that attended it, others whoſe Conſciences are tender, may have the like. For the main Circumſtance that ſeems to have made this ſo troubleſome to this good Man, was, that by yielding to be re-ordain'd, he invalidated his former Ordination, which wanted no Scriptural (whatever it might do as to any Legal) Requiſite: And this is a Conſideration that returns, wherever Epiſcopal Ordination is inſiſted on, after a Preſbyterian Ordination foregoing. And if it were not known by thoſe that inſiſt upon it, that it had ſuch a Tendency, they would not lay ſuch a Streſs upon it as they do: And for that Reaſon I cannot ſee how they that are perſwaded their Ordination by Presbyters was valid, can ſubmit to it.

But to go on with Mr. *Humfrey*'s Letter to me. He tells me, that he was always for diſtinguiſhing between *Impoſition* and *Submiſſion* in matters Eccleſiaſtical; and therefore he wrote *a Reſolution of Conſcience touching the preſent Impoſitions*; another Entituled, *The Healing Paper*; and another, *The Peaceable Deſign*; upon which Dr. *Stillingfleet* making ſome Reflections, he wrote an *Anſwer* to his *Unreaſonableneſs of Separation*, ſo far as concern'd that Deſign. *A Propoſition* that he wrote *for the Safety of the King and Kingdom*, in King *Charles*'s Time took with many; and the King himſelf ſeem'd pleas'd with

with it. And yet it being oppos'd, he wrote *a Defence* of it. His Judgment was always for *Union* of Protestants, and *Toleration* both, which he shew'd in many Papers; one Entituled, *Comprehenſion* and *Indulgence*; another, *Comprehenſion promoted*; another, *Conſiderations moving to Liberty of Conſcience*; another call'd, *Materials for Union*; which was improv'd in another call'd, *Union purſu'd*; and another, Entituled, *A Draught for a National Church Accommodation*; and another, Entituled, *A Seaſonable Suggeſtion to improve our Union.* Vol. II.

When King *William* firſt came over, he Printed ſeveral Papers with a regard to the *Convention*, and put them into the Hands of Members of the Houſe of Commons; one was, *Advice before it be too late*, being a Breviate for the Convention. And he ſeldom miſs'd a Seſſion of Parliament, but he came out with ſomething. One while he ſent abroad *Letters to Parliament Men*; another while a Paper call'd, *Moderation purſu'd*: Then, *A Seaſonable Caution to the Members of the New Parliament*: Then, *The Free Eſtate of the People of* England: *After-Conſideration for Members of Parliament*: *And three Speeches unſpoken.* For ſome or other of theſe Papers he was committed to the Gate-Houſe: And one of them, *viz. The Sacramental Teſt*, was Voted to be Burnt, and he was forc'd to appear before a Committee of Parliament; but they ſoon diſmiſs'd him. He wrote, *The two Steps of a Nonconformiſt Miniſter*, in *4to.* 1684; and afterwards a Third: And, *A Caſe of Conſcience*; whether a Nonconformiſt Miniſter, that had not taken the *Oxford* Oath, might not live at *London*, or in, or within Five Miles of a Corporate Town, and yet be a good Chriſtian; upon occaſion of what was aſſerted about that matter in the *Friendly Debate.* He wrote alſo of the *Obligation of Human Laws*; and of the *Magiſtrates Authority about Religion*; and *an Account of the Nonconformiſts Meetings for Worſhip.*

He wrote alſo Divers Papers upon Doctrinal Matters, relating to the *Arminian* Controverſie, and the *Middle Way.* Theſe he call'd his *Mediocria.* He wrote firſt of *Election* and *Redemption*; of *Juſtification*; of the *Covenants*; and of *Perfection.* He interpos'd in the Doctrinal Differences among the Diſſenters, after the Revolution, and wrote, *Peace at Pinners-Hall, the Peaceable Diſquiſition*, and *the Righteouſneſs of*

GOD

Vol. II. *GOD reveal'd in the Goſpel*, or an impartial Enquiry into the Genuine Doctrine of St. *Paul*, in the great Article of Juſtification; 4*to.* 1697; Prefac'd by the Biſhops of *Ely*, *Worceſter*, and *Cheſter*. He wrote alſo a Sheet about the Difference among the United Brethren; and ſeveral Sheets, call'd *a Pacification* touching the Doctrinal Diſſent among them; and *the Friendly Interpoſer*: Animadverſions on the two laſt Books of Mr. *Williams*; Reflections on the Doctrine of Mr. *Baxter*; or a Vindication of Dr. *Stillingfleet*, Mr. *Baxter*, Mr. *Humfrey*, and Mr. *Clark*, againſt Dr. *Chauncey*; another *de Juſtificatione*, approv'd by the Biſhops of *Ely* and *Chichester*, and Dr. *Alix*. Letters between Mr. *Cradock* and Mr. *Humfrey*: And *de Baxteriana Juſtificatione Coronis*.

He had alſo ſome Dealings with the *Quakers*, and wrote, a Paper to *William Pen*, upon his Departure to *Penſilvania*: A Letter to *George Keith*: *Veritas in ſe mente* or a moderate Diſcourſe concerning the Principles and Practices of the *Quakers*. And the late Prophets being like them, He wrote a Sheet in a Letter to Mr. *Lacy*; and a Book Entituled, *An Account of the* French *Prophets, and their pretended Inſpirations*; and another Account of them to Sir *Richard Bulkley*.

To theſe Caſuiſtical, Controverſial, and Political Writings, he added ſome that were Practical. In 1683, he wrote a Book of Direction, call'd, *A Private Pſalter*. In 1704, he Publiſh'd *Lord's Day Entertainment for Families*: And in 1710, *Wiſdom to the Wicked*; and he Publiſh'd alſo ſeveral ſingle Sermons. He adds, that he has now in the Preſs, *A daily Morning Prayer*.

Two Years ago he Printed his *Free Thoughts* upon Twelve Points in Divinity, the laſt of which is of Subjection to the higher Powers, which he ſent to the Biſhop of *Salisbury* for his Judgment, who wrote him back word, that he lik'd his ſtaring of the Point well. Laſt Year he continu'd his *Free Thoughts*, upon ſeven difficult Points more: And intends this Year to put them together, adding one Sheet for the cloſe of all.

This good Man has never been able to be of the riſing ſide. He hath follow'd his own Genius, and fallen in with no Party. And hereupon ſome of all ſides have ſlighted him, and at the ſame time ſome of all Parties

have

have Reſpected him. Liberty, and Peace, and Union, and Moderation, have been the things he has all along been purſuing; and the Subjects on which he has been Writing, from one Period to another: And how little ſoever the Succeſs has been, this yields him Comfort in his Advanced Age. I don't know whether there be any one, beſides himſelf, yet living, in the County in which he was Silenc'd: And if he holds out a little longer, he's like to be the longeſt Liver of all the Ejected through the Kingdom, in 1662. Vol. II.

Beſides all theſe that I have mention'd, the Liſts add, Mr. *Braddow*, Mr. *Curl*, Mr. *Babb*, Mr. *Stephen Hancock*, Mr. *John Muſgrave*, Mr. *Muxon*, Mr. *Thomas Snead*, Mr. *Wootton*, Mr. *John Dier*, Mr. *Booler*, Mr. *Knight*, Mr. *Mills*, and Mr. *Willis*, Junior, as Silenc'd in this County, without mentioning any particular Places. Perhaps they might be Candidates for the Miniſtry, and unfix'd in 1662. I the rather apprehend this, becauſe in a Paper drawn up by a Grave Miniſter in this County, containing ſome Hints relating to thoſe Ejected here, (which I have by me) I find theſe words added to the Name of Mr. *Willis*, junior; *a pious, modeſt, and commendable young Man.*

N. B. I have in this County of *Somerſet*, here omitted Mr. *George Long* at *Bathe*, becauſe I have taken notice of him in *Staffordſhire*: And Mr. *Benjamin Berry* of *Trull*, becauſe he is mention'd before in *Devon*, p. 246: And Mr. *Joſeph Hallet* (who was before mention'd twice) is omitted here, and mention'd in the County of *Dorſet* only, *p.* 269, tho' I am not certain which County *Chiſſelborough* is in, whence he was Ejected. Mr. *Bennet* alſo is omitted here, becauſe an Account is given of him in *Dorſetſhire*, p. 276.

And beſides the reſtoring Mr. *Glanvil*, Mr. *Warr* of *Cheddon*, and Mr. *Chadwick* of *Winford* to the Nonconformiſts of this County, (from whom they were only ſeparated by miſtake before) ſome other Nonconformiſts are alſo added, that before were omitted.

And whereas Mr. *James Strong* of *Ilmiſter*, Mr. *John More* of *Allard*, Mr. *John Chetwind* of *Wells*, (who dy'd at *Briſtol* in 90 or 91) and Mr. *Charles Darby* of *Mountecute*, and Dr. *Martin* of *Evil* or *Evilton*, and Mr. *Tomkins*

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kins of *Crookhorn*, are before mention'd as Conforming in this County afterwards: I now add, that I am inform'd that Mr. *Thompſon* of *Lullington*, (before reckon'd among the Nonconformiſts) Conform'd at the firſt, and was not Ejected; and that Mr. *Oak* of *Northover*, or *Ilcheſter*, Conform'd afterwards, and therefore is here omitted: And Mr. *Boobier*, before reckon'd among the Nonconformiſts of this County, is therefore omitted, becauſe mention'd as Conforming in *Devonſhire*, *p.* 257.

In the County of STAFFORD.

Tipton: Mr. *Richard Hinks*. A Godly Preacher; a moderate Independent.

WOLVERHAMPTON: Mr. *John Reynolds*. A Man of more than ordinary Ability for Learning and Preaching. He afterwards practis'd Phyſick, but did not deſert the Miniſtry. He came to *London* and died there.

Clent. Mr. *Thomas Baldwin*, Junior. Sometime after his Ejectment he exercis'd his Miniſtry among the Diſſenters at *Birmingham* in *Warwickſhire*, where Death gave him his full *Quietus*. His Name is to this Day precious in both places. He was a Man of a ſanguine lively Temper, and a ſweet, humble, affable Behaviour. One of a very extenſive Charity; ready to do good to the Souls and Bodies of them that came near him; and to condeſcend to them of the loweſt degree. He was greatly mortify'd to the World; as appears by his patiently Suffering the loſs, (if not of all things yet) of a very great ſhare of his All. Never did any hear a repining Expreſſion drop from him upon that account; neither was he the more ſtraiten'd towards the Poor, when it was in the Power of his Hand to give. He was a judicious, ſolid, eſtabliſhing Preacher; much to be valu'd as a Man, a Chriſtian, and a Miniſter.

Weford: Mr. *Richard Chantry*: He was forc'd by the *Oxford Act* to remove with his Wife and Four Children into

into another County, to take a Farm upon a Rack Rent. His Family encreas'd, and he met with ſeveral difficulties, and yet he ſubſiſted chearfully. * He departed this Life, *July* 22, 1694, at *Hartſhorn* in the County of *Derby*. His Funeral Sermon was Preach'd and Printed by Mr. *S. Shaw*. He left behind him a Son in the Miniſtry, that is Paſtor of a Congregation of Diſſenters at *Staines* in *Middleſex*. Vol. II.

* *See* Conform. 4. Plea for Nonconf. *Pag.* 49.

Wedgebury: Mr. *Will. Fincher*, a Godly Man, and a good Preacher. He died at *Birmingham*.

Shenſton: Mr. *William Grace*. An Aged worthy Miniſter. Upon his Ejectment from his Living on which he liv'd comfortably, he, with his Wife and Eleven Children, was reduc'd to Straits. Hoping to get ſome ſupplies of Maintenance, he took a Farm of about 30*l. per Annum*. But Preaching in his own Houſe, was a Crime not to be paſs'd by. He was in a ſhort time Apprehended by Two Juſtices, and with many of his Hearers bound over, which was very chargeable *. Not long after, he was ſent for by a Party of Horſe, call'd out of his Bed, and carried Priſoner to *Stafford*: for what he knew not; nor was he ever told. Being unable to bear the Charge of his Impriſonment, he made his Application to the Deputy Lieutenant, and was forc'd to give in Bonds of 100*l.* to appear when called. He was diſmiſs'd after many hard Speeches, but no Charge laid againſt him. After all which, he was by the Five Mile Act, neceſſitated to remove ſo far from the Corporation, to a place where he liv'd at great Coſts and Charges, ſeparated from his Dear Relations, and his Farm left to the management of Servants, to his unſpeakable Loſs: Yet this Perſon was a near Relation of *A. B. Sh.* of *Cant.*

* *See* Conform 4. Plea for Nonconf. *Pag.* 62.

Kinver: Mr. *Richard Moreton*. A Man of great Gravity, Calmneſs, ſound Principles, of no Faction, an excellent Preacher, of an upright Life. Afterwards an Eminent Practitioner of Phyſick in the City of *London*.

Rowley: Mr. *Joſeph Rock*. A very Calm, Humble, Sober, Peaceable, Godly and Blameleſs Miniſter, and of very good Abilities. And,

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Mr. *William Turton*, M. A. afterwards Paſtor to a Congregation in *Birmingham* in *Warwickſhire*.

Swinerton: Mr. *Joſeph Sound*. An Ancient Divine, of great Learning, Moderation, Judgment, and Calmneſs of Spirit, and of a godly upright Life.

Walſall: Mr. *Burdall*, M. A. A very Learned, Able, and Godly Divine, of more than ordinary Parts.

Womborn: Mr. *Wilſley*. An Ancient, Judicious, Peaceable, Moderate Divine. He liv'd privately after he was Silenc'd at *Bremicham*, but was much troubled by Sir *Robert Holt*.

* *See* Conform 4. Plea for Nonconf. *Pag.* 49.

Draiton-Baſſet: Mr. *Timothy Fox* *. He was Born in *Birmingham* in *Warwickſhire*, about *Michaelmas*, 1628, and Educated in School Learning under Mr. *Billingſley* in that Town. In 1647, he became a Student in *Chriſt's* College, *Cambridge*, Dr. *Samuel Bolton* then being Maſter. After ſome Years continuance there, he was admitted by the then Commiſſioners of the Great Seal, to the Rectory of *Drayton-Baſſet*, in the room of Mr. *John Buckberry*, Deceaſed, and was Ordain'd by Mr. *Thomas Porter*, and other Miniſters in *Whitchurch* in *Shropſhire*. He was lik'd and belov'd in his Pariſh; and tho' he refus'd the Engagement, yet he continu'd 'till he was Ejected by the *Bartholomew* Act. But after *Aug.* 24, he was put upon a new way to maintain his Wife, and Five ſmall Children, and upon the Advice of Friends, he was encourag'd to ſettle in a Corporation near to him, where by his Pen, and help of Relations, he had a comfortable Livelihood until the *Oxford* Act, which forc'd him to remove and Rent a Farm in *Derbyſhire*. Yet afterwards he was impriſon'd in *Derby* Goal upon that Act, being Apprehended, not in any Exerciſe of Religion, but only coming to ſee his Son an Apprentice in that Town: He was taken up immediately, before he ſate down, and Committed as aforeſaid, in *May* 1684; and continu'd a Priſoner 'till the *November* following. He was Confin'd a ſecond time, when *Monmouth* was in the *Weſt*, in *Cheſter* Goal, (with ſeveral other neighbouring Miniſters and Gentlemen) being carry'd thither without

without any Cauſe of their Impriſonment aſſign'd. After a Months Confinement he was diſcharg'd, giving 600 *l.* Security for his good Behaviour; that is, being himſelf bound in 200 *l.* and his two Sureties each of them in the like Sum. Vol. II.

From the time of his Ejectment he preach'd in private as he had opportunity; and after publick Liberty was granted, he open'd a Meeting in his own Houſe at *Caldwell* in *Derbyſhire*, where he preach'd twice a Day *gratis*, beſides Catechiſing, *&c.* He Died in a good Old Age, in *May* 1710.

LITCHFIELD St. *Mary*'s: Mr. *John Butler*. St. *Chads*: Mr. *Thomas Miles*. Who ſuffer'd much by his Nonconformity *. He loſt 80 *l. per Annum*, and 40 *l.* which ſhould have been paid him in the beginning of the Year; and left his Living in a very low Eſtate. He continu'd in the Town, living upon Providence 'till the *Oxford* Act came out. Then he was forc'd to leave his Family, tho' he had a very dangerous Cold upon him. He ſaw not his Wife and Children in Eleven Weeks; nor durſt he come to them in Eighteen Months: And having no certain Dwelling, he travell'd about from place to place, Thirteen ſcore Miles on Foot. If at any time he ſtole home by Night, he durſt not ſtir out of his Chamber; and when he went out, it was either very late, or very early, for fear of being taken. When he did once come home, he was forc'd to haſten away quickly. He was once ſent for to a Magiſtrate who lay Sick, and continu'd his Night Viſits for a Fortnight: But the Evening before he died he was ſent for in haſt by Day light, and being ſeen to go in there, was complain'd of to the chief Magiſtrate of the Town, by a Curate, which made him haſten away the next Morning. The chief Magiſtrate was ſo kind as to ſend Notice to his Wife upon occaſion, on a Lord's Day Evening, that he ſhould be gone, for that ſome had been twice with him for a Warrant. He was afterward cited into the Eccleſiaſtical Court for baptizing his own Child. He was often forc'd into the Country in Snow and Rain, to Preach before Day, and to ſhift from Houſe to Houſe, for fear of a Magiſtrate in the Country, who ſaid he would have him dead or alive. He hath been ſometimes conſtrain'd to retire into the Fields and Solitudes,

* *Ibid. pag.* 60.

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litudes, to keep Sabbaths alone. He liv'd upon pure Providence; and tho' he did ſo, and was often in danger of his Life, by reaſon of Heats and Colds, yet was he not forſaken, nor did his Seed beg their Bread.

BURTON upon Trent: Mr. *Tho. Bakewell.* Who Preaching about privately in Fields and Lanes, when he was not allow'd to do it in fitter Places, was follow'd by the Huntſmen with their Dogs, and was many ways a Sufferer *.

* *Ibid. pag.* 56.

Kings-Bromley: Mr. *John Mott.* Who was terribly Harraſs'd for his Nonconformity, and could not have common Juſtice done him †.

† *Ibid. pag.* 55.

Sherifhales: Mr. *John Nott,* M. A. Sometime Fellow of Trinity College in *Cambridge.* He was Son of Mr. *Charles Nott,* Miniſter of *Shelſley* in *Worceſterſhire.* When he came firſt from the Univerſity, he was Aſſiſtant to Mr. *Ambroſe Sparry* at *Wolverhampton.* Thence he remov'd to this Place, where he was Miniſter Twelve Years. After his Ejectment here, he preach'd publickly in a Chappel near *Hadly* for Three or Four Years, while he was ſuffer'd: Then he remov'd into the Family of *Richard Hampden,* Eſq; where he continu'd Domeſtick Chaplain 'till the Act of Toleration; quickly after which he went to *Thame* in *Oxfordſhire,* where he continu'd conſtantly Preaching for Thirteen Years, 'till his Sickneſs and Death; which happen'd *Dec.* 28. 1702, *Ætat.* 77. His Character is Printed by Mr. *Troughton* of *Biceſter,* in his Funeral Sermon.

Weſt-Bromwich: Mr. *Richard Hilton.* He was Born near *Oxford,* and bred up in that Univerſity. He conſcientiouſly diſcharg'd the Duty of his Miniſtry at this Place 'till 62, when he had the common Lot of many worthy Men at that time, to be parted from a People that had a great Reſpect for him. Afterwards he mov'd from one place to another. He ſpent ſome time at *Philip Foleys,* Eſq; where he officiated as Chaplain. Afterwards he remov'd to *Walſal,* Two Miles from *Weſt Bromwich;* where he liv'd many Years, and Died in a good old Age, about 1706, *Ætat.* 82. He was a good

good Scholar, a judicious Divine, and all his Days a hard Student. A Man of great ſimplicity and plain-heartedneſs; and a very profitable ſubſtantial Preacher. His general Walk towards GOD was cloſe, even, and Exemplary. He was frequent and fervent in Prayer, careful in the ſpending of his Time, and regular in all his Management. He had drawn up a Covenant between GOD and his own Soul, which it was his Cuſtom to read over ſeriouſly every Lord's Day Morning, to quicken him in his Work. He was generally reſpected, even by the worſt of Men; being retir'd, and charitable, and inoffenſive in his whole Carriage. In the cloſe of his Days, being ask'd about his *Nonconformity*, he profeſs'd an intire Satisfaction in it; and hop'd GOD would enable him to do the ſame again, if it were then to be done. He liv'd in Self-denial among a poor People, doing good both to their Souls and Bodies; and when dying, ſhew'd his great concern for their future Proviſion and ſpiritual Welfare. Vol. II.

Tattenhall: Mr. *Thomas Buxton*.

Sedgeley: Mr. *Joſeph Eccleſhall*.

Willenhall: Mr. *Thomas Badland*. He afterwards liv'd and Dy'd Paſtor of a Congregation at *Worceſter*, and was ſucceeded by Mr. *Blackmore*.

Colwick: Mr. *John Greenſmith*.

STAFFORD: Mr. *Noak Bryan*. Son to Dr. *Bryan*; Fellow of *Peterhouſe* in *Cambridge*. When he left *Stafford*, he became Chaplain to the Earl of *Donegal*, and went with him into *Ireland*, where he died about 1667. He was an excellent Preacher, and a very holy Man, as appears by his Diary.

Mareſton-Riddware: Mr. *Richard Swynfen*. He was Born at *Swynfen* in the Pariſh of *Weeford* in this County, *Oct.* 31, 1630; being a younger Brother of a very good Family. Educated at *Cambridge*, where he was Chamber-Fellow with Mr. *Thomas Doolittel*. Preſented to this Parſonage of about 120 *l. per Annum*, in 1657, by Mr. *Agard* of *Ffoſton*, who had at that time the

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right of beſtowing it. Upon his firſt coming to the Place, he laid out between Two and Three Hundred Pounds in repairing the Parſonage-Houſe, and building the Barn, which had been burnt down in the time of the former Incumbent. He had not enjoy'd it above a Year or two, before Mr. *Shaw* pretended to have a right to it by virtue of the King's Seal: Whereupon a Suit of Law commenc'd, by which it appear'd that Mr. *Shaw* was in the wrong, and that Mr. *Swynfen*'s Title was good. But before the Controverſie was fully ended, he ſaw that he muſt either be forc'd to leave it when the Act took place in 62, or Conform, which he could not do without Violence to his Conſcience; and therefore he voluntarily left it before the Act was in force. He was well belov'd by his Pariſhioners and Auditors, who were greatly troubled at his leaving them. He took a Farm at *Ripe-Ridware*, the next Pariſh, endeavouring that way to maintain his Wife and Children: But the *Oxford* Act quickly drove him from it, to his great Loſs. From thence he remov'd to *Barton-Underwood*, and there continu'd about Twenty Years; during which time he did not neglect the great Work to which he was call'd, but rode about the Country from place to place, Preaching as he had opportunity. He was one that did good to all as far as it lay in his Power, and behav'd himſelf ſo, that he had a good Character even from the worſt of Men. He was a conſtant Reprover of Bold and Prophane Sinners, and could not bear to hear the Name of GOD diſhonour'd, or vainly us'd. In moſt Company that he came into, he would be diſcourſing of ſpiritual and heavenly Things. When he was neceſſitated to be abſent from his Family on a Lord's Day, he charg'd his Children to go to Church, if they had not the opportunity of going to a Meeting; and he himſelf us'd to do ſo, when he was not otherwiſe engag'd. He kept up a Week-day Lecture in *Barton* in troubleſome Times, and was diſturb'd, but eſcap'd being Fin'd. When the Duke of *Monmouth* landed in the *Weſt*, he was taken out of Bed, and carried Priſoner from his own Houſe to *Cheſter* Caſtle, where a great many valuable Perſons, Church-men and Diſſenters were cloſely confin'd. For ſome few Years before his Death, he liv'd at *Burton* upon *Trent*, where he was troubled with

with a Dropſical Humour, which ſoon carry'd him off. He Dy'd there in 1692, in the 62d Year of his Age. A neighbouring Clergy-man of the *Church of England*, that had a kindneſs for him, came to viſit him in his Sickneſs, a little before his Death; and in their Diſcourſe, Mr. *Swynfen* told him, that he was very well ſatisfy'd that he had not Conform'd, and thank'd GOD for it. He was a Man of great Integrity, Zeal, and Faith, and hearty for GOD; and in the worſt of Times and Tryals, kept up his Heart waiting for, and firmly expecting the Salvation of GOD. Vol. II.

Armitage: Mr. *Nathanael Mansfield.* After his Ejectment, he preach'd Occaſionally about the Country, and liv'd at *Walſall.*

Alderwaſh: Mr. *Thomas Bladon.* He has Two Sermons in *England's Remembrancer*, on *Acts* 20. 32.

Barbſton: Mr. *Samuel Hall.* *Materfield*: Mr. *William Rock.*
Mayr: Mr. *Ralph Hall.*

Clifton-Campvile: Mr. *George Croſſe.* He was Student of *Chriſt* Church, *Oxon.* Was a conſiderable Scholar, a judicious Divine, and a fervent Preacher; and had a clear Head, a ſolid Judgment, and a wonderful Memory. In his younger Days he was Chaplain to the Religious Lady *Scudimore*, at *Sutton-Coldfield* in *Warwickſhire*, where he had the advantage of contracting an Acquaintance and Friendſhip with Mr. *Anthony Burgeſſe*, Paſtor of that Place. He was forc'd to Preach Nine Years without an Authoritative Miſſion, becauſe he could not find a Biſhop in *England*, nor *Ireland*, ſo moderate as to Ordain him without impoſing Oaths and Subſcriptions: But when the Presbyteries were ſet up in *London* by the Long Parliament, he was one of the firſt that was Ordain'd there. He was always averſe to appearing from the Preſs, which made him not ſo well known to the World as ſome others, not ſuperior to him in Abilities. When King *Charles* came in, he was forc'd by a violent Adverſary to ſhelter himſelf in the Houſe of *Richard Hampden*, Eſq; 'till the Raging Sickneſs in and about *London*, caus'd him (tho' too late) to remove into the Country, where he had

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ſome Relations. Too late it was; for one of his Children had taken the Infection, and Died at the Houſe of Mr. *Samuel Shaw*, at *Cotes*, near *Loughborough* in *Leiceſterſhire*: And afterwards removing to *Baſsford*, near *Nottingham*, firſt his Wife, then he himſelf died of the Sickneſs, *Aug.* 8. 1665.

Ruſhall: Mr. *Richard York*. A religious active Man, and a lively Preacher. He Died young, of a Conſumption, in 1667.

NEWCASTLE under-line: *George Long*, M. D. He was of *Cambridge*, M. A. and Fellow of *Trinity* College, and continu'd ſo 'till he was Fourteen or Fifteen Years ſtanding in the Univerſity. He was firſt Ejected there; and then became Miniſter of *Newcaſtle*, and was Ejected there alſo. He was turn'd out of *Trinity* upon Dr. *Fern*'s coming in Maſter, at the Reſtauration. He and ſeveral others were turn'd out, for refuſing to promiſe *Conformity*, before they certainly knew the Terms that would be fix'd. This was a great Hardſhip, and Redreſs was ſought for, by Application to Members of Parliament, and to Secretary *Morrice*, but to little purpoſe; no Relief could be had. About this time Mr. *Long* riding through *Newcaſtle*, and preaching there occaſionally, when they were deſtitute of a Miniſter, they invited him to ſettle with them, which he did, 'till the Act of Uniformity Silenc'd him. After this, not being willing to be unemploy'd, he went to *Leyden*, and took his Doctor's Degree in Phyſick, having ſpent ſome time in that Study before. After his return he applied to the Practiſe of it, with good Encouragement and Succeſs: But ſtill his Conſcience put him upon Preaching, as his chief Work. In ſome time he ſettled again in *Newcaſtle*, and met with great Difficulties. He was indicted at the Aſſizes for living in a Corporation, and forc'd to remove when he had Seven Children, not knowing whither to go. Attempting to ſettle at *Birmingham*, he was Proſecuted there alſo, 'till he was forc'd to leave the Land. He fled to *Ireland*, and continu'd there for ſome time. After the Revolution he return'd to *Newcaſtle*, and continu'd his Labours there, even beyond the Powers of Nature, 'till Memory and Intellectuals quite fail'd. He is yet living at *Briſtol*,

Briſtol Aged 84. He had a Son in the Miniſtry, among the Diſſenters, a very promiſing Perſon who died at *Wrexham*, Vol. II.

Stowe: Mr. *Aſhly*. *Seighford*: Mr. *Clayton*

Talk on the Hill: Mr. *Thomas Pool*. His Father left him a little Land, in which he had dug twenty Years before, and could find nothing: But the Son after his Non-conformity found a Mine of Coals there, which (ſays my Author, Dr. *Sampſon*) in the Years 1674, and 75, clear'd him 800 *l*.

Weſton under *Lizard*: Mr. *Sampſon Newton*. He was Ejected out of *Chebſey*, for praying for the Kings Children in Exile: And from thence he removed to this Place, where he was Ejected by the *Act of Uniformity*, notwithſtanding that he was Epiſcopal in his Judgment, and for a Liturgy, becauſe he could not intirely conform.

Hanbury: Mr. *Henry Bee*. A good Preacher born at *Staplehil*, that was then made happy in the Miniſtry of the great Mr. *Bradſhaw*. He was with other Miniſters caſt into *Stafford* Goal for Non-conformity.

Hintes: Mr. *Brooks*. *Barton*: Mr. *Byat*.

Elford: Mr. *Dowley*. He was of *Magdalen* College in *Oxon*, and took his Batchelors Degree; but the Civil War breaking out, and *Oxford* being a Garriſon, his Father (who was Miniſter of *Alveſton*, near *Stratford* upon *Avon*) remov'd him, and ſent him to compleat his Studies with Dr. *Bryan* of *Coventry*. After continuing ſome Time with him, he was Chaplain in the Family of Sir *Thomas Rous* in *Worceſterſhire*, where he became acquainted with Mr. *Baxter*, for whom he always had a very great Reſpect. Thence he remov'd to *Stoke* near *Bromſgrove* in that County, and was ſetled Miniſter there ſeveral Years; and his Miniſtry was very ſucceſsful: And he was a Member of the *Worceſterſhire* Aſſociation. After the Kings Reſtauration, his being a ſequeſtred Living, and the Old Incumbent ſurviving, he reſign'd the Living to him, and

Vol. II. and then remov'd to *Elford* in *Staffordſhire*, where his Fathers elder Brother was Miniſter, and preach'd as Aſſiſtant to him, till he was ſilenc'd by the *Bartholomew* Act. Both his Father and Uncle conform'd: But he could not be ſatisfied, either to be *Re-ordain'd*, or to renounce the *Covenant*. After his being ſilenc'd, he liv'd for ſome Time privately, went to Church, and apply'd himſelf to Country Buſineſs for a Subſiſtance. By the *Oxford Act* he was forc'd to quit his Habitation. And upon King *Charles*'s Indulgence he took out a Licenſe for his own Houſe, and kept a Meeting once a Day there, at a time when there was no Preaching in the Pariſh Church: And he had a good Auditory from ſeveral Towns in the Neighbourhood. When the Indulgence was recall'd he continued Preaching; but it was more privately. About 1680 he remov'd to *London*, where he taught School, and preached occaſionally; and attended on Mr. *Howes* Miniſtry, when he was not engag'd himſelf. Intending once to be an Auditor only; the Meeting was diſturb'd, and he and ſeven more were ſeiz'd and carried to *Newgate* till Night, when they were brought before the Lord Mayor, and bound over to the next Seſſions, and then they were indited for a Riot, and he was fin'd 10 *l.* And bound to his good Behaviour for twelve Months: So that he was forc'd to leave his School, for fear that ſhould be interpreted a Breach of his Behaviour, and liv'd very privately, till King *James*'s Liberty; ſaving that he was once ſeiz'd by one of the Court Meſſengers, in his Lodging, and carried before the Lord Mayor, who tendred him the *Oxford* Oath; by taking which, he eſcaped ſix Months impriſonment. After the Legal Toleration, he Preach'd ſome time at *Godalmin* in *Surrey*; but Infirmities growing upon him with Age, he returned again to *London*, and liv'd privately with his Children; and died in 1702 *Ætat*, 80.

Whitmore: Mr. *Gracecourt*.
Aveley or Farley: Mr. *Thomas Orford*.
Baſwich: Mr. *Southwell*
Bloxwich: Mr. *Toogood*.

Brome: Mr. *Humphrey Waldron*: Who for ſome time was Aſſiſtant to Mr. *Baxter* of *Kedderminſter*. A Man of good Learning and Utterance.

Pelſall

Pelſall, or *Poleſheal*: Mr. *Wilſon*. *New Chappel*: Mr. *Davenport*.
Chebſy: Mr. *Woolrich*.

Oare: A Chappel either in *Staffordſhire* or *Cheſhire*, I know not which; Mr. *Thomas Bowyer*.

Mr. *Bendy*, and Mr. *Ridwater* are alſo repreſented as ejected in this County, but I can't ſay at what Places.

N. B. I here omit Mr. *Cope* at *Eccleſhall*, becauſe he is taken Notice of at *Sandbach* in *Cheſhire*, *p.* 127; and Mr. *George Moxon* at *Ruſhton*, becauſe he is here mentiond at *Aſtbury*, in the ſame County, *p.* 128. And whereas I before mention'd Mr. *Becket* of *Harlaſton*, and Mr. *Dunſtal* of *Shenſton*, Mr. *Jones* of *Lapley*, and Mr. *Nathanael Mott* of *Abbots Bromley*, as conforming here afterwards, I now add, that Mr. *Thomas Bold*, and Mr. *Nevil*, who were before mention'd as Ejected at uncertain Places, did after a Time Conform.

And finally, I am inform'd that Mr. *Gamaliel Tonſtal* who was before rank'd with the ſilenc'd Miniſters, was not a Non-conformiſt, but Ejected for a ſcandalous Life: And that Mr. *Hancock* alſo, who was mention'd before as Ejected at an uncertain Place in this County, was no Non-conformiſt, but had a Living at *Wervilhome*, and married the Widow of Mr. *Baker* of *Worceſter*.

In the County of SUFFOLK.

Kediton or *Ketton*: Mr. *Samuel Fairclough* Sen. † He was born at *Haveril*, (where his Father was Miniſter) *April* 29, 1594. He came originally from *Lancaſhire* where the Family is Ancient. He was train'd up in School Learning, by the Famous Mr. *Robotham*, under whom he was ſo induſtrious, that he ſent him at Fourteen to the Univerſity, with this Character, *that he was the beſt Scholar he had ever ſent forth in the Thirty Years time he had been a Maſter*. He receiv'd ſerious Impreſſions

† *See the Narative of his Life and Death drawn up by his Son, inſerted in the Laſt Volumne of* Clark's *Lives.*

Vol. II. Impreſſions upon his Heart betimes, under the Miniſtery of Mr. *Samuel Ward*, then Lecturer of *Haveril*. Being ſent to *Cambridge*, he was put under the Tuition of Mr. *Berry* of *Queen's*-College. When he had ſpent two Years in the College in hard Study, and made a good Improvement for his time, by the Recommendation of Dr. *Tyndal* the Maſter, he became Sub-Tutor to *Spencer* Lord *Compton*, eldeſt Son of the Earl of *Northampton*, who was ſent thither for his Education; Dr. *Towers*, who was afterwards Biſhop of *Peterborough*, being the Head Tutor. He became an intimate Acquaintance of Dr. *Preſton*, Mr. *Davenant*, afterwards Maſter of his College, and Mr. *Hilderſham*, and many others who were eminent for Piety and Learning. When he was but Batchelor of Arts ſtanding, but accompliſh'd in the Arts and Sciences of *Logick*, *Rhetorick*, *Ethicks*, *Phyſicks*, and *Methaphiſicks*, beyond the common Rate, the Earl of *Northampton* offer'd him the Priviledge of travelling with his Son into *France* and *Italy*: He was much inclin'd to it, but wav'd it, out of Obedience to his Mother. After ſome time, he retir'd from the College into the Family of Mr. *Richard Blackerby*, of *Aſhen* in *Eſſex*, an eminent Divine, greatly skill'd in the *Hebrew* Tongue, and reputed one of the holieſt Men on Earth. With him he perfected his Studies in all Parts of Humane Literature and Divinity: And in the mean time he Preach'd about occaſionally in the moſt noted Towns of *Eſſex* and *Suffolk*, with great Acceptance. At length he was fix'd at the Town of *Lynn* in *Norfolk* as their Lecturer; the Magiſtrates allowing him him 50 *l. per An.* and the People of the Town as much. But his Popularity ſtirr'd up Envy: Bp. *Harſnett* frown'd upon him, for his neglecting the Sign of the Croſs, and he was cited before his Chancellour, and met with ſo many other Difficulties, that he deſired the Magiſtrates to diſmiſs him; which they at length yielded to, tho' not without ſome Regret. After this he fix'd in a ſmaller Lecture at *Clare* in *Suffolk*: Where he had not been long, before Sir *Nathanael Barnardiſton*, (that Ornament of his Country for Piety and Integrity) who was his frequent Auditor, ſent him, without his at all ſeeking for it, the Preſentation of the Living of *Barnardiſton*, become vacant by the Death of the Incumbent: With a Promiſe

Promiſe under his Hand, if he accepted that for the preſent, he ſhould have any of the greater Livings he had in his Gift, which he lik'd beſt, upon a Vacancy. Accepting it, he Preach'd twice every Lords-Day, once upon every Feſtival Day, and once a Month a preparation Sermon for the Lord's Supper. He catechiz'd Young and Old; viſited all in his Pariſh once a Month, enquiring into the State of their Souls, and councelling and directing them as there was Occaſion. While he was thus employed in doing Good, the Devil rais'd him a troubleſome Oppoſition. Preaching one Lord's Day at *Sudbury*, on occaſion of the Sickneſs of the Miniſter of one of the Pariſhes there, and repeating in the Evening his Sermons in the Family, the Miniſter of the other Pariſh exhibited Articles againſt him as a factious Man in the Star-Chamber: Upon which he was conven'd before the *Lords of the high Commiſſion*, and forc'd to attend upon them at times for two Years together; ſo that his Fees and Journies together ſwallow'd up the whole Profit of his Living. At length the Matter being referr'd to his Dioceſan and Ordinary at *Norwich*, a good Number of Jacobuſſes procur'd a certain Lady of that City to gain ſuch a Certificate from the Biſhop, as obtain'd a full Diſcharge. Some time after, Dr. *Gibſon* the Incumbent of *Ketton* dying, Sir *Nathanael* his Patron, ſent him the preſentation of that Living alſo; and procur'd him Inſtitution into it from the Biſhop, without his perſonal Attendance upon the Biſhop, taking the Oath of Canonical Obedience, or ſubſcribing the three Articles. In this Place he continued near thirty five Years, Preaching four times a Week; twice on the Lord's Day, a Thurſday Lecture, (which was attended by all the Miniſters for many Miles compaſs) and a Sermon on the Saturday Evening in his own Houſe; and all the Country round flock'd to him. When he firſt came to his Place, he found it Ignorant and Profane, not ſo much as one Family in Twenty calling upon the Name of the Lord; but when he had been there ſome time, ſo great was the Alteration, that there was not a Family in Twenty but profeſſed Godlineſs, but their Governours offer'd up to God their Morning and Evening Sacrifice. Great at that time was the Advantage of that Town: Magiſtracy and Miniſtry join'd both together, and concurr'd

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Vol. II. concurr'd in all things for the promoting of true Piety and Godlineſs. Mr. *Fairclough* and his Patron acted by concert. Both join'd together to promote Catechizing; both endeavour'd to hinder the viſibly Prophane from approaching the Lord's Table. When the Book of Sports came out; and other Innovations were brought in, he was for his Neglect often cited to Appearance before the Arch-Deacon and Commiſſary at *Bury*; but he was diſabled from Riding, by a Weakneſs occaſion'd by a Fall, which was his Excuſe for his not appearing. Whereupon the Commiſſary adjourn'd the Court to the Parſonage-Houſe of *Ketton*; and tho' it was fear'd he would have been Suſpended, yet when it came to, there was little more done than the taking notice of his bodily Lameneſs; He had Liberty left to go on in his Work as before. He was nominated one of the Aſſembly of Divines, but got himſelf excus'd from attending. He abſolutely refus'd the Engagement. He was offer'd the Maſterſhip of *Trinity*-College in *Cambridge*, but ſhunn'd it, that he might not be drawn out of his beloved Privacy and Retirement. When the Times turn'd, he could not be ſatisfy'd to turn with them. This was his fix'd Determination, *That he would not do what he apprehended a Sin, to gain ever ſo much Good, or avoid ever ſo much Miſchief*: And by this means he was aſſur'd he ſhould not ſuffer as an Evil-Doer, but only as a Perſon that was afraid to do Evil. He was no Enemy of Epiſcopacy, but deſirous of Biſhop *Uſher*'s Reduction: But could not declare an Aſſent and Conſent, where he knew his Heart would not have gone along with his Lips. For the Peace of his Conſcience, he left a Living of 200 *l. per Annum*, a pleaſant Parſonage-Houſe, a fine Glebe, a great Auditory, a loving People, and a kind Neighbourhood. Dr. *Tillotſon*, who was afterwards Arch-Biſhop of *Canterbury*, was by the Patron preſented to the Living, upon his Ejection: And it was no ſmall eaſe to Mr. *Fairclough*, that a Man of that Worth did ſucceed him.

The *Oxford Act*, which forc'd him upon a *Separation from his former People*, did rather grieve him more than the Loſs of his Living. But hereupon he had the Comfort of living for ſome time in the ſame Houſe, with two of his Sons, and two of his Sons-in-Law, who

who were Miniſters, and had left their Livings, who being ſcatter'd before in Five ſeveral Counties, were brought together in the time of this Storm. Father and Sons preach'd by turns in the Family, the Neighbours coming in. When they had continu'd thus Four or Five Years, the badneſs of the Air, and ſome other Reaſons, caus'd them to diſperſe: And the Father went and liv'd with his youngeſt Son, who was a Conforming Miniſter at *Kennet* in *Cambridgeſhire*. Here he went every Lord's Day to Church, and preach'd in the Evening to the Family. After he had been there ſome time, he remov'd to the Habitations of his Daughters, ſucceſſively, and ſpent the reſidue of his Life, in Solitude and Sacred Exerciſes, patiently waiting in Expectation of his Change, which he at laſt chearfully welcom'd, when he was 84 Years of Age. A Conforming Clergyman gives him this Character: *That he was a* Boanerges *in the Pulpit, an admirable Preacher both very Judicious and Moving; a Man of great Gravity, temper'd with a ſurprizing Sweetneſs. Very exact in Family Diſcipline. He was mighty in the Scriptures, fervent in Spirit, ſerving the Lord Night and Day with inceſſant Prayer. He was one of a moſt exact and ſolid Judgment, and an excellent Peacemaker, of great Temper and Moderation as to the Differences among us.* One conſulting him about Conformity, he told him, *He muſt excuſe him from giving him a poſitive Reſolution; but that if a Man liv'd Holily, and walk'd humbly with GOD, he ſhould ever love him, notwithſtanding his Conformity: But if he were proud, contentious, and prophane, he could never think well of him for his Nonconformity.* After his withdrawment from *Ketton*, he was always chearful, and complain'd of nothing but the Prophaneneſs and Iniquity of the Times, and Diviſions of the Church of GOD: And lov'd all that had any thing of Goodneſs in them, *&c.* He that would ſee a fuller account of him, is referr'd to the Narrative of his Life, where he will meet with uncommon Evidences of unaffected Piety, ſeveral remarkable Anſwers to his Prayers, obſervable Inſtances of the Succeſs of his Miniſtry; with ſundry other Particularities, arguing him to have been a great Man, an eminent Saint, one highly Favour'd of GOD, and ſo ſingular a Bleſſing to the Age, as that it cannot but create ſome Regret in a tender Spirit, that ſo valuable

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valuable a Perſon ſhould be laid aſide, as uſeleſs. Among other Things, this is remarkable, that he and his, parted with above a 1000 *l. per Annum*, upon their Nonconformity.

Hunſton: Mr. *James Waller*. He was a very faithful, worthy, and induſtrious Servant of Jeſus Chriſt. He remembred GOD from the Days of his Youth. Was Dedicated betimes by his Parents to the Miniſtry. Was throughly inſtructed in Grammar Learning, and had the Advantage of a good Education in *Cambridge*, when Soundneſs of Faith, and Purity of Worſhip were the Glory of it. After Five or Six Years Study there, he was ſettled at *Hunſton*, and ſoon after ſolemnly Ordain'd by Faſting and Prayer, and Impoſition of Hands, to the Work of the Miniſtry. After Four or Five Years Labour there with good Acceptance, he fell with his Brethren at the fatal *Bartholomew*. After which time, tho' debar'd of Reſidence with them, he ordinarily viſited his People every Week; and as Liberty was granted, exercis'd his Miniſtry with them, as alſo in ſeveral other Places; nor was he left by GOD without Witneſs, being acknowledg'd by many to be their ſpiritual Father. He was well inſtructed for the Kingdom of GOD. His Judgment was Solid: His Counſel Wiſe and Faithful: His Language Full and Significant: His Converſation Grave and Serious: His Reaſon reign'd, and kept the Throne in his Soul; ſubduing all his Paſſions to a due Order. It was ſaid by an intimate Brother in the Miniſtry, who had been acquainted with him more than Forty Years, that he never ſaw him in any inordinate Paſſion. His Charity was very Large towards thoſe who were otherwiſe minded. He utterly abhorr'd the Cenſorious Temper of many Profeſſors, and the impaling Religion within their own Party. To the Needy he was always kind; tho' it was not much of his own that he had to diſtribute, yet he did them many good Offices as Occaſion offer'd. Humility was his Cloathing. He had a very low Eſteem of himſelf; and by that was enabled to bear the low Eſteem of others. GOD gives not all his Gifts to any, but to every one as it pleaſes him. One thing was deſir'd in this excellent Perſon, and that was a free and familiar delivering himſelf to

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Vulgar Hearers, while he gave abundant Satisfaction to the more Judicious. His Name is worthy of an honourable Memorial, as a Man, a Scholar, a Christian, and a Minister. He left few more Solid, Substantial, Practical, Pertinent, and Soul-searching Ministers behind him in all those Parts. He dy'd at his House at *Rattlesden* in *Suffolk*, in *March* 1697. And his Funeral Sermon was preach'd at *Hunston* Church by Mr. *John Fairfax*. Vol. II.

Ousden: Mr. *John Meadows*, M. A. of both Universities, and Fellow of *Christ*'s College in *Cambridge* for about Eight Years. He was a holy Person in all manner of Conversation. Constantly careful to please GOD, and preserve the Peace of his own Conscience. Always Jealous of his own Heart, and on every Occasion diligent to try it. He serv'd GOD with great Pains, and comfortable Success while in his Publick Ministry: Was very Cautious in admitting to the Sacrament, and as Cautious in refusing. Was a diligent Visitor and Instructor of his Flock. He ever maintain'd a Catholick Charity for all *Protestants*. He greatly bewail'd the Divisions of the Church, and the intemperate Heats of Men of all Perswasions. He liv'd in occasional Communion with the Church of *England*, yet could not desert the Duty of his Office. Such was the Integrity of his Life, and such his Moderation as to the Circumstantials of Religion, that his Enemies could only object his Nonconformity as his Crime. He was really a Pattern of true Religion, of Christian Candour, and of generous Charity; of an unblemish'd Conversation, of great Humility, of Gospel Simplicity, and quiet Deportment in the Church of Christ. Was an hearty Friend, a courteous Neighbour, an indulgent Husband, a tender Father, a kind Master, a practical and moving Preacher. He Preach'd freely, he Liv'd exemplarily, he Dy'd comfortably, in the 75th Year of his Age, and was Bury'd honourably.

Worlington: Mr. *John Salkeld*. He was a Person of great Piety, and a solid Judgment. Of ready Parts, good Learning, and facetious Conversation. For sometime Fellow of *Queen*'s College in *Cambridge*, afterwards fix'd in this Living, of above an Hundred Pound

Vol. II. *per Annum*: And tho' turn'd out by Man, thought not himſelf diſmiſs'd by GOD, and therefore did not deſert his Miniſtry. Sometimes exerciſing it in Private, and for ſome Years by Connivance in a Publick Church, 'till ſome Seditious Words were Sworn againſt him by one *E. S. viz.* that he ſhould ſay, *Popery was coming into our Nation a great pace, and no Care taken to prevent it.* Whereas many Hundreds of his Hearers beſides could teſtifie, that his Words were, *That the Parliament ſaid* (as they actually did) *That* Popery *was coming into our Nation a great Pace, and no Care taken to prevent it.* However, it being poſitively Sworn againſt him that theſe were his Words, he was preſently Fin'd a Hundred Pound, and committed to the common Priſon, in St. *Edmunds Bury*, 'till the Fine ſhould be Paid: Which he refuſing, ſuffer'd three Years Impriſonment, and then by the Interceſſion of the Lord *Dover* with King *James*, was Diſcharg'd *Anno* 1686. And his Fine was afterwards remitted, by King *William*. During this long and cloſe Impriſonment, he was very helpful to his Fellow Priſoners, both as a Miniſter, and as a chearful Chriſtian. But tho' his Table was daily furniſh'd by his *Bury* Friends, yet his Eſtate was much weaken'd, and his healthful Conſtitution was almoſt ruin'd by this Confinement. After he had his Liberty, he continu'd his Miniſtry, in *Walſham in the Willows*, for many Years together, tho' under great bodily Infirmities: And there finiſh'd his Courſe, on *Decemb.* 26. 1699. in the 77th Year of his Age.

Barking: Mr. *John Fairfax*. The Son of an eminently Pious and Faithful Miniſter of Jeſus Chriſt. Very happy in a Religious and Liberal Education, train'd up in the Schools, and Fellow of *C. C. C.* Bleſſed with an early Converſion to GOD in the 11th Year of his Age. His Living was worth 140 *l. per Annum*. And while he was in it, he was generally Reſpected. He was diſcharg'd from his Service there, by the Act of Uniformity. He was a Perſon of a clear Head, ſtrong Reaſon, deep Judgment, quick Fancy, retentive Memory, undaunted Courage; and of a great natural Acumen to whatſoever he apply'd himſelf. An excellent Scholar, a ſmart Diſputant, and

and Eloquent Orator. Much eſteem'd by all Men of Moderation and Candour: Nor could any deny his Worth beſides himſelf, or any other ſo well expreſs it. His Gift in Prayer was extraordinary, eſpecially upon peculiar Occaſions. He had a great aptneſs in Speech, variety of Words, pertinency of Matter, and a fervency of Spirit, to bring all forth. He was a great Enemy to all New and Upſtart Notions in Religion. He had a moſt attracting and captivating Power in his Preaching. His Words were as Apples of Gold in Pictures of Silver. He was to his Hearers as a very lovely Song, of one that had a pleaſant Voice. He ſought out for acceptable Words, and GOD made them powerful. He was a Scribe, throughly inſtructed to the Kingdom of Heaven. A Promptuary of all Spiritual Stores. Having a Body of Divinity always in his Head, and the Power of it within his Heart. He would ſpend and be ſpent in his Lord's Work. He abhorr'd trifling either in his Study or Pulpit. He lov'd to Engrave his Sermons on his own Heart by Meditation, and to Imprint them on the Memories of his Hearers by Method. He ever diſlik'd all crude and undigeſted Expreſſions in the Pulpit; and would always adviſe young Miniſters to Study before they ſpake, and by no means to allow themſelves in a looſe and careleſs way at firſt. Vol. II.

He ſtatedly preach'd Seven times in a Fortnight for many Years together, beſides Occaſional Sermons, which were not few. He often ventur'd into the Pulpit when many of his Hearers could ſcarce expect him alive out of it; and he ordinarily found relief by it, as to his bodily diſorder, and therefore call'd Preaching his Remedy. He was much delighted in his Work. Tho' he made it his Buſineſs, yet it was his Pleaſure, to Preach the Goſpel: Yea, ſo much was his Heart ſet upon this Work, that he was actually Preaching to his Family and Friends about him, when a Dying, till his Speech began to faulter. He was the happy Inſtrument of Converting many Souls. He never courted Preferment, nor would accept it, when it would have tempted him from the Poor People of his firſt Love. He had Bonds and Afflictions every where abiding him: But tho' his Perſecutions, and Sufferings, and Impriſonments were many, yet whenever he could

Vol. II. have Opportunity, he never forſook his Work for fear of Men: Reſolving that Chriſt ſhould be magnified in his Body, whether by doing or by ſuffering.

Having continu'd many Years in the Lord's Harveſt, and done great Service there, he with much Chearfulneſs reſign'd up his Soul to Chriſt, at his Houſe in *Barking*, Aug. 11th. 1700. in the 77th Year of his Age, with the Apoſtles Words; *I have fought the good Fight of Faith, I have finiſhed my Courſe, I have kept the Faith: Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the righteous Judge will give me at that Day.* * More of his Character may be ſeen in his Funeral Sermon Preach'd by Mr. *Bury* of St. *Edmunds-Bury*.

* *He hath Printed the Life of Mr.* Owen Stockton *with his Funeral Sermon, 8vo. 1681. And* Primitiæ Synagogæ: *A Sermon Preach'd at* Ipſwich *at the opening of a New Erected Meeting Houſe. But as for his Sermon upon the Death of Mr.* Newcomen, *'twas Printed by Dr.* Collings, *againſt his Conſent.*

Hemingſton: Mr. *Tobias Leg*. A Miniſter Son, Bred up at *Glaſcow* in *Scotland*. He took his Degrees there, and returning into *England* was admitted *ad Idem*, at *Cambridge*, where he for ſome time reſided. Fixing at *Hemingſton*, he had the general Reputation of a worthy ingenious Man; and in a time of Tryal kept his Conſcience void of Offence, towards God, and towards Man. In a divided Nation, he followed no Party for Humour or Fear, or worldly Advantage. When he was ſilenc'd by the *Bartholomew* Act, his People who lamented their Loſs, were Witneſſes for him of his faithful Preaching and holy Life. He was forc'd by the Corporation Act to chooſe another Settlement, where for above 20 Years he Preach'd in his own Houſe almoſt every Lord's Day, not receiving or deſiring one Penny for his Labour, tho' he had a large Family of Children to maintain. He refus'd not occaſional Communion with the Church of *England* to ſhow his Charity; and liv'd in great Friendſhip with the Miniſter of his Pariſh. He met with that general Love and Reſpect, that when other Miniſters ſuffer'd Impriſonment and loſs of Goods, he was conniv'd at, and the worſt of Men were aſham'd to appear againſt him. When Providence open'd a wider Door, he embrac'd

brac'd all Oppertunities for Preaching publickly; and was an Inſtrument of good to many. He had a great Affliction in the latter Part of his Life, which he bore with an invincible Patience. At length after a long Confinement by the Gout, he ſurrendred his Soul to God in the 77th Year of his Age. He had a clear Head, a ready Tongue, and an Holy Heart; and liv'd a very exemplary Life. He was an excellent Orator at the Throne of Grace, and a ſubſtantial moving Preacher. He died at *Ipſwich*, *Anno. Dom.* 1700. His Funeral Seamon was Preach'd by Mr. *John Fairfax*. Vol. II.

IPSWICH. Mr. *Robert Gouge*, Mr. *Benjamin Brunning*, Jun. a Lecturer there, and Mr. *Philip Candler* Jun.

Mr. *Robert Gouge*, was born at *Chelmsford*, and ſent to *Cambridge* by the Lord *Fitzwalter*. He was of *Chriſt*'s College; and had the famous Dr. *H. Moore* for his Tutor. When he left the Univerſity, he went to *Malden* in *Eſſex*, where he both Preach'd and Taught School. From thence he remov'd to this Place, where he had continu'd about ten Years when he was ſilenced. He afterwarhs ſucceeded Mr. *Samms* in his Congregation at *Coggſhall*, and continued laborious in the Work of the Miniſtry there, till a decay of his Intellectuals through Age, gave him his *Quietus*. I know not of any thing he has publiſh'd, but a Funeral Sermon.

Mr. *Benjamin Brunning*, Jun. was Fellow of *Jeſus* College in *Cambridge*: One of great Uſefulneſs there, and of a general Reputation in the Univerſity for his Wit and Learning. He hath one Sermon in Print, which was Preach'd at an Election of Parliament Men, in a critical Time, on *James* 3. 17. He was a Man of large and deep Thoughts, and his Province requir'd it: He having the moſt judicious Perſons in the Town and Country, both Miniſters and People for his Auditors. He wrote rgainſt Impoſitions and Conformity, from the ſecond Commandment.

Stoke by *Ipſwich*: Mr. *Edward Sherman*. He was a judicious

Vol. II. judicious able Preacher, but excceeding modeſt. After his Ejection he became Schoolmaſter at *Dedham*, and ſo continu'd till he died.

Mr. *Benjamin Stoneham*, was alſo Ejected at *Ipſwich*.

St. *Edmunds-Bury*: Mr. *Nicholas Claget*, Mr. *Samuel Slater*; and Mr. *Thomas Taylor*.

Mr. *Claget*, M. A. was a Native of *Canterbury*, a Student in *Merton* College in *Oxford*, and afterwards of *Magdalen* Hall: An able Moderator in Philoſophy. Firſt Vicar of *Melbourne* in *Derbyſhire*, and then Rector of St. *Mary's* in *Bury*. A Man of good Worth, and Temper, * and a very uſeful Preacher. He died *Sept.* 12. 1663. Dr. *William Claget*, a celebrated Author was his Son.

* *He hath publiſh'd a Book, Entit.* The Abuſes of Gods Grace, diſcover'd in the Kinds, Cauſes, *&c. Propos'd as a ſeaſonable Check to the wanton* Libertiniſm *of the Age*. Oxon. 1659. 4*to*.

Mr. *Samuel Slater* M. A. He firſt exercis'd his Miniſtry at *Nayland* in this County, and remov'd from thence to *Bury*. There he was vigorouſly oppos'd, by ſome that acted by way of Anticipation, before the Act of Uniformity paſs'd. He and Mr. *Claget*, were troubled at the firſt Aſſizes after King *Charles's* Reſtauration, for not reading the Book of *Common Prayer*. Some time after, he remov'd to the City of *London*, and became Paſtour of a conſiderable Congregation. * There he died *May* 24. 1704. Two Funeral Sermons were Preach'd and Printed upon Occaſion of his Death: One by Mr. *Tong*, and the other by Mr. *Alexander*, who was his Aſſiſtant. He was ſucceeded by Mr. *Benjamin Gravenor*.

* *He hath ſeveral Things in Print; as Sermons Preach'd at the Funerals of Mr.* John Reynolds, *Mr.* Fincher, *Mr.* Thomas Vincent, *Mr.* John Oakes, *and Mr.* Day. A Thankſgiving Sermon on the Diſcovery of the horrid Plot. A Diſcourſe of Family Religion *in Eighteen Sermons*, 8*vo*. Of Family Prayer, *in* 12's. And a Diſcourſe of the preciouſneſs of God's Thoughts towards his People, *in* 8*vo*. *Lately Printed.*

SUDBURY

SUDBURY: Mr. *William Folkes*. *Batisford*: Mr. *Thomas Holborough*. Sen. *Hundon*: Mr. *Francis Crow*: A Man of uncommon Learning and great Moderation. Born in *Scotland*, but Educated under the Famous *Du Moulin* in *France*. After he was ſilenc'd in 1662, he Preach'd as he had Opportunity to a Congregation at *Clare* in this County, and many of his *Hundon* Parriſhoners, it being near, were his Auditors. In the Year 1683, not being able to live quietly here, he remov'd himſelf to *Jamaica*. And the Prophaneſs of the People as much diſcouraging him there, as the unkindneſs of ſome highflown Neighbours and zealous Magiſtrates did here, he returned into *England* again in the Year 87, upon King *James*'s Liberty of Conſcience, and ſetled at *Clare* till his Death, which was in the Year 93. He wrote a Book call'd *Judicial Aſtrology arraign'd and condemn'd*. And ſince his Death came out a Poſthumous Piece, call'd *Menſalia ſacra*; or Diſcourſes us'd in celebrating the Sacrament of the Lord's Supper; to which a brief Account of his Life is prefix'd, where ſuch as deſire to know more of him may be ſatisfied.

Hindereley: Mr. *Howlett*. *Thrandeſton*: Mr. *Richard Proud*. *Seylam*: Mr. *Habergham*. He was a zealous Young Man at *Emanuel* College in *Cambridge*; and coming into a Country where he ſaw the moſt Part of Profeſſors of Religion inclin'd to the Congregational Way, he ſtruck in with them. It was in theſe Parts were the celebrated Fifteen Churches (and there were ſo many at leaſt of that Way) upon the Coaſts of *Suffolk* and *Norfolk*, that receiv'd their Direction and Encouragement from Mr. *Bridge* of *Yarmouth*, and Mr. *Armitage* of *Norwich*. They were a great ſtrengthning to one another. Mr. *Habergham*'s Preaching was with great Life and Power. He had a full Congregation which provok'd many; not to Thankfullneſs as it ſhould have done, but Envy: And this created him Trouble after the Kings Reſtauration. He had a ſingular Affection for the People to whom he was related; and died amongſt them of an Apoplexy in 1665.

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Weybread: Mr. *Bayes*. *Rumburough*: Mr. *Benjamin Fairfax*. St. *Margarets*: Mr. *John Stroughier*. *Brampton*: Mr. *Bathoe*. St. *Croſs*: Mr. *Samuel Petto* † He was of *Katharine* Hall in *Cambrige*. Some time after his Ejectment he was Paſtor of a Congregation in *Sudbury*; and there he died in a good Old Age, not long ſince.

† *He hath publiſhed* the Difference between the Old and New Covenant; 8vo 1674: *Preface'd by Dr.* Owen. The Voice of the Spirit with Roſes from Sharon, 8vo. *A Diſcourſe proving Infant Baptiſm to be of Chriſts Appointment.* The Revelation Reveal'd. *Two Scripture Catechiſms, the one Shorter and the other Longer. in* 1672. *And* A Narrative of the wonderful Fitts of Mr. *Thomas Spatcher*. 1693.

Wrentham: Mr. *William Ames*, and Mr. *Thomas King*. Mr. *William Ames* was the Son of the famous Dr. *William Ames* Profeſſor at *Franeker*. *Henſted*: Mr. *Spurdane*. *Roydon* and *Covehith*: Mr. *Mayhew*. *Southould*, or *Sowowlde*: Mr. *Woodward*. *Walderſwick*: Mr. *Simonds*. *Heveningham*: Mr. *James Votier*. *Walpole*: Mr. *Samuel Manning*. One of a ſweet winning Temper, and of a very edifying and uſeful Converſation, and yet this could not keep him out of a Priſon. He was a very tender and ſickly Man, not able to ſtand while he Preach'd, but was neceſſitated to ſit, and yet his Priſon did not make him worſe. He came out at ſix Months End as well as he went in.

Dunwich: Mr. *Spatcher*. He and Mr. *Manning* were very intimate. A certain Woman was once accus'd for bewitching both of them: And one of the Juſtices was ſo kind as to ſay, if ſhe bewitches only *Manning* and *Spatcher*, we'll let her alone.

Sibton: Mr. *Thomas Danſon*, * M. A. ſometime Fellow of *Magdalen* College in *Oxford*. He was alſo turn'd out of *Sandwich* in *Kent* in October 1660, upon Pretence of a Flaw in the Title to his Place: But ſoon after he had this Living given him where there were two Pariſhes united. Being Ejected here alſo, he ſhifted from one Place to another; and was one while at *Sandwich*, another while at *Abingdon* in *Berks*, till at laſt he retir'd to *London* where he died *Anno*. 1694.

* *A Diſcourſe of Predeterminaton. Three Diſputations with* Fiſher *the* Quaker *at* Sandwich, *Anno*. 1659. *An Anſwer to Dr.* Sherlock's *Diſcourſe concerning the Knowledge of Chriſt*, &c.

Blighborough:

Blighborough: Mr. *Robert Smith*.
Yoxford: Mr. *Samuel Chapman*.
Rendham: Mr. *Davis*.
Cranesford: Mr. *Henry King*.
SAXMUNDHAM: Mr. *Tho. Nuttall*.
Layston: Mr. *Edmund Wyncop*.
WOODBRIDGE: Mr. *Frederick Woodall*, and Mr. *Cade*.

Peasinghall or *Pesnall*: Mr. *John Manning*. There's scarce a Jail in *Suffolk* which he was not sent to at some time or other, of the latter part of his Life. He was at several times imprison'd at *Bury*, *Ipswich*, *Bliburgh*, &c. He was often reckon'd amongst Malefactors, Arraign'd, found Guilty, Premunir'd, &c. and spent the greatest part of his Time in Confinement. When he was deliver'd, it was by Acts of Pardon, which the Courtiers wanted for what they had done irregularly; and he had the Benefit. All the while, he was a very meek and innocent Man; and tho' he was scrupulous of taking Oaths, yet he gave no occasion to think he was unpeaceable; and got such Favour with his Goalers, that they sometimes trusted him to go home to visit his Family and People. He ended his Days in 1694.

Combes: Mr. *Richard Jennings*. He was a Native of *Ipswich*, and bred in *Katharine-Hall* in *Cambridge*, having Mr. *John Knowles* for his Tutor. His Mother (whose Piety he often would speak of with Pleasure) carry'd him with her when he was very Young, to a sick Neighbour's, that had been but a bad Man. The Poor Man was in great Terrors, crying out with great vehemence, for one drop of the Blood of Christ. This much affected him; and he thought with himself, that if this Man Recover'd, he would certainly become very Pious and Religious: But tho' he was Recover'd, he observ'd he grew more notoriously wicked than ever, which made a great Impression upon him. In 1636, he took a Voyage to *New England*, with Mr. *Nathanael Rogers*, and liv'd in his Family, which he found much to his Advantage. He return'd back in 1638; and first began his Ministry in *Northamptonshire*, living with that Excellent Christian Mrs. *Elms*; and from thence he went into *Huntingdonshire*, and from thence to *North-Glenham* in *Suffolk*, where his Ministry was acceptable and

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and useful. He was Ordain'd at *London*, *Sept.* 18. 1645, and settled in the Rectory of *Combe*, in 1647, and there he continu'd 'till he was Ejected in 62. He liv'd afterwards in the Parsonage 'till 1678, when he came to *London*. He spent the latter part of his Life with Three pious Widdows at *Clapham*, where he Died, *Sept.* 12, 1709. He was a considerable Scholar; one of a good Invention, and a strong Memory. He retain'd his Juvenile Learning in an advanced Age; and was able to Preach without Notes at 92. He was one of unaffected Piety, but that pass'd through the World without noise and Ostentation; and without ever appearing in Print.

Sprowton: Mr. *Joseph Waite*.

Stoke by Neyland: Mr. *Thomas Mott*. A very valuable Man.

Assington: Mr. *Thomas Walker*, M. A. Born at *Lyn Regis* in *Norfolk*, and Bred up at the Grammar School there, and afterwards at *Cambridge*, where he was of *Emanuel* College. He was very Studious there, and of an unblameable Conversation; and diligently attended on the Worship of GOD in the College, and on the publick Ministry, of Dr. *Preston*, and Dr. *Sibbs*, and Mr. *Thomas Goodwin*. His first fix'd Ministerial Employment was in the City of *Norwich*, where he was Assistant to Mr. *Bridge*, who was afterwards of *Yarmouth*.

Mr. *Walker* continu'd Preaching for some time at *Norwich* with good Success. About the Year 1636, he was presented to *Assington*, by the Gentleman that was the Patron. This is a small Vicaridge near *Sudbury* in *Suffolk*. There he continu'd to exercise his Ministry for Twenty Six Years, 'till St. *Bartholomew*'s 62, when he was Ejected for Nonconformity. He was much valu'd as a Preacher: His Life and Conversation was very Holy and Pious; and his great governing Aim was the advancing the Glory of GOD, in the Conversion of Souls. He never would Sue any for his Tithes, for fear of prejudicing them against his Ministry. He could have gone farther in Conformity, than some others of his Brethren: But he durst not either give the Assent

and

and Conſent requir'd; or renounce the Covenant. In quitting his Living he caſt himſelf, and his Wife, and Nine Children upon the Providence of GOD, and the Charity of good Chriſtians; and he and they were very comfortably provided for. He was of a peaceable, charitable, yielding Spirit; and very ready to Communicate to others in diſtreſs, to the utmoſt of his Ability. None went from his Door unreliev'd while he continu'd in his Living: And afterward continuing in the Vicaridge-Houſe, the Poor continu'd their Application, and ſtill had ſomething given them, tho' not ſo much as before. And when he died (which was in 1683) he left his Wife a ſufficient Income to maintain her for Life, and ſhe liv'd upon it handſomly and comfortably. His Children had 100 *l.* a piece: His Eldeſt and Third Sons, were in reputable ways of Living before his Death; and his Three Daughters well diſpos'd of in Marriage: And tho' his youngeſt Son was by Melancholy not ſo fit for Buſineſs, yet Providence gave him a good Inheritance for Life, in the right of his Wife. So that we have here an Eminent fulfilling of that Word; *He that giveth to the poor, lendeth to the Lord*: And *he that ſoweth bountifully, ſhall reap alſo bountifully.* Vol. II.

Stratford or *Hintleſham*: Mr. *Daniel Wall.*

Eye: Mr. *Edward Barker.* He was Bred in *Caius* College in *Cambridge*; and while he was there, was High for the Church: But going through one of the Churches in *Norwich*, while a Sermon was Preaching there, he ſtay'd to hear it, and was ſtruck into a great Conſternation and Fear, which never wore off, 'till he was brought to a ſerious Repentance of an ill-ſpent Life, and a thorough Reformation. Receiving Aſſiſtance from ſome Congregational Miniſters in his Spiritual Trouble, he afterwards fell in with them. Whilſt he continu'd in *Caius* College, he had Converſation with ſeveral ill diſpoſed Youths, and one of them chang'd his Name (when he turn'd Papiſt) into that of his Aſſociate, *Edward Barker*: And ſo it ſtands, in the Catalogue of ſuch *Engliſh* Men as had revolted to *Rome*, in the Book call'd, *Legenda Lignea*, in Red Letters. Mr. *Barker* was the ſettled Miniſter of *Eye*, when the Book

Vol. II. Book came forth, and therefore it could not be he: But Dr. *Sampſon*, in his Papers (from whence this Character is tranſcrib'd) ſays, that he told him that Perſon's proper Name, tho' he had forgot it. But of this Mr. *Barker*, he ſays, that his Life and Doctrine were commendable: His Preaching wrought a great Reformation in the Corporation, 'till the Flood came and ſwept them all away. He was very humble in his Behaviour, ſtudious and thoughtful in his Preparations for his Sermons, and earneſt in preſſing the Neceſſity of an Holy Life. He was much harraſs'd with Deputy Lieutenants, Indictements, and Proſecutions in all Courts, after the Reſtoration. They would not let him be quiet upon his Legal Death: But when not long after, *viz.* *An.* 1665, he rendred up his Pious Soul to GOD, he was out of their reach. His Loſs was much lamented by his People, and the ſerious Chriſtians of thoſe Parts. He had a peculiar fancy for Divine Poetry; and compleated a Book of it, in imitation of Mr. *Herbert*.

Cleydon: Mr. *Collet*.

Coddenham: Mr. *Matthias Candler*, Sen. He was a *Cambridge* Man; and had ſupply'd this place many Years, to the great Advantage both of Town and Country; being an excellent Preacher, full of Perſpicuity in uſeful Matter. He was bold in his Delivery; but ſo as became him with Decency. His Voice was eaſie and natural, and therefore the more agreeable. The Good he had done in former Times, (wherein he never was forward for Conformity, but a Sufferer under Biſhop *Wren*) is almoſt beyond belief: For all, far and near, flock'd after his Miniſtry. Neither was he leſs eſteem'd in thoſe looſe times, when Men having itching Ears heap'd up to themſelves Teachers according to their Humours. He ſtill taught them the good old ſavoury Truths, by which Men may beſt get to Heaven. He had one peculiar Study and Diverſion that made him acceptable to Gentlemen, which was Heraldry and Pedigrees. He had really been a fit Man to have wrote the Antiquities of his Country. Let none condemn him for this, leaſt they alſo condemn their own great Biſhop *Saunderſon*, who was much more

more ſwallow'd up in the ſame Studies. He Died *An.* 166⅔. Vol. II.

Gosbeck: Mr. *Thomas Daines.*

St. Mary's Creting: Mr. *Samuel Spring.* Mr. *Fairfax*, in his Funeral Sermon, gave this Account of him. His Father was Miniſter in this Town before him; and he was true Heir, not only of his Father's conſiderable Worldly Eſtate, but alſo of his more valuable Endowments. His Accompliſhments and Furniture for the Miniſtry, were far greater in the Eyes of others than in his own Eyes. His natural Parts, and acquired Learning had their Degree and Meaſure betwixt Envy and Contempt. Tho' they did not advance him to the higheſt Form, yet they preferr'd him far above the loweſt of the Order. His Wiſdom and Prudence in the Government of himſelf, his Words and Converſation, and his Advice and Counſel to others, commended him above moſt. His Judgment in the Senſe and Interpretation of Scripture, was ſolid, quick, and ſtrong. His Miniſtration of the Word was deliberate, plain, and familiar; and yet his exceſſive Humility and Modeſty, and low Thoughts of himſelf and all his Performances, was greatly prejudicial to him: His unblemiſh'd, ſober, and righteous walking before Men, was the Exemplification of his ſound and holy Doctrine. His Charity and Bounty in doing good to all as he had opportunity, but eſpecially to the Houſhold of Faith, and the ſuffering Members of Jeſus Chriſt, was the Commendation of his Profeſſion. In his general and particular Calling as a Chriſtian, and as a Miniſter, he was a Praying *Samuel*, in which ſpiritual Exerciſe he held a conſtant and daily Communion with his GOD; and ſo ſtrictly did he charge himſelf with this, that he would not be excus'd by any bodily weakneſs from performing that Duty with his Family, as long as he had a Tongue to ſpeak, tho' it was with the greateſt difficulty. In ſhort, he conſtantly breath'd the Sincerity, Truth, Power, Spirit, and Life, of pure Religion. He Died, deſir'd, lamented, and honour'd, by his Survivors, *An.* 1673; and was bury'd in the Church of *Creting*. Mr. *John Fairfax*, on that Occaſion, preach'd on 1 *Sam.* 25. 1. *And* Samuel *died, and all the* Iſrae-

lites

lites *were gathered together, and lamented him: And buried him in his Houſe at* Ramah.

NEEDHAM: Mr. *Thomas James*

Newton: Mr. *John Wilkinſon.*

Williſham: Mr. *Nathanael Fairfax.*

Whatfield: Mr. *Samuel Backlar*: M. A. He was a uſeful popular Man. He preach'd frequently in the publick Churches after his Nonconformity, and was conniv'd at. He never took any thing for his Pains in Preaching after he was Ejected. He Died at *Dedham*, and was buried at *Whatfield*; and Mr. *John Fairfax* preach'd his Funeral Sermon from 2 *Sam.* 23. 5.

Bildeſton: Mr. *John Weld.*

Melford: Mr. *John Woods.*

Waldringfield parva: Mr. *Deerſly.*

Great Bradly: Mr. *Bartholomew Adrian.*

Chelmonſton: Mr. *John Sanders.*

BECKLES: Mr. *John Clark*, and Mr. *Robert Otty.*

Brightwel: Mr. *Robert Mercer.*

Hunningham, or *Honiton*: Mr. *John Page.*

Roydon: Mr. *Warren.*

Parham: Mr. *John Wenburn.* He liv'd in *Hacheſton*; and was a very Affectionate Preacher.

DEBENHAM: Mr. *John King.* A Congregational Man. One of a tender Conſcience, and fearful to wrong it in any matter. He was Studious and Conſiderate: As uſeful in Diſcourſe as in the Pulpit; ſtill putting forth ſomething that was worth the hearing. He lov'd to ſpeak of him whom he lov'd moſt; even of his Great Lord and Maſter Chriſt Jeſus. When he was thrown out of his Living, he knew not whither to go. His Enemies found a Houſe for him preſently, that is, a Jail: And when he was out of that, he was forc'd to take a Farm, and mind ſecular Buſineſs very diligently, in order to a Subſiſtence. And he us'd to Sweat in Harveſt, and endure the Cold in Winter, that he might keep the lean Wolf from the Door. He was chearful under all; chuſing rather to ſuffer Affliction with the People of GOD, and keep a good Conſci-

ence, than to get a plentiful Subſiſtence without them. Vol. II.
He died before the Year 1670.

Stratford: Mr. *John Aſty*.

HAVERIL: Mr. *Stephen Scanderet*, M. A. of both the Univerſities. He was Conduct of *Trinity* College in *Cambridge*. After the Return of King *Charles*, he was ordered by Dr. *Duport*, the Vice-Maſter, (Dr. *Wilkins* the Maſter being abſent) to read the Service Book in the Chappel. He deſir'd him to ſtay and ſee whether the Parliament requir'd it: But he would allow of no delay, and inſiſted on it, that it ſhould be done the next Morning. Mr. *Scanderet* refus'd. The Doctor then told him, he muſt provide another to do it: But he reply'd, that he could not put another upon that, which he could not in Conſcience do himſelf. Then the Doctor ſaid he would do it. Mr. *Scanderet* ſaid, that it was his Office to Pray, and he was as willing to diſcharge it now as ever. While the Bell was Ringing the next Morning for Prayers, the Doctor and Mr. *Scanderet* walk'd to and again in the outer Chappel; and when the Bell had done, Mr. *Scanderet* was for going in, and had ſome ready to bear him Company. The Doctor ſaid, hold, for my Party is not come. Mr. *Scanderet* began to Pray; and the Doctor at the ſame time read the Service Book, and his Party came in and made their Reſponſals, and drown'd Mr. *Scanderet's* Voice; upon which he went out of the Chappel, and was by Dr. *Fern*, (who ſucceeded Dr. *Wilkins*) put out of his Place. He was afterwards Silenc'd at *Haveril* in 62, where he had been ſome time Preacher. He had not been Silenc'd long, but he was put into the Eccleſiaſtical Court for Preaching. Appearing there, he heard Dr. *King* examining a Man, and asking him who Baptiz'd his Child? But he deſir'd to be excus'd. Said the Doctor, I admoniſh you once. He ſtill deſir'd to be excus'd. Hereupon he Admoniſh'd him a ſecond time, and a third time; and then ask'd him whether he would tell him or not? But ſtill he deſir'd to be excus'd. And the Doctor at length told him that he decreed him to be Excommunicated. Then was Mr *Scanderet* charg'd with Preaching for the Old Miniſter of the Pariſh, after his being Silenc'd, and contrary to the

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the Act. He own'd that he had aſſiſted Mr. *Eyers* who was very Old. But, ſaid Mr. *Coleman* the Regiſter, did you not Preach? He anſwer'd, that he had viſited the Sick; but own'd nothing farther, that he might not give Advantage againſt himſelf. He then with great Fury, bid him Anſwer the Queſtion that was ask'd him, whether he had not preach'd? He would make no other Anſwer, than that he had viſited the Sick: And then he turn'd to Dr. *King*, and told him, that he obſerv'd he could take upon him to Excommunicate; and Queried, why he might not as well adminiſter the Sacraments? Mr. *Coleman* rode to *Norwich*, and acquainted the Biſhop; who told him that he had never Ordain'd Mr. *Scandaret*. Hereupon he was Summon'd before Dr. *King*, and Sir *Gervaſe Elwes*. Sir *Gervaſe* told him, he had long born with him, but that now he was inform'd a multitude of People came to hear him on Horſeback, and a Foot, it was no longer to be endur'd. Mr. *Scanderet* told him, he hop'd by bearing with him he had done GOD good Service, and he did not ſee why he might not do ſo ſtill. Sir *Gervaſe* told him a Cobler or Tinker might Preach as well as he. He told him, he thought not: For that, when he was a Youth, His Father deſign'd him to have been a King's Scholar at *Weſtminſter* School, which he hop'd he might compaſs, being a Yeoman of the Wardrobe to King *Charles* I: But that his Father dying, he could not compaſs that; but waiting on my Lord *Lovelaces* Son, he was inſtructed in Grammar Learning by his Tutor 'till he was fit for the Univerſity; where he ſpent ſeveral Years in hard Study, to fit him for the Miniſtry, to which he was from the firſt inclin'd, never entertaining thoughts of any other Employment, tho' he had not wanted for ſome offers, if he would have turn'd to ſecular Buſineſs. He added, that when he had gone through the Courſe of his Studies, he was ſolemnly Ordain'd to the Miniſtry; all which he thought to be more than a Cobler or Tinker could plead for pretending to the Miniſtry. Sir *Gervaſe* ſaid, it was not fit that any ſhould Preach, but ſuch as the Biſhops approv'd of. Mr. *Scandaret* anſwer'd, that he had already ſubmitted to the Examination of ſeveral worthy able Divines, and was approv'd of by them; and was not unwilling to ſubmit to be Examin'd over

again;

again, that if he was either ignorant and unfit to Teach, or erroneous, and ſo likely to poiſon the Flock, or upon any account unlikely to Edifie by his Preaching, he might be ſet by. Sir *Gervaſe* told him, he had broken the Laws. Mr. *Scanderet* told him, he hop'd it was not the deſign of the Laws to deprive the poor People of an Edifying Miniſtry. Mr. *Wyers*, the Miniſter of the Place, being by, own'd that he could not Preach, for he was 85 Years Old. Sir *Gervaſe* ſaid, be it as it would as to that, the Law muſt take place. But, ſaid he, the Parliament hath made an Additional Act, that Perſons Ordain'd by Biſhops, ſhall continue Preaching 'till *Chriſtmas*, if they'll Conform then. Mr. *Scanderet* deſir'd the peruſal of the Act; and having view'd it, deſir'd he might have the Benefit of it. Sir *Gervaſe* told him, that he was neither Parſon, nor Vicar, nor Curate, nor Lecturer, and ſo not included in any of the Titles mention'd. Mr. *Scanderet* replied, that if under one or other of theſe Titles he was Silenc'd by the Act of Uniformity; he hop'd under the ſame Title, he might have ſome farther Allowance. Sir *Gervaſe* told him, he was not Ordain'd by a Biſhop. Mr. *Scanderet* ſaying that was more than was prov'd: Sir *Gervaſe* told him, that the Biſhop of *Norwich* inform'd them that he did not Ordain him. Mr. *Scanderet* ſaying, that there were a great many Biſhops; and it did not follow from thence that he was Ordain'd by no other Biſhop: He was bid to produce his Orders. Not being able to do that, his *Mittimus* was drawn up. Conſtables were ſent for, and ordered to wait below. But he made a ſhift to get out of the Room, and haſten'd home, and for that time eſcap'd: For tho' the Church was in *Suffolk*, and it was in that County that the Conſtable liv'd, yet his Houſe was in *Eſſex*, and there he held on Preaching. Upon this the Court Excommunicated him, and Mr. *Wyers* read the Excommunication publickly in the Church. Some time after, he was to Preach a Lecture at *Walſham le Willows*, a Sinecure. The Liturgy was read, and afterwards Mr. *Scanderet* came in and Preach'd. In the midſt of Sermon, Sir *Edmund Bacon*, Sir *Gervaſe Elwes*, Sir *Algernoon May*, and two other Juſtices came into the Church, and ask'd him what Authority he had to Preach? And forc'd him to come down: And he was

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Vol. II. ſent, with ſome other Miniſters, to *Bury* Goal. After a while, they at the Seſſions bound them all in a Recognizance of 20 *l.* a Man to appear at the next Aſſizes. Mr. *Scanderet* was there, but did not Anſwer when he was call'd; and when he ſaw his Brethren remanded to Goal, he withdrew: Afterwards going home from *Norwich*, he met Sir *Edmond* on the Road. He was very ſevere upon him for not appearing at the Aſſizes, and would take him Priſoner. He riding away, Sir *Edmund*'s Servant purſu'd and ſtop'd him. When Sir *Edmund* came up to him, he firſt laſh'd him with his Whip, and then ſnatching Mr. *Scanderet*'s Cane from him, laid on ſeverely on his Head and Body with his own Cane. He doing what he could to ſave his Head with his Arm, that was miſerably Black and Blue from his Elbow to his Shoulder. He ſent him Priſoner to *Ipſwich*, rather than *Bury*; that, as he ſaid, he might break the Covey. From thence he ſent for, and obtain'd a *Habeas Corpus* for Tryal, at the Common Pleas; where having declar'd how he had been dealt with, he was diſcharg'd.

Afterwards he preach'd to the People of *Cambridge*, at *Water-beach*, about Five Miles off. There he was Apprehended by an Officer, who Committed him to Two others, but he eſcap'd from them. Then he preach'd at Mr. *Thurlow*'s Houſe in *Cambridge*, and was diſturb'd by the Mayor, and Fin'd 10 *l.* He met with a great many other Hardſhips and Sufferings for his Nonconformity; and died in a good old Age, not many Years ſince. He wrote, *An Antidote againſt Quakeriſm*, and I know not whether any thing beſides.

Somerlye: Mr. *Barber*.

Weſthal: Mr. *Robert Francklyn*: Who afterwards came to *London*, and remain'd there all the time of the Plague in 1665; at which time it pleas'd GOD to make his Miniſtry ſucceſsful for the Good of many Souls. He was a great Sufferer for Nonconformity, and impriſon'd once and again afterwards. He Printed nothing but a Funeral Sermon for Mrs. *Mary Parry*, *July* 25, 1682.

Great

Great Wratting: Mr. *Mark Mott*. *Earl Stonham*: Mr. *George Cooper*:
Holton: Mr. *Swayne*.

Williſham: Mr. *John Fenwick*. He was Chaplain to the Lady *Brooks*.

BUNGAY: Mr. *Samuel Malbon*. A Man mighty in the Scriptures: Some time after he was Silenc'd, he became Paſtor to a Church in *Amſterdam*. He publiſh'd Eight Sermons of Life and Death, on *Rom.* 8. 13. Prefac'd by Mr. *William Greenhil*, Mr. *Joſeph Caryl*, and others.

Middleton: Mr. *William Manning*. A Man of great Parts and Learning: But he fell into the *Socinian* Principles, to which he adher'd to his Death, which was in *February*, $17\frac{1}{11}$.

Monks-Ely: Mr. *Samuel Mail*. *Wrentham*: Mr. *Auguſtine Plumpſtead*.
Aſh: Mr. *Thomas Waterhouſe*.

Wingfield: Mr. *John Pindar*. He had a good Eſtate, and liv'd afterwards at *Ouſden*, conſtantly frequenting his Pariſh Church 'till he Died, which was in 1632. He ſeldom Preach'd; but was a pious affable Man.

Lydgate: Mr. *Ward*. He Died in 1679, being near a Hundred Years Old.

Stowmarket: Mr. *John Storer*, M. A. Born in *Northamptonſhire*, about 1611, and well inclin'd from his Youth. He was bred up in the Free School at *Northampton*, and went up from thence to *Emanuel* College in *Cambridge*. He was Epiſcopally Ordain'd; and preaching Occaſionally in *London*, was choſen Lecturer at St. *Giles Cripplegate*, in which Station he continu'd Seven Years. He remov'd from thence to *Beckenham* in *Kent*, where he continu'd Eleven Years, and was well belov'd, tho' he ſometimes met with Rudeneſs from ſome that ſlighted the Miniſterial Office. This was a Sequeſtred Living: And upon the Death of the former Incumbent,

Vol. II. the Patron preſented a Friend of his own, and Mr. *Storer* returning to *London*, ſettled in the Pariſh of St. *Martins in the Vintrey*, and there he continu'd 'till the King's Reſtoration, when he was preſented by Mr. *Blackerby* to the Living of *Stow-Market*, in this County, reckon'd worth about 300 *l. per Annum*; which he receiv'd upon this condition, that he ſhould reſign it again in time, if the Terms of Conformity, ſettled by Authority, were ſuch as he could not conſent to. Accordingly, when among other things, he found it was requir'd he ſhould renounce the Covenant, he durſt not think of keeping his Living, and reſign'd it to his Patron, before the Act took place, which left him a ſilenc'd Nonconformiſt. Having purchas'd an Eſtate at *Highgate*, call'd *Sherrick*, held by the King at a ſmall Rent paid to the Church, worth 70 *l. per Annum*, he took up his abode there. But by the deceitful Practices of a cunning Courtier, Sir *Henry Wood*, he was wrong'd of it, and left without any Means to ſupport himſelf and Family. Hereupon he had no other Refuge but to ſet up a School; and he was Proſecuted in the Spiritual Court, 'till he was forc'd to deſiſt. The Five Mile Act drove him from his Home, and he was expos'd to ſeveral Hardſhips; and liv'd only upon the Goodneſs of GOD, and the Bounty of others: And yet he liv'd contentedly, and died in Peace.

Brandiſton: Mr. *John Forbee*. One of remarkable Moderation.

Littleburgh, or *Rittleburgh*, near *Framlingham*: Mr. *Stephens*. A Man of Worth, who afterwards left this County, but I know not whither he remov'd.

Chippenham: Mr. *Parre*.

There were ſeveral mention'd in the Liſts as Silenc'd in this County, whoſe Places I cannot find out; as Mr. *Howel*, Mr. *Ellis*, Mr. *Zephany Smith*, Mr. *Whiting*, Mr. *Voice*, and Mr. *Harrold*.

And here I think it not improper to take notice of Mr. *John Langſton*. Not that he was Ejected in this County, but becauſe he here ſpent the laſt part of his Life, at *Ipſwich*. He was bred up in the Free School

at

at *Worceſter*, and went from thence to *Pembroke* College in *Oxford*, where he ſpent ſome Years. He was Miniſter at *Aſh-Church* near *Tewksbury* in *Gloceſterſhire*, at the return of King *Charles*, but gave way to the Old Incumbent who was ſtill Living. He afterwards retir'd to *London*, and taught a private Grammar School near *Spittlefields*; but meeting with oppoſition there, in 1662, (when the *Bartholomew* Act took place) he went with Captain *Blackwell* into *Ireland*, partly as his Chaplain, and partly as Tutor to his eldeſt Son; and return'd to *London* in 1663, and kept School again. He wrote his *Luſus Poeticus Latino Anglicanus in uſum Scholarum* in 1675, and his *Poeſeos Grecæ Medulla*, in 1679. From *London*, he at length remov'd into *Bedfordſhire*, where preaching for ſome time, he had an invitation ſent him from a Congregation in *Ipſwich*; and having accepted it, he met with great Sufferings. He was forc'd from his own Houſe, which was broken up twice in one Night. His Enemies ſought for him all over the Town, and ſo he was forc'd to remove again to *London*. Then his Perſecutors maliciouſly rais'd, and induſtriouſly ſpread, a report that he was a Jeſuit, which made no little Impreſſion upon their Minds, even to the ſtumbling of ſome ſober People. So that he was oblig'd to publiſh a Vindication of himſelf in that reſpect; in which he ſo clearly ſhew'd the Abſurdity, and ridiculouſneſs, and even impoſſibility of the thing charg'd, that he effectually ſilenc'd the Calumny. He return'd again to *Ipſwich*, and continu'd in the Relation of Paſtor to a Congregational Church there, for about Eighteen Years; the Duties whereof he diſcharg'd with great faithfulneſs. He ſhew'd great ſweetneſs of Spirit towards his own People, and towards People of different Perſwaſions, untill he fell aſleep on *Jan.* 12, 170$\frac{3}{4}$. *Ætat.* 64. Vol. II.

And whereas I before mention'd theſe following Miniſters as conforming in this County, after being ſilenced; *viz.* Mr. *Croſsman* of *Sudbury*, Dr. *Iſaac Harriſon* of *Hadleigh*, Mr. *John Simſon* of *Trimley*, Mr. *Roger Young* of *Ipſwich*, Mr. *Samuel Hudſon* of *Capel*, (the worthy Author of the two Diſcourſes *concerning the Eſſence and Unity of the Catholick Church Viſible:*) Mr. *Havil* of *Weſt Creting*, Mr. *Tucker* of little *Wratting*, Mr.

Vol. II. *Ray* of *Stansfield*, Mr. *John Fairclough*, (youngeſt Son of Mr. *Fairclough* of *Ketton*,) and Mr. *Thomas* of *Debden*; I have been ſince inform'd, that of theſe, Mr. *Tucker* never was ſilenc'd but conform'd at firſt; and that Mr. *Thomas* did not Conform, but was wink'd at, and kept his Living, and was never Ejected.

I have been inform'd, that there alſo Conform'd in this County, Mr. *Thomas Lupton* of *Waldringham*, and Mr. *William Sparrow* of *Naughton*, and Mr. *Jeremy Catlin* of *Barham*, and Mr. *William Burkit* of *Mitcham*, and Mr. *Thomas Holbrough* Jun. of *Akenham*.

And of thoſe mention'd before as Ejected at uncertain Places in this County, I here omit Mr. *Lawſon*, becauſe he is taken notice of at *Denton* in *Norfolk*, *p.* 483; And Mr. *Bulkley*, becauſe he is here mention'd at *Fordham* in *Eſſex*. *p.* 311.

Having by me a Letter written by Mr. *John Fairfax*, who was as conſiderable a Man as moſt of thoſe Ejected in this County, to Dr. *Sampſon* who had conſulted him about the Miniſters in theſe Parts, I think it not amiſs here to add a Part of it.

Sir,

'AS for the Catalogue I here ſend you, I am of Opinion it is as perfect as any you have had or are likely to get. I had Perſonal Knowledge of above eighty of them, and am perſwaded of the Truth of the reſt. I have taken notice of the Characters you give to ſome particular Perſons, and did ſet my ſelf to do the like for ſome others, of whoſe Worth I had perſonal Knowledge: But ere I had gone far, ſome Thoughts came into my Mind, which put me upon ſerious Conſideration of the whole thing. The more I conſider'd the leſs I lik'd it: and apprehend it would be of ill Conſequence. It is not to be imagin'd that every one ſhould have a particular Commendation: And if among an Hundred (for Inſtance in *Suffolk*.) Twenty ſhould have an honourable Character given them diſtinctly by Name, and no Notice taken of the reſt, it would at leaſt imply a Diſparagement of the reſt, eſpecially if ſome of thoſe Twenty be Men of weaker Parts, it is more than probable a very ill Interpretation would be made thereof, both by Friends and

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'and Adverſaries, many of the preſent Generation be-
'ing yet alive too, that knew both the one and the
'other. Friends will be prone to Cenſure the Wri-
'ter as Partial, and govern'd by Affection, rather than
'by the Merits of others; or as wanting Judgment
'to diſcern the true Worth of Perſons. Adverſaries
'will be ready to take Advantage, and be ready enough
'to conclude, that notwithſtanding the great Cry of
'depriving ſo many Miniſters, even the *Diſſenters* them-
'ſelves can find but a ſmall Number, ſcarce one of
'five worthy of Commendation, and ſome of them
'perhaps magnified above th ir Meaſure. What may
'we think of all the reſt, in whom themſelves could
'find nothing Praiſe Worthy? I hereupon conſulted
'other *Bartholomeans*, and we all judg'd it would be
'more Prudent, that a general Good Character be gi-
'ven to all, as Perſons of ſufficient Miniſterial Abili-
'ties, of great Integrity and Faithfulneſs, induſtriouſly
'ſtudying and deſigning the Salvation of Souls, and
'commending Religion to their People, by an Exem-
'plary Practice and Converſation, wherein many were
'very eminent, and went beyond others. The grea-
'ter was the Churches Loſs by their Deprivation,
'which the ſad Effects thereof do undeniably demon-
'ſtrate.

'I have been lately Inform'd what malancholy Re-
'flections ſome Good Men made upon their Confor-
'mity at their Death; and have obſerv'd what ſevere
'Providences have follow'd ſome others, but for the
'Honour I have for them, I forbear; as alſo what
'Providences have follow'd Perſecutors.

'I was well acquainted with a very wiſe and obſer-
'vant Miniſter, Mr. *Candler* who hath been dead now
'many Years, (this Letter was written in 1696) who I
'knowdid commit to writing whatever he met with that
'was remarkable. His eldeſt Son was a Non-confor-
'miſt alſo, and hath been dead ſome Years. But this
'Son is a Conformiſt, and theſe Memoires are fallen
'into his Hands. I engag'd a near Relationof his,
'to procure me a Sight of them: But I had only
'two Manuſcripts rerurn'd me, wherein I could find
'nothing pertinent to your Purpoſe, &c.

Had

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Had it not been for the abundant Caution of this good old Gentleman and his Brethren, we might have had a better Account of thoſe Ejected in this County: But as it is, I think it is pretty tolerable, conſidering that it comes out at 50 Years Diſtance from their Ejectment. And tho' I doubt not (as this Letter hints) there were ſome as valuable Men in this County (and it may be the like in others) of whom little or no Account is given, as any of thoſe that have Characters added; yet I believe Poſterity, will think it better to have an Account of ſome (eſpecially when Care is taken to give no Account but what there is Reaſon to beleive is True and Faithful) than to have all buried in Silence, that deſerv'd ſuch a Character, as Mr. *Fairfax* hath here given of them all in Common.

In the County of SURREY.

Lambeth: Mr. *Rawlinſon*. A grave Divine, ſaith Mr. *Baxter*, of great Ability. He died at *Wantage* in *Berkſhire*.

Long Ditton: Mr. *Richard Byfield*, M. A. of *Queen's* College *Oxon*. He was half Brother to Mr. *Nicholas Byfield* of *Iſtleworth*, Author of the Commentary on the *Colliſſians*, and other Things. He was one of the Aſſembly of Divines; and a Man of great Piety and Zeal. *Adoniram Byfield*, the Scribe of the Aſſembly, was his Nephew. There once hapned to be a great Difference between this Mr. *Richard Byfield* and his Patron Sir *John Evelyn*, about repairing the Church. Mr. *Byfield* went to *Oliver Cromwel* (who was at that time Protector) and complain'd of his Patron. He contriv'd how to get them both with him together, and at length having compaſs'd it, found their Account agreed exactly, except in one thing. For Sir *John* charg'd Mr. *Byfield* with reflecting upon him in his Sermons. Whereupon *Oliver* told Mr. *Byfield*, it was very ill done; for that Sir *John* was a Man of Honour in his Country; and if he had done any thing amiſs, he ought to have told him of it privately, and with Reſpect. Mr. *Byfield* took God to Witneſs, that he had never deſign'd any Reflection upon him in his Sermons,

Sermons, and he did it with that Solemnity and Seriouſneſs that *Oliver* believ'd him. And thereupon turning to Sir *John Evelyn*, Sir ſaid he, I doubt there is ſomething indeed amiſs: The Word of God is penetrating, and finds you out. Search your Ways. This he ſpake ſo pathetically, and with ſuch Plenty of Tears, that both Sir *John* and Mr. *Byfield*, and the reſt that were preſent fell to weeping alſo. He made them good Friends before parting: He ſaw them ſhake Hands, and embrace each other before he diſmiſs'd them. To bind the Friendſhip the faſter, *Oliver* ask'd Sir *John* what it would coſt to repair the Church? He told him the Workmen reckon'd it would coſt 200 *l.* He call'd for his Secretry *Malin*, and gave him Orders to pay Sir *John Evelyn* 100 *l.* towards the repair of the Chutch: And now Sir, ſaid he, I hope you'll pay or raiſe the other Hundred; which he thankfully undertook to do. And they liv'd very amicably afterwards. * Mr. *Byfield* was the oldeſt Miniſter in the County when he was Ejected. He retir'd afterwards to *Mortclack*, where he ſpent his Time in preparing for his approaching Diſſolution. He preach'd uſually twice every Lords Day in his own Family; and he did ſo the very Lord's Day before his Death. The next Day he ſignified to thoſe about him that his Departure was at Hand. He gave many Serious Exhortations and Admonitions to his Wife and Children, and particularly charg'd the latter to *live in Love*, telling them that then the God of Love and Peace would be with them. On the *Tueſday*, a Friend that was with him after Dinner deſir'd his Judgment as to the Meaning of *Rev.* 8. 1. to which he ſpake with great Freedom for a conſiderable Time together: And then riſing from his Seat, he fell into an Apoplectick Fit, and ſaid no more than that he deſir'd to reſt his Head, and ſo fell aſleep in the Lord, in *December* 1664, *Ætat.* 67. He was eminent for the exemplary Holineſs of his Converſation.

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* *He hath left behind him beſides Sermons before the Parliament, theſe Tracts*: The light of Faith, and way of Holineſs, ſhewing how and what to believe in all Eſtates and Conditions, 8*vo.* 1630.

The Doctrine of the Sabbath Vindicated, or a Confutation of *Brerewood*'s Treatiſe on that Subject, againſt his Brother, Mr. *Nicholas Byfield*, 4*to.* 1632. The Power of the Chriſt of God, 4*to.* 1641. The Goſpels Glory without Prejudice to the Law, 1659. The Beginning of the Doctrine of Chriſt, 12's. 16 0. The real Way to good Works: *A Treatiſe of Charity*, 12's.

Eggham

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Eggham: Mr. *William Reyner*, B. D. An Eminent Divine: Another Member of the Aſſembly. He was Educated at *Cambridge*. He had very conſiderable Succeſs in his Minſtry in his younger Days among the Gentry. In the Parliament times he was offer'd the Preſidentſhip of *Magdalen* College in *Oxon*, or a Fellowſhip at *Eaton*, but he refus'd, becauſe he had Preach'd againſt Pluralities, and was reſolv'd to act according to his Judgment, tho' his Living was not worth above 60 *l. per Annum*. He was Miniſter of this Place 46 Years. He had no viſible Proſpect of a future Subſiſtence when he quitted this Living: And yet liv'd Chearfully afterwards, and was in no Want through the Care of Divine Providence; and when he died he was worth little or nothing. He continued in the Pariſh till his Death in 1666, and left the World with a general Reputation. He Preach'd privately after his Ejectment, as far as his Strength would ſerve him, and never was diſturb'd. He was terribly exercis'd with the Stone for many Years, tho' after his being ſilenc'd, he never had any acute Pains. When he was dead, a Stone was taken out of his Bladder, weighing ten Ounces, and meaſuring nine Inches and a half, in the Form of an Heart. He was a Man of general Learning; and particularly an eminent Church Hiſtorian. He was intimate with Arch-Biſhop *Uſher* and highly valu'd by him. He Printed nothing but one Sermon before the Parliament.

Clapham: John Arthur, D. D. A very conſiderable Man, brought up in *Emanuel* College in *Cambridge*. He was *Diplomated* in 1660, by vertue of the King's Letter, which was written on his behalf, and obtain'd by his Friends without his Knowledge. The *Diploma* paſs'd, becauſe Mr. *Arthur*'s great Age would not permit him to take a Journey to *Oxon*, to be preſented there in Perſon. Mr. *Wood* calls him a noted Theologiſt; and tho' he takes notice of his Nonconformity, yet lets him paſs without Reflection: Which, conſidering the Temper of that Writer, is a good Evidence he could find nothing to faſten on, with which he could hope to blacken his Character. He liv'd and dy'd a moderate Nonconformiſt.

Mort-

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Mortlack: Mr. *David Clarkson*, B. D. ſometime Fellow of *Clare-Hall* in *Cambridge*. Of whom, Dr. *Bates*, in his Funeral Sermon for him, gives this Character. *He was a Man of ſincere Godlineſs, and true Holineſs, which is the Divine part of a Miniſter, without which all other Accompliſhments are not likely to be Effectual for the great End of the Miniſtry. He was a conſcientious improver of his Time for acquiring of uſeful Knowledge, that he might be throughly furniſh'd for the Work of his Divine Calling. When depriv'd of his publick Miniſtry, he gave himſelf wholly to Reading and Meditation, whereby he obtain'd an eminent degree of Sacred Knowledge, and was Converſant in the retir'd Parts of Learning, in which many who are qualify'd to Preach a profitable Sermon, are unacquainted. Humility and Modeſty were his diſtinctive Characters wherein he excell'd. He was well ſatisfy'd to ſerve the Church, and illuſtrate the Truth, and to remain in his beloved Secrecy. In his Converſation, a comely Gravity, mixt with an innocent Pleaſantneſs, were attractive of Reſpect and Love. He was of a calm Temper, not ruffled with Paſſions, but gentle, and kind, and good; his Breaſt was the Temple of Peace. In the diſcharge of his Sacred Work, his Intellectual Abilities, and Holy Affections were very evident. Great was his Solemnity and Reverence in Prayer; and his Preaching was very Inſtructive and Perſwaſive. The Matter of his Sermons was clear and deep, and always judiciouſly deriv'd from the Text. The Language was neither Gaudy and Vain, with light Trimmings; nor rude and neglected, but ſuitable to the Oracles of God. His Death was unexpected, yet as he declar'd no ſurprize to him, for he was entirely reſigned to the Will of GOD; and he deſir'd to live no longer than to be ſerviceable. With Holy* Simeon *he had Chriſt in his Arms, and departed in Peace, to ſee the Salvation of GOD above.* In ſhort (ſays Mr. *Baxter*) *He was a Divine of extraordinary Worth, for ſolid Judgment, healing moderate Principles, Acquaintance with the Fathers, great Miniſterial Abilities, and a godly upright Life.* Among other Things, Mr. *Clarkson* ** *He hath an excellent Diſcourſe againſt the* Romaniſts *Extant, in* 4to. *Entituled,* The Practical Divinity of the *Papiſts* prov'd Deſtructive to Chriſtianity and Mens Souls. *He hath alſo publiſh'd,* No Evidence for Dioceſan Epiſcopacy in the Primitive Times; *in Anſwer to Dr.* Stillingfleet. 4to. 1681. *And,* A Defence *of it, in* 4to. 1682. *He hath Two Sermons in the Volumes of the Morning Exerciſe: One*

thought

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thought it a great Honour to him, to have had an Hand in the Education of ſo excellent a Perſon, as Dr. *John Tillotſon*, Archbiſhop of *Canterbury*, who bore a ſingular Reſpect to him as long as he liv'd.

in that at Cripplegate, *on this Queſt.* What muſt Chriſtians do, that the Influence of the Ordinances may abide upon them? *And another in that againſt Popery; ſhewing, How the Doctrine of Juſtification is dangerouſly corrupted in the* Roman *Church. Since his Death have been Publiſh'd a Diſcourſe of his, on* Free Grace; *another concerning* Epiſcopacy; *and a Third concerning* Liturgies; *all in* 8vo. *And a Volume of his Sermons in* Fol.

Kingſton: Mr. *Richard Mayo*. A Man of ſincere Godlineſs. His Labours at *Kingſton* were Crown'd with an abundant Succeſs; and his Name and Memory is precious there to this Day. He had afterwards a large and flouriſhing Congregation in *London*, where for many Years he continu'd an Affectionate uſeful Preacher. He was a great lover of Peace and Union. He had a great deal of Sweetneſs in his natural Temper, and in all his Conduct manifeſted great Sincerity and Prudence. In his laſt Sickneſs, which was of about Six Weeks continuance, he had great inward Peace and Serenity. His End was like the Light of the Evening when the Sun ſetteth; an Evening without any Clouds. He had this ſaying to his Worthy Fellow-Labourer; *I have had my Infirmities and Failings, but my Heart hath been right with* GOD *as to the main: And I look for the Mercy of our Lord Jeſus Chriſt to Eternal Life.* † He Dy'd *Sept.* 8. 1695. His Funeral Sermon was preach'd by Mr. *Nathanael Taylor*, who alſo ſucceeded him. He hath two Sons in the Miniſtry; the one a Conformiſt, who is Miniſter at St. *Thomas*'s in *Southwark*; and the other a Nonconformiſt, who has a Congregation at *Kingſton*, where his Father was Ejected and Silenc'd.

† *He hath Publiſh'd a plain Anſwer to this Practical Queſtion: What Courſe may a Chriſtian take to have his Heart quicken'd and enlarg'd in the Duty of Secret Prayer. A Sermon in the Morning Exerciſe againſt* Popery, *ſhewing that the* Papiſts *dangerouſly corrupt Holy Worſhip, by their ſinful Prayers to Saints and Angels. Another, in the Continuation of the Practical Morning Exerciſe*, Vol. 3. *Shewing what we muſt do, to prevent and Cure Spiritual Pride. And another in the Fourth Volume, ſhewing from what Fear of Death, the Children of God are delivered by Chriſt*, &c. The Life and Death of Dr. *Staunton. Two Conferences; One betwixt a* Papiſt *and a* Jew: *The other between a* Proteſtant *and a* Jew. *In Two Letters. A Letter from* Leghorn. *A Comment on the Epiſtle to the* Romans, *in the Continuation of* Pools *Annotations. And a Sermon of the Cauſe and Cure of Strife and Diviſions.*

Farm-

Farnham: Mr. *Samuel Stileman.* He was Eminent for his holy and heavenly Converſation; contempt of the World, and ſerious awakening Preaching, as well as his great Learning, for which he was conſiderably eſteem'd. A Gentleman in the neighbourhood breaking his Neck by a fall from his Horſe, as he was returning home with other Gentlemen in Company, from a certain Drinking bout (as they call'd it) Mr. *Stileman* thought it his Duty thereupon ſharply to rebuke, in the Pulpit, the Sin of Drunkenneſs, and to endeavour to improve that awful Providence, to the deterring others from that odious Vice. At this ſeveral Gentlemen were not a little enrag'd. Some time before *Bartholomew* Day, a Juſtice of Peace in that Place, came into the Church, and commanded him in the King's Name to come down out of the Pulpit, which for that time he did quietly, to prevent diſturbance. Another Lord's Day the ſame Juſtice coming into the Church, commanded him to come down again, but he refus'd; having been ſo advis'd by his Friends. The Juſtice repeated his Command; but he not complying, he commanded ſome in the Church to go and pull him down: But they not following his Orders, he went himſelf into the Pulpit to him, and thruſt him down with that Violence, that he had like to have receiv'd conſiderable hurt; and afterwards committed him to Priſon. He was ſoon Bail'd out, and being urg'd by his Friends, Su'd the Juſtice, and recover'd conſiderable Damages, and continu'd Preaching 'till *Aug.* 24, 62; when the Law ſtop'd his Mouth. However he preach'd, after his Ejectment, privately in his own Houſe, and reſolv'd to have continu'd ſo doing, had it pleas'd GOD to have prolong'd his Life: But Death ſeizing him the Year following, by a Divine Commiſſion, gave him his full *Quietus.* Vol. II.

Worpleſdon: Mr. *George Farroll*: He was the Father of Mr. *John Farroll*, who was Ejected at *Selborn* in *Hampſhire*, of whom I have given an Account, *pag.* 343.

GUILFORD: Mr. *John Manſhip.*
Purbright: Mr. *Wickham.*
Weſt-Horſley: Mr. *John Plot.*
Ockly: Mr. *Nowel.*
Byflet: Mr. *Scudamore.*
Aſhted: Mr. *King.*

East

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Eaſt and Weſt Mouldſey: Mr. *John Jackson*. He was the Son of Mr. *Arthur Jackson* of *London*. A diligent and profitable Preacher; well skill'd in the Holy Scriptures. Of that his *Concordance* is a Specimen: Which for the contrivance of much in a little; and that ſo as to help in expounding many places of Scripture, is the beſt of the kind. He was ſometimes ſupported by correcting the Preſs. He had a Hand in the Supplement to *Pool's Annotations*, and corrected both the Volumes of the firſt Impreſſion, which is by far the beſt.

Ewel: Mr. *Batho*.

Fatcham: Mr. *James Fiſher*, M. A. of *Emmanuel* College in *Cambridge*. After his Ejectment, he kept a School, and preach'd in his own Houſe at *Darking*, where he exchang'd this for a better Life, *An.* 1691. *Ætat.* 86.

Meeſtham: Mr. *William Angel*.

DARKING: Mr. *Samuel Nabbs*; who liv'd and died about *London* ſome Years ſince, very Old and feeble.

Culſdon: Mr. *Richard Roberts*, Brother to Sir *William Roberts* of *Wilſden* in *Middleſex*, commonly call'd the Lord *Roberts*, the greateſt and moſt ancient Freeholder in that County. Our *Richard* was Educated under Dr. *Preſton*, in *Emmanuel* College in *Cambridge*. He Married the eldeſt Daughter of Dr. *William Gouge* of *Black-Fryars*. In his Miniſtry he was a very fervent and convincing Workman, and bleſs'd with great Succeſs in his Labours. He was richly furniſh'd with all good Learning, of great Induſtry, and never willing to be found Idle. Being turn'd out of *Culſdon*, he plac'd himſelf and Family at *Watford* in *Hertfordſhire*, where he labour'd conſtantly; and was greatly honour'd and belov'd by the very conforming Clergy, and even the Anabaptiſts and Quakers, for his Prudence, exemplary Piety, and abundant Charity in that great, but poor Town.

Walton

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Walton upon Thames: Mr. *David Anderſon*. This good Man being Apprehenſive of a return of Popery, ſoon after his Ejectment croſs'd the Seas and went into *Zealand*, and ſettled at *Middleburgh*, with his Wife and Five ſmall Children. Having no Employment there, he ſoon conſum'd the little Mony he carry'd over with him, and ow'd a Year's Rent for his Houſe, and was reduc'd ſo low as to want Bread: And ſuch was his Modeſty, that he knew not how to make his Caſe known in a ſtrange Country. In this condition, after he had been one Morning at Prayer with his Family, his Children deſir'd ſome Bread for their Breakfaſt: But having none, nor Mony to buy any, they all burſt out into Tears. In this ſorrowful Caſe, the Bell at their Door rung, and Mrs. *Anderſon* went to ſee who was there, in a mean and mournful Habit. The Perſon that rang the Bell, ask'd for the Miſtreſs: She anſwer'd that her Name was *Anderſon*. Here, ſays he, a Gentleman has ſent you this Paper, and will ſend you in ſome Proviſions preſently. When they had open'd the Paper, they found Forty Pieces of Gold in it. The Meſſenger went away, without telling his Name, or whence he came. Soon after came a Country-man with a Horſe load of Proviſions, of Fleſh, Fiſh, Herbs and Bread, and all things neceſſary to their living plentifully, as long as what was brought would keep good. Neither did he tell them from whence they came; nor did they know to their dying Day, who it was that ſo ſeaſonably reliev'd them. But Mr. *John Quick* (from whoſe Memoirs this Account is taken) being in 1681, Paſtor of the *Engliſh* Church at *Middleburgh*, came accidentally to the Knowledge of the whole matter. For being at the Country-Houſe of one *Mijn Heer de Koning*, a Magiſtrate of that City, and happening to mention this Story, *M. de Koning* told him that he was the Perſon that carried the Gold from *Mijn Heer de Hoſte*, a Pious Merchant of that Place, with whom he was then an Apprentice. He added that *Mijn Heer de Hoſte* obſerving a grave Engliſh Miniſter walk the Streets frequently, with a dejected Countenance, enquir'd privately into his Circumſtances, and apprehending he might be in Want, ſent him the Gold by M. *De Koning*, and the Proviſions

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ſions by his Country Servant, ſaying with a very Chriſtian Tenderneſs, *God forbid that any of Chriſts Embaſſadors ſhould be Strangers, and we not viſit them, or in Diſtreſs, and we not aſſiſt them.* But he expreſly charg'd both his Servants to conceal his Name.

This Relief, beſides preſent Proviſion, enabled Mr. *Anderſon* to pay his Debts: And he could not help communicating this inſtance of the great Goodneſs of GOD, to his Friends and Acquaintance in that City. This coming to the Ear of *M. de Hoſte*, he afterwards found a ſecret way of paying Mr. *Anderſon*'s Rent for him Yearly; and of conveying to him beſides, 10 *l.* Sterling every Quarter; which he manag'd ſo, as that he never could or did know his Benefactor. *M. de Koning* kept the whole matter ſecret, as long as his Maſter liv'd, but thought himſelf at Liberty to give this account of it, after his Death.

Upon the Deceaſe of Mr. *Spang*, Miniſter of the *Engliſh* Church at *Middleburgh*, Mr. *Anderſon* was unexpectedly choſen in his ſtead. When the Meſſenger came from the Church to acquaint him with it, his Wife was ſo over-born with Joy at the Goodneſs of GOD, in providing them a fix'd and honourable Maintenance, that it threw her into a Feaver, of which ſhe died. Mr. *Anderſon* in ſome time, grew ſickly, and died alſo in *March* 1677. None of all the Miniſters, in that City, *Engliſh*, *French*, or *Dutch*, came near him in the Gift of Prayer, in which he had a peculiar fulneſs and fluency, that was animated with very melting Affections. The Lords of the City became Guardians to the Five Orphans which he left behind him. The famous *Anna Maria Schurman* took one of his Daughters, and Two other *Dutch* Gentlewomen the Two others, and became Mothers to them. And the unknown Benefactor continu'd his kind Offices to them all. *M. de Hoſte* took his Two Sons under his own Charge, and by his laſt Will bequeath'd a good Portion to each of his Daughters. He order'd that the Eldeſt Son, who was very hopeful and Pious, ſhould be brought up a Scholar, and ſettled a liberal Exhibition upon him of 60 *l. per Annum* Sterling, for his Education at one of their Univerſities, where he afterwards died of a Conſumption; and appointed the youngeſt Son to be bound Apprentice, and when he ſhould be

out

out of his Time, to receive 60 *l.* Sterling, to begin the World with. So wonderful a Providence attended this Pious Confessor, and his Children after him. Vol. II.

East Horsley: Mr. *Sampson Caryl.*

Charlwood: Mr. *Wright.* This was a sequestred Living; and Mr. *Wright* was cast out of it soon after the Restoration. He liv'd privately afterwards at *Darking*, and did not long survive it.

Mr. *Glyde*, Mr. *Beaumont*, Mr. *Smith*, and Mr. *Story*, are represented as Ejected at uncertain places in this County.

And I cannot hear of any who Conform'd in *Surrey*, after they were once Ejected for Nonconformity.

In the County of SUSSEX.

LEWES: St. *Anns*, Mr. *Edward Newton*, M. A. St. *Michaels*: Mr. *Gualter Postlethwait.*

Mr. *Edward Newton*, M. A. Was Educated in *Baliol* College in *Oxon*, of which he was afterwards Fellow. He was Ordain'd by the Presbitery of *Sarum* in St. *Thomas*'s Church in that City *Anno*, 1652. He first statedly excercis'd his Ministry at *Kingston* by the Sea in this County; and there he continued four or five Years. His Parish had but three Houses, and he could have but few Hearers from thence: But so many attended his Ministry from neighbouring Parishes that he had a good Auditory. Afterwards he succeeded his Father in Law, Mr. *Benjamin Pickering*, (who was one of the Assembly of Divines) at St. *Anns* in *Lewes* and *Southover*, and he Preach'd one Part of the Day in one, and the other Part of the Day in the other, with general Acceptance, 'till after the Restauration; and was attended on even by the Royalists. When the Act of Uniformity silenc'd him, he with a great deal of Sorrow took his Leave of his People in a Sermon on 2 *Tim.* 2. 7. He Preach'd afterwards privately; and had a Number adhearing to him, among whom he did his Endeavour to promote practical Religion. He many Ways shar'd in the Hardships which Protestant

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Diſſenters were afterwards expos'd to. After *the five Mile Act* he was forc'd to be a Stranger to his own Houſe and Family, and could not have the Satisfaction of converſing with them, but by ſtealth, and in diſguiſe. Warrants were frequently out againſt him, but Providence ſo far hid him that he was never taken, tho' his own Houſe, and the Houſes of his Friends were often ſearch'd for him. Once he was cited into the Spiritual Court for not coming to Church; and not appearing, he was Excommunicated; and the Excommunication was ordered to be publiſh'd againſt him in the Church, at the very ſame time as two infamous Women had the like Sentence paſs'd upon them; and ſo the Congregation was ordered to avoid his Company and Theirs. This was provoking: But his Saviour before him was numbred with Tranſgreſſors; and crucify'd between two Thieves. A Writ was afterwards out againſt him, *de Excommunicato capiendo*; but he kept out of the way 'till means were found to ſuperſede it. He had a Licenſe for a private Houſe, in 1672; and upon K. *James*'s Indulgence, he publickly exercis'd his Miniſtry in a Houſe fitted up for the purpoſe, and continu'd to Officiate alone 'till 1696, when Mr. *Thomas Barnard* was choſen joint Paſtor with him. A Difference afterwards unhappily ariſing about a new place of Worſhip, they parted aſunder in 1707, and had two diſtinct Congregations. However, he continu'd his Miniſterial Service 'till 1709; when Age and Infirmities being far advanc'd upon him, he reſign'd; and liv'd 'till *Jan.* $17\frac{11}{12}$, when it pleas'd GOD to releaſe him. *Ætat.* 84, or 85.

The Congregation at *Maidſtone* (which was his Native place) would willingly have had him after his Ejectment at *Lewes*; but he rather choſe to continue in a place where he had already found his Miniſtry acceptable and uſeful. He continu'd his Miniſtry there Four or Five Years in private, and Forty Seven in publick; in all, Fifty One, or Fifty Two. He was a plain, ſerious, practical Preacher. He ſtudied to be as inoffenſive as he could with a good Conſcience; and he had the general good Opinion both of the Miniſters and People of the Eſtabliſh'd Church.

Mr.

Mr. *Gualter Poſtlethwayt*, was Congregational in his Judgment. He was a ſound Preacher, holy Liver, and ſtrict Governour of the Flock that was his Charge. He was in the fifth Monarchy Notion, as appear'd by ſomething he Printed: But his private Opinions affected not his Ordinary Preaching. He had many Seals of his Miniſtry, and extraordinary Chriſtians of his Society; the Fruits of whoſe Strict and Pious Family Government, appear'd in many of thoſe who deſcended from them. Upon the Return of King *Charles* the II. ſome attempted to inſnare him with the Oaths to the Government, which he took without Scruple. He died *An.* 1671, and was ſucceeded by Mr. *Joſeph Whiſton*. Vol. II.

PETWORTH: *Francis Cheynel*. D. D. A noted Member of the Univerſity of *Oxon*. One of the Aſſembly of Divines. A Man of conſiderable Learning and great Abilites. He loſt a very valuable Living for the Sake of his Conſcience, after King *Charles*'s Reſtauration, as he had before quitted his Profeſſors Place, and the Preſidentſhip of St. *John*'s College becauſe he would not take the Engagement. He was voted Parſon of *Petworth*, which Parſonage was then let for 700 *l. per Annum*, by an Ordinance of Parliament. When he was with the Earl of *Eſſex* in *Cornwal*, he was a very goodly Perſon, of great Strength and undaunted Courage; his Commands were as readily obeyed by any Colonels in that Army as the Generals own. He had a publick Spirit, and was a true Lover of his Country, and had as great an Intereſt in it, and as inlarg'd a Heart for GOD and the promoting the Intereſt of the Goſpel as any Man in the Age he liv'd in. He was the Son of Dr. *Cheynel*, the moſt celebrated Phyſician in in *Oxford*, who bred him a Scholar, and liv'd to ſee him Fellow of *Merton* College, where he reſided many Years, took the Degree of B. D. and was invited by Mr. *Holman*, to accept of a Living from him not far from *Banbury*, of ſeveral *Hundreds per Annum*; where he liv'd a while, and had a ruffle with Arch-Biſhop *Laud* while in his Height. In the beginning of the War, he was moſtly with the Earl of *Eſſex*. He was one of the Divines ſent down by the Parliament

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to the Treaty of *Uxbridge*; and one of the Viſitors of the Univerſity of *Oxford*, where he was made Preſident of St. *John*'s. Afterwards retiring to *Petworth*, he diligently attended his Charge there, and God gave great Succeſs to his Miniſtry. He liv'd Hoſpitably and Charitably; and never encreas'd his Eſtate by any of his Preferments. Mr. *Wood* the *Oxonian* ſpeaks of his being diſtracted: And I have been told by Mr. *Stretton* (than whom none was better able to give an Account of him) that he was indeed diſorder'd in his Brain, ſome Years before his Death: But he was perfectly recover'd to a ſound Mind, before he retir'd from *Petworth*. * He afterwards liv'd privately in a little Village near *Preſton* and *Bright-helmſtone* where he had an Eſtate; and there he died in *September*, 1665.

* *He hath Printed ſeveral Sermons before the Lords and Commons, and upon publick Occaſions.* The Riſe, Growth, and Danger of *Socinianiſm*. 4*to*. 1643. Chillingworthi Noviſſima, 4*to*, 1643. *Divers Letters to Dr.* Jaſp. Mayne, *concerning falſe Prophets*. 4*to*. 1647. *A Copy of ſome Letters which paſs'd at* Oxford, *between him and Dr.* Hammond. *A Relation of a Diſputation in St.* Mary's *Church in* Oxon, *between Mr.* Cheynel, *and Mr.* Erburg *a* Socinian. 4*to*. 1646. The Divine Trinunity of the Father Son and Holy Ghoſt. 8*vo*. 1650. A Diſcuſſion of Mr. *Fry*'s Tenents, *&c. And* Socinianiſm *pro'd to be an unchriſtian Doctrine.*

* *See a ſhort Account of his Life annex'd to his Funeral Sermon by Mr* Matthew Henry.

Mr. *Richard Stretton* M. A. * of *New* College in *Oxon*, was Aſſiſtant to this Dr. *Cheynel* at *Petworth*, from the Beginning of 1658 till *Michaelmaſs* 1660; and 'tis for that Reaſon I think it proper to inſert him here He was born in *Leiceſterſhire* about 1632, and was deſcended from the *Strettons* of *Stretton* in that County. He was Chaplain of his College in the Univerſity, as Biſhop *Gunning* had been ſome time before. He was ſolemnly Ordain'd to the Miniſtry, with Faſting and Prayer, and the laying on of the Hands of the Presbytery, at *Arundel*, *Oct*. 26. 1658. At *Michaelmaſs* 1660 Dr. *Cheynel* was put out at *Petworth*, to make room for Dr. *King* Biſhop of *Chicheſter*. Mr. *Stretton* however ſtaid and Preach'd there till *November*, having two Friends, *viz*. Captain *Taylor* and Mr. *Barnard*, who were very great with the Biſhop, and prevented his ſending down any other. The Biſhop by them offer'd Mr.

Stretton

Stretton 100*l. per Annum*, and the Choice of any Prebend he had that was vacant, if he would be his Curate there: But Mr. *Stretton* not being ſatisfied to Conform, declin'd it: And upon the Biſhops ſending another down to the Place, he quitted it. Coming to *London*, he providentially met Mr. *James Nalton* the very next Day, who carried him to the Lord *Fairfax* who was in great Want of a Chaplain. My Lord took him down with him to his Seat in *Yorkſhire*, and treated him with great Kindneſs and Reſpect, and ſo did all the Family. Upon his Marriage my Lord generouſly ſetled an handſom Annuity upon him for his and his Wife's Life, which was a great Support to him all his Days. He continu'd ſtill in the Family, and had a Child or two born there; and did not remove till my Lords Death. While he was there, he had an Oportunity of being acquainted with many worthy Perſons iu thoſe Parts, and among the reſt with Judge *Rokeby*, who continu'd ever after his firm Friend. Upon the Lord *Fairfax's* Death, he remov'd to *Leeds*, and exercis'd his Miniſtry in the Congregation of *Diſſenters* there, for ſix or ſeven Years. In 1677 he remov'd to *London*, and gather'd a Congregation there. In 1683, he ſuffer'd ſix Months Impriſonment in Newgate for refuſing the *Oxford Oath*; and was the firſt of ten Miniſters Impriſon'd there at that time, upon that Account. He had not been at his own Houſe in ten Weeks Time, but the very next Morning after his Return to it (ſo very vigilant were the Spies and Informers) he was ſeiz'd by the City Marſhall at five a Clock in the Morning, his Papers were ſecur'd, and he was carried before the King and Council. Some would have had his Papers look'd into, but the King ſaid he believ'd there was no Treaſon there. He was ſoon diſmiſs'd and carried before the Lord Mayor, who treated him very civily, and would have perſwaded him to take the *Oxford Oath*, but he not being ſatisfied to do it, was committed. While he was in *Newgate* Mr. *Smith* the Ordinary carried it reſpectfully, and deſir'd his Aſſiſtance in the Chapel, in preparing the condemn'd Criminals for their Death. Captain *Richardſon* the Keeper was alſo civil to him, and ſome were offended at it. Sir *Roger L'eſtrange* who was then the Mouth of the fiery Party, in one of his

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Vol. II. Papers publiſh'd about that time, reflected on the Captain, for admitting *Stretton* the Jeſuite to viſit Captain *Walcot*, who lay under the Sentence of Condemnation, at his Pleaſure. But Mr. *Stretton* counted it not worth his While to take any Notice of it. Mr. *Wood* the *Oxonian* repreſents Mr. *Stretton* as a Traveller beyond Sea: Whereas he himſelf hath told me more than once, that *Lambeth* Ferry Boat, was the greateſt Veſſel he ever was in.

When he was releas'd form his Impriſonment, he continued Preaching privately to his Congregation. And when King *James* granted publick Liberty, he made uſe of it, but never join'd in any Addreſs of Thanks upon that Occaſion: But was very thankful for the Liberty by Act of Patliament, after the Revolution, which he endeavour'd to make the beſt uſe of he could. After Dr. *Anneſleys* Death, He was the Perſon that took Care of the Morning Lecture, in its removal to the ſeveral Parts of the City and Suburbs, one Fortnight after another. When there were Doctrinal and Perſonal Differences among the Diſſenters, he was active in his Endeavours for Peace: And ever a Zealous Promoter of Works of Charity. He was very helpful to poor Country Miniſters, and ſeem'd to make it a main Part of his Buſineſs, to find out Hands that were able to give, and that needed to receive, and to bring them together. He was a great Encourager of Younger Miniſters, and ſeem'd to take Delight in doing Good. He continu'd his publick Service till within ten Weeks of his Death. He was reſign'd to the Will of God in his laſt Illneſs: And on *July* 3. 1712, he finiſh'd his Courſe and fell aſleep in the Lord, and was interred a few Days after in *Bunhilfields*. I know of nothing he has Printed, but a Paper call'd, *The Proteſtant Conformiſt*; or *A Plea for Moderation*, contain'd in a Letter from one Conforming Miniſter to another, with his Anſwer to it, Printed in 1679.

Selſcomb: Mr. *Edmund Thorpe*: M. A. Born at *Weſtram* in *Kent* of Religious Parents. Train'd up in School Learning under Mr. *Walter*, an Eminent School-Maſter in that Town. He made ſuch Proficiency that at fourteen he was admitted in *Chriſt's* College in

Cambridge, where he for ſome time had the celebrated Dr. *Henry More* for his Tutor. He was firſt fix'd as Paſtor at *Laburn* in *Kent*, a Sequeſtration. But the Incumbent being reſtor'd again, he remov'd to *Pembery* in the *Weald*, which being an obſcure Village that afforded no ſuitable Society, he ſoon remov'd to *Selſcomb*, where he diſcharg'd his Miniſtry to general Satisfaction being follow'd by many out of the Neighbouring Pariſhes, til the *Bartholomew* Act Ejected him. He took his Leave of his People, with a Sermon on 2 *Cor.* 1. 12. *For our rejoyceing is this, the Teſtimony of our Conſcience* &c; at which there were many weeping Eyes. He was at that time very deſtitute; having five Children, and none of them able to ſhift for themſelves, and but 19 *l. per Annum* to ſubſiſt them: But God took Care of him and them. He was generally belov'd by all Sorts; and had the firſt Year after his being Ejected, to the value of 50 *l.* given him in Preſents. He afterwards taught School privately, and was conniv'd at. He had many Boarders, and ſo liv'd Comfortably. Many Gentlemen in *Kent* and *Suſſex* ſent their Children to him, and even three Conforming Miniſters truſted him with the Education of their Sons, and one of them when he lay on his Death Bed, deſir'd Mr. *Thorpe* to be the Guardian of his two Sons; which Truſt he diſcharg'd with great Faithfullneſs. Among other of his Scholars Dr. *Oats* was one, who was afterwards ſo well known, and ſo much regarded by ſome, and hated by others for his Diſcovery of the Popiſh Plot, in 1678. He ſo thriv'd in a few Years time, that he maintain'd two of his Sons at the Univerſity, who ſtudied Phyſick, not being ſatisfied with Conformity. He never had any ſettled Meeting, but Preach'd in his own Family, and occaſionally elſewhere. After ſome time he remov'd to *Brenchly* in the *Weald* of *Kent*, where he had an agreeable Neighbourhood, and a Fair and Friendly Correſpondence with Mr. *Monſton* the Miniſter of the Pariſh, on whoſe Miniſtry he attended both Parts of the Lords Day; Preaching himſelf between the Sermons. He was one of very moderate Principles, and a conſiderable Scholar, a good Poet, no contemptible Orator, and well skill'd both in polemical and practical Divinity. He died at *Brenchly*, *March* 17. 167$\frac{7}{8}$. *Ætat* 57. His Vol. II.

Vol. II. Funeral Sermon was Preach'd by Mr. *Monckton* the Pariſh Miniſter, who gave him an handſome Character. His eldeſt Son Mr. *Thomns Thorpe* (afterwards Phyſician at *Aſhford* in *Kent*) may in Effect be ſaid to have been ſilenc'd by the *Bartholomew* Act, becauſe he ſtudied Divinity, and deſign'd for the Miniſtry, but the Terms of Conformity fix'd by that Act diverted him.

From another that was an intimate Friend of Mr. *Thorpes*, I have this farther Account. *He was a judicious, well ſtudied Divine; a Man mighty in the Scriptures, of great and exemplary Piety, and a moſt ſweet obliging Temper: Of great Moderation and Candour in Diſſenting from others; and much applied to, by the Pious and Learned of his Acquaincanee, for his Thoughts in difficult Caſes, and upon the Controverſies of his time, on which Occaſion he wrote ſeveral things, which are in the Hands of his Friends.* He wrote 1. ſome Animadverſions on Mr. *Truemans Natural and Moral Impotency*; † and alſo on another Treatiſe of the ſame Author. 2. Some Thoughts upon the grand Affair of *Toleration* by Way of Remarks on ſome things publiſh'd upon that Subject; in which many Particulars of Nonconformity are diſcuſs'd. 3. In Defence of *Pædobaptiſm*. He was a great Acquaintance of that Learned and Pious Gentleman, Mr. *Polhill* of *Burwaſh*, who had a great Reſpect for him: And he held a very pleaſing and uſeful Correſpondence with him.

† *He thus expreſſes Mr.* Truemans *Notion of* Natural and Moral Impotency: Eſt, ſi Velimus, quibus annunciatur Evangelium Dei, ut Credentes Servemur per & propter Jeſum Chriſtum: Sed non eſt, (a nobis Scilicet) ut velimus, niſi & quatenùs operatur in nobis Gratia Dei Vivifica. Eſt tamen ut mediis omnibus utamur, quibus ad optatam Gratiæ & Gloriæ Metam, intus agente Spiritu, perferamur.

Burwaſh: Mr. *Thomas Goldham*. Soon after his Entrance on the Miniſtry, he was diſturb'd by a *Quaker*, who entring his Church, and walking toward the Pulpit like a Ghoſt, ſaid to him, I am ſent with a Meſſage from God to thee. Mr. *Goldham* who was a quick and ready Man crying out, ſaid, what to me? Yea ſaid the *Quaker* to thee; ſaid Mr. *Goldham* to him doſt thou know my Name? Nay ſaid the *Quaker*, I know it not. Mr. *Goldham* ſaid to him, if God had ſent thee to me, he could have told thee my Name. And ſince he had not, he endeavour'd to convince him he might be miſtaken

miſtaken in the Perſon whom he was ſent to. At this the poor Man was confounded, and the People were ſatisfy'd, without any Diſputation. This Mr. *Goldham* was a Man of good polite Learning, and an Acceptable Preacher. Vol. II.

Brightling: Mr. *Joſeph Bennet*. He was a Miniſter's Son, but his Father died young. Falling to the care of his Uncle, *Thomas Engliſh*, Eſq; he Educated him at the Free School at *Tunbridge*, from whence he went about Fourteen to *Cambridge*, with a particular recommendation from his Maſter, who us'd to be ſparing of ſuch Favours. His Uncle deſign'd him for the Living of *Brightling*, of which he was the Patron. He was of St. *John*'s College in *Cambridge*, and Mr. *Goodwin* was his Tutor, whom he often commended for his Piety and Learning, and good management of his Pupils. While he was proſecuting his Studies, the Living of *Brightling* became vacant. Another was preſented, and it was privately agreed that he ſhould have the whole Profit of the Living, 'till Mr. *Bennet* was fit for it, and then ſhould reſign it. But when after ſome time, his Promiſe was claim'd, he refus'd; and ſo Mr. *Bennet* was forc'd to wait for the Death of the new Incumbent. In the mean time, he liv'd in the Family of Sir *J. Woolaſton* at *Highgate*, where he had leiſure for Study, and opportunity of hearing and converſing with the *London* Miniſters, and particularly of attending on the Miniſtry of Archbiſhop *Uſher* at *Greys-Inn*. Returning into his own Country, he preach'd at a place call'd *Hoo*, near the Sea ſide; and the Air not agreeing with him there, at *Burwaſh*. At length the Incumbent dying, he was preſented to *Brightling* Living in 1658; and ſet himſelf to do all the good he could, in conſtant Preaching, Catechizing, Viſiting, and faithfully Admoniſhing, and Reproving as he ſaw occaſion. His Zeal was not laid out in little Matters, but in promoting Practical Religion. He laid his main Streſs upon a credible Chriſtian Profeſſion, in the Adminiſtration of Sealing Goſpel Ordinances, and was much againſt Extremes. He could not forbear wondring at ſome, who he obſerv'd refus'd to baptize the Children of any but ſuch as were ſtated Communicants at ſome times, and yet at other times would

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would not ſtick at Baptizing ſuch as were offer'd, whether their Parents made any credible Profeſſion or not. While he kept his Benefice, he liv'd Hoſpitably, and was very Charitable. When the Act of Uniformity came out, the neighbouring Miniſters who complied, were very earneſt in preſſing him to concur with them; but he could not be ſatisfied to do it. He complain'd that there was not ſufficient time allow'd for the weighing and conſidering the Alterations made, ſo that many muſt needs make their Declarations at an utter uncertainty. Inſtead of wondring that ſo many refus'd, he thought it ſtrange that there was not many more. He for his part thought himſelf oblig'd to adhere to the Cauſe of Reformation. And yet he and his People could not part without mutual Concern and Sorrow. He liv'd in the Pariſh Twenty Years after his Ejectment. He ſet up a School, and it began to flouriſh, but was diſpers'd again, by the Viſitation in 1665. The Miniſter of the place then withdrawing for his own Safety, he was ſo Compaſſionate that he viſited the People, who died in great numbers; and conſidering the Circumſtances of the Place, more of them were carried off in proportion, than in the City of *London* it ſelf. He reſign'd himſelf and his Family to the care of Divine Providence, and none of them were viſited, tho' he went daily among them that were. This greatly endear'd him to ſober Perſons of all Ranks; ſo that when the Five Mile Act took place, none would execute it upon him; and he remain'd unmoleſted. His Motto was, *God's good Providence be mine Inheritance*; and it was anſwer'd to him: For when his Family encreas'd, he was ſurprizingly provided for; ſo that tho' he never had much, yet he nener was in any diſtreſſing want. He generally had a few Boarders and Scholars to teach, which was at once an help and a Diverſion. He had ſome trouble from the Spiritual Courts, but the interpoſition of Friends, kept things from running to Extremity. He delighted in his Miniſterial Employment, and therefore took the Charge of a ſmall People about Eight or Ten Miles from his Dwelling; and tho' they could do little for him, he preach'd to them conſtantly. And when Age grew upon him, he went and ſettled among them at *Haſtings*. But before his removal thither,

ſome

ſome malicious People, without the leaſt Foundation, form'd a deſign of accuſing him of High Treaſon. It was pretended that he preach'd a Thankſgiving Sermon for a ſuppos'd Victory of *Monmouth*'s over the King's Forces, while he himſelf knew nothing of the matter. One whom they would have made uſe of as a Witneſs againſt him, readily clear'd him, and own'd that he did not know he had ever ſeen his Face before. When ſome yet inſiſted on Bail, and others were for confining him, a Teſtimonial was procur'd for him by *E. P.* of *Burwaſh*, Eſq; from a Neighbour of his, that was as high as any Man, which brought him off, and his Enemies were aſham'd of their doings. His Sufferings did not exaſperate him, nor was he ſo much againſt the Church, as to be an Enemy to a charitable Occaſional Communion with it. He heartily Embrac'd all that appear'd Lovers of ſerious Religion, and was himſelf a lively Pattern of undiſſembled Piety. He prevented his People's Addreſſing in K. *James*'s time, for which Sir *Thomas Dyke* thank'd him, promiſing it ſhould be remembred in his Favour. He had a great Tenderneſs towards Vagabonds. He us'd to ſay it was, becauſe they were generally treated as Perſons Outlaw'd, and regarded by none. He never enter'd into Diſcourſe with them, without giving them ſomething: And tho' he was often impos'd on, yet its to be hop'd, he ſometimes this way did ſome Good. He was blind for ſometime before his Death, and his Memory ſtrangely decay'd. Being ask'd in the latter part of his Life, about his Sentiments of his Nonconformity, he ſaid that they had for ſubſtance been always the ſame; and that he had great Peace and Satisfaction in this Conſideration, that worldly Regards had not influenc'd him; but only the Word of GOD, and an unbyaſs'd Conſcience: And were it to do again, he muſt do as he had done formerly. He paſs'd thro' the World with a Character as unſtain'd as moſt Men; and died in a good Old Age, at the latter end of the Year 1707. He left behind him a Son in the Miniſtry, who is Fellow Labourer with Mr. *Shower*, in *Old Jewry*, *London*.

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Mayfield: Mr. *John Maynard*, M. A. Born of a genteel Family in this County, and bred in *Oxon*. An Eminent and Judicious Divine; a Member of the Aſſem-

Vol. II. Aſſembly: And tho' at his* Death he was a Benefactor to *Magdalen-Hall* in *Oxon*, where he had a part of his Education, yet Mr. *Wood*, their Hiſtorian, has not one good word for him.

* *Beſides ſome Sermons before the Houſe of Commons, he hath Printed*, The Young Man's Remembrancer, and Old Man's Monitor, 8*vo.* 1660. The Law of GOD Ratify'd by the Goſpel of Chriſt; or, the Harmony of the Doctrine of Faith with the Law of Righteouſneſs; 8*vo.* 1674.

At the ſame place was Silenc'd Mr. *Elias Paul d'Aranda.* His firſt Settlement in this County was under Dr. *Cheynel*, in one Branch of the Cure of *Petworth*; from whence he remov'd to *Patcham*, and thence to *Mayfield*, where he was Aſſiſtant to Mr. *Maynard*, who allow'd him all the Tithe, reſerving to himſelf the Parſonage-Houſe only, and the Glebe. He was Ejected from hence by the *Bartholomew* Act; and was afterwards Miniſter of the *French* Church in *Canterbury*. He was one of conſiderable Accompliſhments, a valuable Preacher, and of a very agreeable Converſation.

Downton: Mr. *William Cordery.*

Foundington: Mr. *John Ridge* †. He was a laborious and learned Man: A conſiderable Linguiſt, Philoſopher, and Divine; a great Critick and Textuary, but not Popular.

† *I have in my Hands a Latin Manuſcript of his, Entituled*, CERTAMINA ECCLESIASTICA ANGLICANA: Seu Colluctationes Nonconformiſtarum: i. e. Commentarius Brevis de Miniſtris Quibuſdam Eccleſiæ Anglicanæ Ritibus & Ordinationibus quibuſdam Eccleſiaſticis Conformitatem denegantibus. Ipſorum Geſta & Perpeſſiones complectens, a Religionis Reformatæ in Anglia Primordiis; ad Præſentem eorundem ſtatum deductus. Cum Supplemento, Authore V. CL. Johanne Corbetto. *He brings down the Hiſtory of Nonconformity, below the Year* 1670.

North-Chapel: Mr. *John Wood.* After being caſt out here, which had been a Sequeſtred Place, he liv'd upon a ſmall Eſtate he had at *Weſtgate*, near *Darking* in *Surrey*, where he had afterwards a Congregation. He died *An.* 1695. *Ætat.* 78.

CHI-

CHICHESTER: Mr. *William Speed*, and Mr. *William Martyn*. The former of St. *Pancras*, the other of St. *Peter's*; the one a Great, the other a very Good Man. Vol. II.

West-Stoke: Mr. *Thomas Jackson*. An excellent Grecian, and a ſmart Diſputant.

Cardford: Mr. *John Beaton*. His Father had been Miniſter of *Rye*. Upon his Ejectment, he was kindly receiv'd into the Family of Sir *John Flagge* of *Wiſton*, where he and his were freely Entertain'd. He was a witty Man; and yet even by his Facetiouſneſs, he would promote Seriouſneſs inſtead of checking it. His liberal Soul deviſed liberal things; and in that wealthy and worthy Family, he found ſuitable Matter and Minds to work upon. His laſt Days were his beſt, in regard of his great Improvements, both as a Chriſtian, and as a Miniſter. Throughout his laſt lingring Sickneſs, he was much in the Exerciſe of Repentance, which has by many been counted a ſafer Paſſage out of the World than that of Exſtacy. As the Family he was in ſhew'd kindneſs to him for GOD's ſake, and to his after his Death; ſo they receiv'd conſiderable ſpiritual Benefits in return. He was a true Friend; and took for his Motto, *Prov.* 27. 10. *Thine own Friend, and thy Fathers Friend, forſake thou not.* He died *Dec.* 7. 1680; and lieth interr'd in *Wiſton* Church.

Little-Horſtead: Mr. *Nehemiah Beaton*. He was Brother of him foremention'd; Ejected firſt from *Lurgerſhall*, and then from this place. He was decoy'd into *Re-ordination*, being perſwaded it ſhould only paſs for a Recognition of his Ordination formerly receiv'd; but to his great Diſappointment he found it otherwiſe. He obſerv'd that Dr. *King*, then Biſhop of *Chicheſter*, endeavour'd to raiſe himſelf to the higheſt pitch of Devotion in this Action: But it was diſcernably beneath what he had before been under, at the laying on the Hands of the Presbytery, ſo that his Heart preſently ſmote him. Had the Biſhops Viſitation in *Suſſex* been before the Fatal *Bartholomew*, he reſolv'd for the eaſe of his Conſcience, to have deliver'd up to him his new Orders publickly: But the Ejection coming firſt, he laid down

Vol. II. down his Living, and not long after his Life; carrying his Wounds to his Grave, unleſs they may rather be ſaid to have carry'd him thither. He was of an Excellent Spirit, which diſcover'd it ſelf in his private Converſation and Diſcourſes, as well as his publick Sermons: One of which he was neceſſitated to Print, upon the account of cauſeleſs Exceptions made againſt it, by reaſon of the Malignity then ſtirring, It was from *Prov.* 21. 1. *The King's Heart is in the Hands of the Lord, as the Rivers of Water he turneth it whitherſoever he will.* After his Ejectment, he was kindly receiv'd into the Family of that Worthy Gentleman Col. *Herbert Morley* of *Glind*, where he died, and was buried in *Glind* Church, in *January* 166¾.

ARUNDEL: Mr. *John Goldwire*, Sen. He was an excellent Scholar: And after his Ejectment, was ſingularly uſeful as a Schoolmaſter.

Eaſt-Tarring: Mr. *John Earl.* His beginning was very ſmall, but his latter End exceeding great. His Books, Houſhold Stuff, and other Expences kept him in Debt 'till he was Ejected. Upon which he would ſometimes pleaſantly ſay, that he could never get out of Debt 'till he was out of his Living. He would add, that Debts were ſo hateful to him, that he truſted he ſhould never be in Debt more. His concern was more for Work than Maintenance; ſaying, if GOD provided the former, he would truſt him as to the latter. When he was Ejected, he remov'd with his encreaſing Family to *Lewes*, where he exercis'd and improv'd his Miniſterial Talent, and was a great Inſtrument in bringing Meetings to be publick. He had a great Memory as well as a ſound Judgment, and was a very uſeful Preacher and Expoſitor. Neither his Voice nor Geſture gave any Advantage to the matter he deliver'd, which was forc'd to ſtand upon its own Intrinſick value. He was in Labours abundant, going about doing good. He frequently Travel'd on Foot, as far as *Maidſtone*, *Chicheſter*, *London*, &c. and where-ever he came, and had Opportunity he Preach'd the word of GOD. As his Courage was great, ſo his Sufferings were many. He was Proſecuted in the Biſhops Court, and Indicted at Seſſions and Aſſizes. His Houſe was often beſet, and ſearch'd for

for Meetings. The Officers once ſearching for him, entred every Room of the Houſe, except that to which Mr. *Earl* was withdrawn, which was as eaſy to be diſcover'd as any of the reſt; and they more then once paſs'd by the Chamber Door. At another Time and Place in *Lewes*, a Juſtice and other Officers came into the very Room fill'd with Auditors, where Mr. *Earl* at that Inſtant was: But while ſome deſignedly held Diſcourſe with the Juſtice, a Crow'd went out, and Mr. *Earl* ſtooping down, paſs'd with them, and retir'd to ſome Private part of the Houſe, and was ready to Preach in the very ſame Place in the Afternoon; but that renew'd diſturbance hindred him. Warrants were often out againſt him, and once he ſuffer'd Impriſonment; and he underwent it joyfully. No part of his Sufferings went nearer his Heart, than thoſe occaſion'd by the *Five Mile Act*, which made Miniſters hide like the worſt of Criminals. But afterwards he ſaid, he knew ſome Miniſters, who had it not been for that Act, had wanted Bread for their Families. Being ſcatter'd about, they fed many, who fed them and theirs: Thus according to *Sampſon*'s Riddle, the Eater yielded Meat and Sweetneſs. He acknowledg'd he gain'd much Spiritual Experience from the inward Troubles and Temptations of his Wife, who was a Woman of great Grace, but of a Sorrowful Spirit. He frequently diſcover'd great Satisfaction in his Nonconformity; and at his Death ſignify'd his firm Belief that GOD would provide for his Family, as He accordingly did. He Dy'd *March* 20. 1669, about the 35th Year of his Age. He liv'd much, tho' not long. His Funeral had many to attend it, who made great Lamentation over him. He left behind him a Widow, and 6 ſmall Children, and his Wife bigg of a 7th. Mr. *Newton* Preach'd his Funeral Sermon on the Lord's Day after, from *Zech.* 1. 5. As he was himſelf the Son of a worthy Miniſter of the ſame Name, ſo he left an only Son of the ſame Name very young, who was afterwards Paſtor of a Church at *Chicheſter*. Dr. *Earl* ſome time Biſhop of *Salisbury* was his Kinſman. Vol. II.

HAYLSHAM: Mr. *John Lover*. He was Preſented at the Biſhop's Court, and Indicted and Convicted at the Quarter Seſſions, on the Statute of 20 *l.*

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a Month, for not going to Church, and hearing Common Prayer; which 20 *l.* a Month runs on, till Submiſſion and Conformity. This Conviction with many others was returned into the Exchequer, in order to the Eſtreating the reſpective Forfeitures. When the Plague was in *London*, he with others, being met for Faſting and Prayer at a Houſe in *Cranbrook* Pariſh in *Kent*, about 3 Miles from the Town, a Juſtice who was then Severe, but afterwards more Moderate, came in upon them. He requir'd Mr. *Lover* to go by his Horſe ſide to the Town, in a deep and dirty way, till one engag'd for his Appearance. Mr. *Lover* and ſome others were Committed to *Maidſtone* Goal, where they underwent 2 Months Impriſonment.

Wiſton: Mr. *Samuel Bricknal.*
Siddleham: Mr. *William Vowſden.*
Hellingly: Mr. *John Stone.*
Salſey: Mr. *John Hamper.*

Felpham: Mr. *John Goldwire* Jun. much of his Fathers Spirit, and jointly concern'd with him, in training up Youth with good Succeſs. After his Ejectment, he liv'd at *Rumſey* in this County.

Shipley: Mr. *John Eulkly.*
Billinghurſt: Mr. *William Wilſon.*

Nutthurſt: Mr. *Robert Fiſh.* He afterwards ſettel'd at *Ockley* in *Surrey*. A Pious Man, of good Learning, and great Probity. An Affectionate uſeful Preacher. One of great ſelf denial; who would not leave a poor People, tho' conſiderable Offers were made him. He could not particularly be prevail'd with to ſucceed Mr. *Mead* at *Stepney*, tho' he was unanimouſly invited and called.

Clapham: Mr. *Samuel Wilmer.* One of a ſtrong Conſtitution of Body, and great Preſence of Mind. He was unduly impriſon'd by one Juſtice, and Bail'd out by another. Upon which, to avoid the Danger of the Five Mile Act, he remov'd to *Havant* in *Hampſhire*, where he died, *Oct.* 7. 1671. *Ætat.* 46. It is thought that his Troubles prov'd a Means of ſhortning his Days.

Bar-

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Barlavington, or *Hayſhot*: Mr. *Richard Garret*.
WEST-TERRING: Mr. *William Pixe*.
Pagham: Mr. *Thomas Wilmer*.

Lindfield: Mr. *John Stoneſtreet*. He was an eminently Gracious and Holy Man; one of thoſe Congregational Miniſters that met at the *Savoy* in 1658, when their *Confeſſion of Faith and Order* was drawn up. It was his Obſervation, that no Man appear'd there with a greater ſhew of Serioufneſs and Zeal, than Mr. *Vinter*, Miniſter of *Covewald*, in this County, who was afterwards a moſt remarkable Apoſtate. He was once a Zealous Ordaining Presbyter, and an Aſſociate of Dr. *Cheynel*'s, whom he in a little time much contemn'd. Next he was as warmly Congregational. And when the Times favour'd that way, he became as vehemently Epiſcopal. Nay, he advanc'd a farther Step, and when in the Days of King *Charles* II. things look'd moſt favourably towards Popery, he did not ſtick to ſay, that he could not have thought there was ſo much to have been ſaid in favour of Popery, as now he found there might. There never certainly was a greater Weathercock ſet upon a Steeple, than he was in the Church. As for Mr. *Stoneſtreet*, he continu'd at *Lindfield*, after his Ejectment, for ſometime, preaching in private when he could not do it more publickly. Once a violent Juſtice, upon ſome Information, came to a Houſe where he expected to take him preaching, but found neither Miniſter nor People there: But ſeeing a Bible on the Table, ſwore there muſt needs be a Meeting intended. But however, Intention is not Action. Mr. *Stoneſtreet* afterwards remov'd to *Lewes*, a Town that hath been bleſs'd with more than an equal ſhare of theſe good Miniſters. There he died in the Year 1669, and lieth buried in St. *Anne*'s Church.

Street: Mr. *Thomas Hallet*. After his being Silenc'd, he preach'd in many places diſtant from each other, and all from the place of his Habitation; ſo that beſides Studying and Preaching, he had much riding Work, and that often by Night as well as by Day. An ignorant, as well as Prophane, Informer, once intending the Conviction of a Meeting, where he was

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not preſent, went to a Juſtice, and offer'd to make Oath, that Mr. *Thomas Barnard* was the Preacher, tho' he neither preach'd at that time, nor yet was preſent. The Juſtice being at that time indiſpos'd, put by the Information. Having afterwards gather'd by hearſay, that it was Mr. *Hallet* who preach'd, the ſame Informer went to another Juſtice, and ſwore it upon Mr. *Hallet*. A Conviction paſs'd, and an Appeal was made to the Quarter-Seſſions; and tho' the whole was laid before the Court, and the Juſtice that was firſt applied to, ſent a Certificate under his own Hand, that the Informer, upon his coming to him, offer'd to ſwear againſt one *Barnard* as the Preacher, never mentioning *Hallet*; and tho' other material things were produc'd which ſufficiently prov'd that the Informer's Oath was not taken in *Truth, Judgment, or Righteouſneſs*, yet it went againſt the Appellants. But tho' Warrants were iſſued out to make ſeizure for Mr. *Hallet*'s Fine, yet by his Courage, and the Prudence of his Conduct, he avoided the Penalty. He was many Years Paſtor of a Church at *Petworth*. Under his laſt Sickneſs, which was long and lingring, he frequently teſtify'd his Satisfaction as to his Nonconformity. He dy'd at *Lewes Feb.* 1. 1707. *Ætat.* 80.

BRIGHTHELMSTONE, Mr. *Robert Everenden.*

Ringmire: Mr. *Elias Arnold.*

Denton: Mr. *Thomas Grundy*. Beſides his other Learning, he was conſiderably skill'd in ſeveral Parts of the Mathematicks. He was a melancholy thinking Man.

Weſt-Hoadly: Mr. *Thomas Blake.*

Eaſt-Hoadly: Mr. *William Atterſol.*

Gline: Mr. *Zachary Smith.* He was one of thoſe Miniſters that remov'd from the *Weſt* of *England*, when under King *Charles* I. thoſe Parts were made uneaſie to many. About Four Months after the *Bartholomew* Ejection, taking the advantage of a Clauſe in the Act of Parliament, he preach'd again publickly in *Gline* Church. His firſt Sermon was from *Luke* 1. 64; concerning *Zacharias*'s Mouth being open'd, and his Tongue looſed

ooſed. But this good *Zachary* was ſoon ſtruck dumb again. Some Magiſtrates ſent for him before them, to whoſe ſerious Conſideration he recommended the Character that is given of the Jews, 1 *Theſſ.* 2. 15, 16. Being in his younger Days Epiſcopally Ordain'd, and having ſome degrees of Latitude towards Conformity beyond ſeveral of his Brethren; he ſerv'd ſometime as Curate at *Lingfield* in *Surrey*, within the Dioceſe of Dr. *Morley*, then Biſhop of *Wincheſter*; but was ſoon outed from thence, for no leſs or greater Crime than not wearing the Surplice. Returning to *Gline*, he was Chaplain in the Family of that worthy Gentleman *William Morley*, Eſq; Mr. *Smith* was one that abounded in Humility and Courteſie. Towards his latter End he complain'd of a great decay of his Memory. In his laſt Sickneſs he was under a great indifference as to Life or Death, leaving it intirely to his heavenly Father to chuſe for him. He died in a good Old Age, being about 77, and was interr'd in *Gline* Church, on *October* 2, 1678. The Hand of GOD was wonderfully upon that Family at this time; firſt in the Death of inferior, and then of more principal Servants; then of the Steward, then of Mr. *Smith* the Chaplain; and laſtly of the Gentleman himſelf, and his only Child, whereby that Ancient Family was Extinct. But the laſt and diſſolving Breach in the Family which he ſo much lov'd and honour'd, was kept from Mr. *Smith*, he being firſt remov'd by Death. A neighbouring Miniſter, who had great Spiritual intimacy with the Heads of that Family, obſerving with Fear and Trembling the gradual lifting up of GOD's Hand, intended to Preach his next Sermon to them, from *Job* 36. 18. *Becauſe there is wrath, beware leaſt he ſweep thee away with his ſtroke, then a great ranſome cannot deliver thee.* But the great ſtroke was ſtruck before he had opportunity to give the intended Warning. And his next Sermon there being after Mr. *Morley*'s Death, was from *Pſal.* 39. 9. *I was dumb, I open'd not my Mouth, becauſe thou didſt it.* Vol. II.

Buckſted: Mr. *Stephen Street.*

Radmil: Mr. *Henry Godman.* This was a ſequeſtred Living. The ſequeſtred Miniſter made 300 *l. per Annum*

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num of it, Mr. *Godman* uſually but 200*l*; and yet he paid the former Incumbent his Fifth. He was turn'd out in 1660, by the Biſhop, tho' the former Incumbent was Dead. In 1670, he took a Journey from *London* to *Lewes*, which was the place of his Birth; and when he was there, he, at the requeſt of Friends, on *May* 29, preach'd to a numerous Auditory; and ſuch Caution was us'd as to the Time and Place of Meeting, as would have prevented Danger, had not ſome Informers ſlily mix'd with the Auditory. Mr. *Godman* preach'd on *Eph.* 5. 16. *Redeeming the Time*; whereas they faſten'd on the words that follow'd, *becauſe the Days are Evil*. Mr. *Godman* living at a diſtance eſcap'd the Fine; but unconſcionable Fines were laid on many of the Hearers, and they were levied yet more unconſcionably. At one place they took the value of 30*l*; for 11*l*. 10*s*. Fine; and in like proportion elſewhere; and never reſtor'd any overplus. The Juſtice, who thus unmercifully harraſs'd his Neighbours, ſome time after grew Moderate, yea, was a Screen to them; of which this is one Inſtance. Biſhop *Gunning* (then of that Dioceſe) had long diſturb'd the Meetings at *Chicheſter* in Perſon. Once finding the Doors ſhut againſt him, and ordering the Conſtable to break them open with a Sledge, one in the Crowd cried out, *What has* Peter *loſt his Keys?* And upon his firing hotly, another call'd him *Peter Gunner*: But not being diſcourag'd, he ſate as Juſtice on the Bench, at the Quarter-Seſſions at *Lewes*. A Counſellor in the Commiſſion, who us'd to give the Charge, deſir'd the Biſhop to do it; but he refus'd, and took the offer for an Affront. The Biſhop thought himſelf ſure of Sir *T. N*'s Aſſiſtance, who had over-acted himſelf before. But he plainly told him, that he found that they that would have good Neighbours, muſt be ſuch themſelves. However, an ill contriv'd Conviction was patch'd up againſt ſome, for having been at a Meeting ſome time before; but it came to little. GOD ſo ordered it in his Providence, that the loſers were but little the poorer, and they who were eager for ſuch ill gotten Goods, were not much the Richer. Yea, one Informer was reliev'd, and the Children of another beg'd their Bread, and receiv'd it at the Doors of ſome who had been Inform'd againſt: Who look'd upon it

as

as an Honour GOD put upon them, that they ſhould give Bread to ſuch as would have taken theirs away. As for Mr. *Godman*, he ſpent the latter part of his Life at *Deptford*, where he was Paſtor to a Congregation. There he died *Jan.* 29, 170½. *Ætat.* 72. He was ſucceeded by Mr. *Beamont*. He has one Sermon in Print, preach'd at *Deptford*, *June* 3. 1688; at the Funeral of Mrs. *Elizabeth Kilbury*. Vol. II.

Framfield: Mr. *John Buſhnel*. Who not only was a good Preacher, but had a good Mechanical Head, and was more than ordinarily vers'd in the Mathematicks.

Wartling: Mr. *More*.
RYE: Mr. *Thomas Allen*.
DICHLING: Mr. *Edward Lulham*.
Weſt Grinſtead: Mr. *John Tredcroſs*.
EAST GRINSTEAD: Mr. *Chriſtopher Snell*.
Ovingdean: Mr. *Daniel Reyner*.

Eaſt Dean: Mr. *William Wallace*. He was born near *Aberdeen* in *Scotland*. He was a bold faithful and labourous Man. He ſpake *Engliſh* very ill, which was a Diſadvantage both to himſelf and his Hearers; but leaſt to thoſe who were beſt Acquainted with him. After his Ejectment, his Miniſterial Work being ſcatter'd and remote from his Habitation, his Fatigues in Journying were the greater, but his other Sufferings the fewer. Sometimes Souldiers have come to ſeize him at Home, when he hath been abroad: And when Expenſive Troubles have befallen others, where he hath Preach'd abroad, he hath eſcap'd Fines, becauſe of his Remoteneſs from Home. Once at *Bright-hemſton* when the Officers of the Place broke in upon the Meeting, and made ſearch for the Miniſter, ſeveral Women big with Child ſtood about him, ſuppoſing that their Caſe (if any thing) would move Tenderneſs: And the Officers not attempting to remove any of them, Mr. *Wallace* eſcap'd; whereas putting any one of them aſide would have diſcover'd him. At another time at the ſame Houſe, the Officers of the Town ſet a Guard and kept thoſe that were met Priſoners, while they ſent to *Lewes* (which was ſix Miles) for a Juſtices Warrant. In the mean time they that were within took effectual Care to ſecure Mr. *Wallace*'s Perſon from being

Vol. II. apprehended; nor was any Fine ſet upon him. But among others, 20 *l.* was laid on the Houſe, for which without troubling themſelves to meaſure it, they took from the Heap 65 Buſhel Sacks crowded with Malt, which was ſold to one of their Crew at 12 Shillings the Quarter, when it was ordinarily ſold at 20. And tho' even at this Rate there was overplus Mony, they never return'd any. The Poſterity of ſome who made this Havock of the Malt, in a few Years wanted Bread. Mr. *Wallace* died in 1678.

Weſtmeſton: Mr. *Nathanael Jones*. He was Ejected in 1660. A ſincere good Man; a true *Nathanael*, in whom was no Guile. A Maid Servant inſtigated by her malicious Maſter, charg'd him with ſpeaking Treaſonable Words in his farewel Sermon; for which he was committed Priſoner to the common Goal of the County. He was provided with a double Plea: That the Words charg'd were not ſpoken, and that if they had been ſpoken they were not Treaſon: But no Proſecutor appearing, he was clear'd by Proclamation, and died in 1662.

Iſfield: Mr. *Thomas Safford*. Mention'd alſo in *Somerſetſhire p.* 604. He was an Example of Sincerity and Goſpel Simplicity. A plain ſerious Preacher, who taught not only publickly, but from Houſe to Houſe, with Succeſs proportionable to his ſpiritual Induſtry.

Slynford: Mr. *Matthew Woodman*.

South-ſtoak: Mr. *Henry Staples*. Sometime after his Ejectment he remov'd into *Ireland*, where he was a diligent conſtant and faithful Preacher. There were but few either Chriſtians or Miniſters but what might have Learn'd of him to make a ſpiritual Improvment of common Converſation. His ordinary Diſcourſes were ſhort Sermons, and his Holy Life was the Application of them. Wherever he went, and with whomſoever he convers'd, his Lipps dropp'd as the Honey Combe. A Perſon of Quality to whom, beſides Plenty of others Bleſſings God had given many Children, being by him obſerv'd to be very ſubject to exceſſive Paſſions, he apply'd himſelf thus to him; *Sir if you dont learn*

learn Meekneſs of the Lord Jeſus Chriſt, you may fear leaſt your own Children ſhould learn Madneſs of you. He was not content to converſe with the Heads of the Families which he came into, but would be dealing even with the meaneſt Servants about their Soul concerns. Nay as he happen'd to meet with Strangers on the Road, he endeavour'd to drop ſomething that might be for their good: And ſometimes would even belate himſelf in his Journy, when he was engag'd in ſerious Diſcourſe: And when his Companion has Minded him of it, he would ſay, *I am in my Maſters Buſineſs.* A little before King *James*'s Acceſſion to the Crown, Mr. *Staples* had frequent Occaſion to attend at the Aſſizes at *Molingar* the County Town of *Weſt Meath* in *Ireland*, upon Buſineſs which he tranſacted for a Friend in *England*. A ſturdy Butcher had his Stall under the Window of that Room in the Inn, which Mr. *Staples* had taken up. Mr. *Staples* hearing him Swear, open'd the Caſement, and having given him a Reproof ſhut it again. But the Butcher continuing to multiply his Oaths, Mr. *Staples* ſet the Caſement open, that he might the more readily continue his Reproofs, which the poor Man entertain'd at firſt with all imaginable Contempt both in Words and Geſtures. At laſt Mr. *Staples* obſerv'd that the Butcher when he had dropp'd an Oath, caſt his Eye towards the Window, to ſee whether Mr. *Staples* took notice of it. This was an Encouragement to him to perſiſt: And he did ſo, to good Purpoſe. For there not only was ſome preſent Reformation, but he was led into cloſe Reflection on his Ways, and a Change was produc'd. When Mr. *Staples* afterwards came to the ſame Place, the Butcher us'd at his alighting to take his Horſe, and be very officious to tend upon him with all poſſible Reſpect: Often would he acknowledge his paſt Folly, and thank Mr. *Staples* for his kind Reproof: And he told another; *This good Man has ſav'd my Soul from Hell.* In his laſt Viſit to *England*, he came to the Houſe of his good Friend that worthy Gentleman *John Lee* Eſquire, of *Playſtow*, where he ſpent his laſt Sabbath on Earth. Next Morning his Horſe ſoon after he was mounted, raiſing himſelf up, caſt his Rider backward, and fell upon him of which he ſoon died. Tho' it may be Charitably concluded that he was one of the fitteſt of Mankind

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Vol. II. to meet Death, on ſuch a Sudden, or rather no Warning. Good Mr. *Jurdain* of *Exeter*, when his Horſe gave him a dangerous and amazing Fall, upon his firſt looking up, ſaid, I thought that my Horſe would have caſt me into Heaven. It may be ſaid that this Horſe did ſo to this good Man, as the Fall made a Paſſage for his Soul into a bleſſed Eternity. This is a confirming Inſtance, that *no Man knoweth either Love or Hatred by all that is before them. All things come alike to all. There is one Event to the Righteous and to the Wicked. Under the Sun there is one Event to all.* He died *Aug.* 1. 1686; and was Buried at *Green.*

Pett: Mr. *John Eaſon*
Tangmer: Mr. *Eldridge.*
Walburton: Mr. *Henry Jordan*
Fiſhborn: Mr. *John Abbot*
Kingſton: Mr. *Edward Beecher.*
Green: Mr. *Zachary Clifton*
Eaſtham: Mr. *George Freeman.*
Iping or Iſting: Mr. *Joſeph Heyhurſt.*
Playſtow: Mr. *Stephen Hughes.*
Alſiſton: Mr. *Thomas Malthus.*

Eaſt Lavant: Mr. *Robert Park.* He was Congregational in his Judgment. Sometimes Miniſter at *Mortlack* in *Surrey.* A Lover of Peace.

Bignor: Mr. *Thomas Reeves.*
Singleton: Mr. *John Simmonds.*
Wivelsfield Mr. *John Ollive.*

Preſton, near *Brighthelmſtone*: Mr. *Richard Turner.* He was born at *Fletching*, receiv'd his Grammar Learning at the Free School at *Lewes*, and his Academical Improvements at *Oxon.* Upon his Ejectment, he remov'd from the Downs, to a Dwelling of his own in the *Weald.* There for a time, he taught School, and had Boarders in his Houſe, and ſometimes Preach'd, to ſuch as came to him. At other times he Preach'd at ſeveral diſtant Places. He was an excellent Preacher, and the Meekneſs of his Temper and Deportment was generally obliging. When ſome at a Pariſh Meeting nominated him for Church-warden, the chief Gentleman in the Pariſh, tho' far from being a Diſſenter, ſaid

ſaid it would be a Snare to Mr. *Turner*, and he would rather ſerve it himſelf. Tho' Meekneſs was in ſome Meaſure inlaid in his Temper, and more improv'd by Grace, yet he could where it was neceſſary, give a Reproof with great Severity and Authority. The Remembrance of a People whom he had faithfully ſerv'd in a Storm, but who had deſerted him in a Calm, went very near to him, and like *Joſephs* Irons entred his Soul. He died of the Small-Pox, and welcom'd the Approach of Death. He waited for the Salvation of God, and when it drew near, ſaid, *now I have but a few Steps to my Fathers Houſe.* He fell aſleep in the Lord *Nov.* 20. 1680, about the 60th Year of his Age, and was buried at *Preſton.* After his Death it was found that he took a Yearly Survey of Gods Dealing with him as to his Temporal Eſtate, and according as he found God liberal to him, he was Charitable to others. Vol. II.

Wollavington: Mr. *George Mills.*

Theſe Perſons following were *Candidates* for the Miniſtry in this County, when the Act of Uniformity took Place.

Mr. *John Brett* of *Lewes*, M. A. An Eminent Scholar and univerſally Eſteem'd, who afterwards turn'd Phyſician.

Mr. *John Crouch* of *Lewes.*

Mr. *Henry Fowles.* He was of *Magdalen* Hall in *Oxon*, had taken his Batchelors Degree, and perform'd the Exerciſe for Maſter. He refus'd good Livings that were offer'd him if he would have Conform'd. He was caſt out of a School in this County, where he had 40 *l.* a Year. He ſettled with a Congregation at *Deal* in *Kent*, in 1691, and is yet living there.

Mr. *John Panton* M. A. He alſo turn'd Phyſician.

M. *William Standine* of *Lewes.*

Mr. *Edward Sond.*

Mr. *William Staninough.*

I can

Vol. II. I can hear of none in this County, that Conform'd afterwards, but Mr. *John Walwin* of *Fittleworth*, who was before mention'd as Ejected.

N. B. I here omit Mr. *Peter Johnſon* at *Marsfield* in this County, becauſe he is taken Notice of *p.* 387, at *St. Lawrence* in the Iſle of *Thanet*, where he was, when he was Ejected and ſilenc'd: And Mr. *Iſaac Wilmer* of *Preſton*, becauſe I am inform'd he died ſome time before the Act for Uniformity: And Mr. *William Stoughton* is alſo omitted among the Candidates of this County, becauſe he is mention'd *p.* 62, in the Univerſity of *Oxford*, where he was Fellow of *New College*.

NORTH WALES.

In FLINTSHIRE.

Worthenbury: Mr. *Philip Henry* *, M. A. Born at *Whitehall* in *Weſtminſter*, *Aug.* 24. 1631. His Father, Mr. *John Henry*, was Gentleman to the Earl of *Pembroke*, who being made Lord Chamberlain, preſer'd him to the King's Service: He was firſt Keeper of the Orchard at *Whitehall*, and afterwards Page of the back Stairs to the Duke of *York*, and liv'd and dy'd a Courtier. Having this Son Born to him in the Court, *Philip* Earl of *Pembroke*, *James* Earl of *Carlile*, and the Counteſs of *Salisbury* were his Sponſours in Baptiſm. Prince *Charles* and the Duke of *York* being about his Age, he in his Childhood often attended upon them in their Play, and it might rationally have been expected that this early Acquaintance would have iſſu'd in conſiderable Preferment afterwards, but the publick changes that enſu'd ſeparated him from Court, and he was well ſatisfy'd in his Removal, not daring to think of a return, for fear of being enſnar'd; or otherwiſe he wanted not for Encouragement. However the Tincture of his firſt Education ſo far continu'd with him, as to leave the moſt ſweet and obliging Air of Courteſie and Civility that could be in his Converſe; which made him univerſally Belov'd and Reſpected. He was brought up in *Weſtminſter* School under Dr. *Buſby*. He was a great Proficient in School Learning, and

* *See an Account of his Life and Death in* 8vo. 1698.

and particularly Careſs'd by the Doctor. *Anno* 1645, he was admitted King's Scholar, and was firſt of the Election, partly by his own Merit, and partly by the Intereſt of his Godfather the Earl of *Pembroke*. While he was at School, he attended conſtantly on the Morning Lecture which was carry'd on in the Abby Church every Morning between Six and Eight of the Clock, by Seven worthy Members of the Aſſembly of Divines in Courſe; his abſence from School for that time, being diſpens'd with, upon his Mother's deſire. He alſo conſtantly attended upon the Monthly Faſts at St. *Margaret's*; and he found ſuch good Effects of his Courſe in this Reſpect, that he would often recommend it to the care of Parents to bring their Children betimes to Publick Ordinances. Vol. II.

He was one of the Scholars whom the Doctor employ'd in reading Greek Authors, to Collect by his Direction ſome Materials for that Excellent Greek Grammar which he afterwards Publiſh'd. And whereas it was the ancient Cuſtom of the School for all King's Scholars that were Candidates for an Election to the Univerſity, to receive the Lord's Supper the *Eaſter* before; he comply'd with the Cuſtom, and at *Eaſter* in 47, firſt went to the Lord's Table; his Maſter, Dr. *Busby*, having for ſeveral Weeks before taken a great deal of Pains with him, to inſtruct him in the Nature of the Ordinance, and aſſiſt him in his Preparation for it. His Maſters Pains with him at that time was very Beneficial to him, and he often thankfully acknowledg'd it. And once he much ſurpriz'd the Doctor, when he firſt waited upon him after he was turn'd out by the Act of Uniformity: For when the Doctor asked him, *Prithee* (Child) *what made thee a Nonconformiſt?* Truly, Sir, ſaid Mr. *Henry, you made me one; for you taught me thoſe things that hindred me from Conforming.* In *May* 47, he was choſen from School to *Chriſt Church* in *Oxon, jure loci*, with four others, of which he had the ſecond Place. He went thither in *December* following, and was enter'd Commoner. Mr. *Underwood* being his Tutor. His Godfather, the Earl of *Pembroke*, gave him 10 *l.* to ſet out with. He apply'd himſelf vigorouſly to his Studies, and in the *March* following was admitted Student of the Houſe by Dr *Hammond*, who was then Sub-Dean. The Viſitation of the Univerſity

by

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by order of Parliament follow'd quickly after. The Queſtion which was then put to all, and to be anſwer'd in Writing, was this: *Will you ſubmit to the Power of the Parliament in this preſent Viſitation?* Mr. *Henry*'s Anſwer was this; *I ſubmit as far as I may with a ſafe Conſcience, and without Perjury.* His Reaſon for the Salvo, was becauſe of his having taken the Oath of Allegiance and Supremacy at his Admiſſion. His Anſwer was allowed of, and he was continu'd in his Student's Place. He made good Improvement in his Studies for his Time, took his Degres when he was of a ſufficient ſtanding, and preach'd his firſt Sermon at *South Hincſey* in *Oxfordſhire*, in *January* 165$\frac{3}{4}$. He was choſen, out of all the Maſters of that Year, to be *Junior of the Act*, that is, to Anſwer the Philoſophy Queſtions in *Veſperiis*, which he did with great Applauſe, eſpecially for the very witty and ingenious Oration which he made to the Univerſity upon that Occaon. And at the Act in 1654, he was choſen *Magiſter Replicans*, and anſwer'd the Philoſophy Queſtions in *Comitiis*, with a like Applauſe.

Serjeant *Puleſtons* Lady, of *Emerald* in *Worthenbury*, in *Flintſhire*, wrote to a Friend of hers Mr. *Francis Palmer* of *Chriſt-Church* to recommend to her a Young Man to be in her Family, to take the over-ſight of her Sons, and Preach at *Worthenbury* on the Lords Days, with the offer of good Encouragement. Mr. *Palmer* propos'd it to Mr. *Henry*, who was willing to make an Eſſay for Half a Year, and accordingly remov'd thither in *September* 1653. When his Half Year was expir'd, he return'd to *Oxon*, but afterwards upon the earneſt Invitation of Judge *Puleſton*, and all the People of the Pariſh, he fix'd amongſt them. For Two or Three Years he kept his Students Place in *Chriſt-Church*, attending the Service of it once a Year, diſpoſing of moſt of the Profits of it among poor Scholars. The Judge ſettled a 100 *l. per Ann.* upon him while he continu'd in *Worthenbury* (in lieu of the Tythe) free of all Encumbrance; and Charg'd it upon his whole Eſtate in thoſe Parts.

Being thus fix'd, he was ſolemnly Ordain'd to the Office of the Miniſtry at *Prees*, on *Sept.* 16. 1657. After which, he was abundant in his Labours to win Souls. Beſides Preaching, he Expounded the Scriptures

tures in Order, Catechiz'd, and Explain'd the Catechiſm. He ſet up a Monthly Lecture; and had alſo a Monthly Conference. He was very induſtrious in Viſiting the Sick, Inſtructing them, and Praying with them. He Preach'd Funeral Sermons for all that were Buried, Rich or Poor, Old or Young; for he look'd upon it as an Opportunity of doing good. He was very careful about the Lords Supper, ſo to manage his Admiſſions to that Ordinance, as that the weak might not be Diſcourag'd, and yet the Ordinance might not be Prophan'd. His Carriage towards his Pariſhioners was very Exemplary: For he would condeſcend to the meaneſt, and Converſe Familiarly with them: Bearing with the Infirmities of the Weak, and becoming all Things to all Men. From firſt to laſt, he for about eight Years exercis'd his Miniſtry in this Place, and his Labours were ſignally ſucceſsful. The Opportunity he found he had of doing the more good there, by having thoſe that were his Charge near about him, made him all his Days bear his Teſtimony to Pariſh Order, where it may be had upon good Terms, as much more eligible, and more likely to anſwer the End, than the *Congregational* Way of gathering Churches from Places far diſtant, which could not ordinarily meet to worſhip GOD together. He conſtantly laid by the Tenth of his Income for the Poor, which he carefully and faithfully diſpos'd of in the liberal Things which he devis'd, eſpecially the teaching of poor Children. He had frequent offers of other Places that were more conſiderable, but was not given to Change; and tho' the Family of the *Puleſtons* put on another Face after the Death of the Judge, and his Pious Lady, and grew very unkind to him, yet he reſolv'd to ſee his Call from thence Clear, before he would leave a Place where GOD had own'd and bleſs'd him.

When King *Charles* return'd, *Worthenbury* (which had in the *Interim* been ſeparated, and fix'd as a Pariſh by itſelf (as it hath ſince been to Perpetuity, by an Act of Parliament, in 2. of *Will.* and *Mar.*) return'd to its Dependence as a Chappelry upon *Bangor*; and Mr. *Fogg* being Ejected thence, Dr. *Henry Bridgman* return'd to the Sequeſtred Rectory. Tho' he aſſerted his Right, and Mr. *Henry* was but as his Curate, yet

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yet he continu'd above a Year in the Enjoyment of his Liberty under him. The Grand Queſtion then on Foot, was about *Conformity*. Mr. *Henry* us'd all means poſſible to ſatisfie himſelf concerning it, by Reading and Diſcourſe: Particularly at *Oxford* with Dr. *Fell*, who was afterwards Biſhop there; but in vain, for his Diſſatisfaction remain'd. Being about that Time at *Cheſter*, he Diſcours'd the Dean and Chancellor about the Matter. The great Argument they us'd to perſwade him to Conform was this; that elſe he would *looſe his Preferment*. And what (ſaid they) you are a Young Man; and are you wiſer than the King and the Biſhops? Upon which he left this Reflection in one of his Papers: *God grant I may never be left, to conſult with Fleſh and Blood in ſuch Matters*. He was preſented once and again at *Flint* Aſſizes for not reading the Common-Prayer, before there was any Obligation: So buſie were ſome to out-run the Law, and it was not without ſome Difficulty that he got off. And tho' he did get off, yet his Annuity from *Emeral* Family was with-held, becauſe he refus'd the Uſe of the Common-Praver: But that which troubled him moſt under that Diſappointment was, that he was thereby hindred from doing good in his wonted Manner. At length Mr. *Puleſton*, and Doctor *Bridgman* of *Bangor* having had a Diſpute about the Tythe of *Worthenbury*, came to this Agreement (by the Mediation of Sir *Thomas Hanmer*) on *Sept.* 11. 1661: That Dr. *Bridgman* and his Succeſſors ſhould have all the Tythe Corn and Hay of *Worthenbury*, (except the Tythe Hay of *Emeral* Demeſn) if before the firſt of *November* following he Diſcharg'd Mr. *Philip Henry* from the Chapel of *Worthenbury*, without ſuffering him to officiate there any more, in any Time to come. Hereupon Dr. *Bridgman* diſcharg'd him by a Writing under his Hand, which was Publiſh'd in the Church by one of Mr. *P*'s Servants on *October* the 27th. Thus he ceas'd to Preach to his People there, but he ceas'd not to Love and Pray for them. He afterwards compounded with Mr. *P*---- as to Arrears that were due for 100*l.* tho' much to his Damage. He preach'd ſome times occaſionally in divers Neighbouring Places, 'till *Bartholomew* Day 62: *The Day* (ſaith he in one of his Papers) *which our Sins have made*

made one of the ſaddeſt Days to ENGLAND, *ſince the Death of* EDWARD *the* VI. *But even this for Good, tho' we know not how, nor which way.* And he greatly pitty'd ſome, who by the urgency of Friends, and the fear of Want, were over perſwaded to put a Force upon themſelves in their Conformity. For his part he could not be ſatisfy'd to be Re-ordain'd, while he look'd upon himſelf as ſufficiently Ordain'd before: Nor could he Aſſent and Conſent to all and every thing in a Book, which he found liable to many juſt Exceptions. But one Thing was a great Comfort to him, *viz.* that as to Matters of doubtful Diſputation, touching Church-Government, Ceremonies, *&c.* he was unſworn either on one ſide or the other, and ſo was free from thoſe Snares and Bonds in which ſo many found themſelves, both ty'd up from what they would do, and entangled that they knew not what to do. But though he was a Conſcientious *Nonconformiſt*, his Moderation was remarkable. In Church-Government, that which he deſir'd and wiſh'd for, was Arch-Biſhop *Uſher*'s Reduction of Epiſcopacy. He thought it lawful to join in the Common-Prayer in Publick Aſſemblies, and practis'd accordingly, and endeavour'd to ſatisfie others concerning it. The Spirit he was of was ſuch, as made him much afraid of Extreams, and more ſolicitous for nothing than to maintain and keep up Chriſtian Love and Charity among Profeſſors. Vol. II.

At *Michaelmas*, 1662, he remov'd from *Worthenbury* to *Broad Oak*, where he had a comfortable Eſtate which came to him by Marriage, which was a great Support to him, and enabled him to relieve many that were in Want. Here he for ſome Years went conſtantly on the Lord's Days to the publick Worſhip with his Family, at *Whitewell* Chappel, or *Tylſtock*; and preach'd himſelf only Occaſionally. He us'd to declare, he went to bear his Teſtimony to publick Ordinances. In *October* 63, Mr. *Steel* and he were taken up and Impriſon'd, on pretence of a Plot; when he was Confin'd, he wrote thus in one of his Papers: *It is ſweet being in any Condition with a clear Conſcience.* After ſome Days they were examin'd by the Deputy Lieutenants, charg'd with they knew not what, and ſo diſmiſs'd upon their

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Verbal Security to be forth coming upon Twenty Four Hours Notice. In 65, Mr. *Steel* and he, were as an Affront made Sub-collectors of the *Royal Aid*. In *September* the ſame Year, he was again fetch'd Priſoner to *Hanmer*; and after ſome Days Confinement, none being able to prove any thing againſt him, he was diſcharg'd upon Recognizance of 20 *l.* with Two Sureties to be forth-coming upon Notice. When the Five Mile Act took place, he remov'd for ſome time from his Family, but return'd in a little while in Peace. In 67, he return'd with his Family to *Whitchurch*, where he attended conſtantly on the Publick Miniſtry, and in the Evening he would inſtruct his Family, and ſome of his Neighbours were allow'd to come in. And here it was that he firſt adminiſtred the Lord's Supper, after his being Ejected. As to this he hath left a Paper under his Hand of this Tenour. *I am a Miniſter of Chriſt, and as ſuch I am oblig'd* virtute Officii, *by all means to endeavour the good of Souls. Now here's a Company of ſerious Chriſtians, whoſe Lot is caſt to Live in a Pariſh, where there is one ſet over them, who preacheth the Truth; and they come to hear him, and join with him in other parts of Worſhip; only as to the Lord's Supper they ſcruple the Lawfulneſs of the Geſture of Kneeling; and he tells them, his Hands are tied, and he cannot Adminiſter it to them any other way; wherefore they come to me, and tell me, they earneſtly long for that Ordinance; and there is a competent number of them, and opportunity to partake; and how dare I deny this Requeſt of theirs, without betraying my Miniſterial Truſt, and incurring the Guilt of a grievous Omiſſion?*

In *February* 166$\frac{7}{8}$, Mr. *Lawrence* and he being at *Betley* in *Staffordſhire*, ventur'd one Lord's Day, with the Conſent of all concern'd, to preach in the publick Church; the one in the Morning, and the other in the Afternoon. This Action of theirs was preſently after Reported in the Houſe of Commons by a Member of Parliament, with theſe Additions; that they tore the Common-Prayer Book, trampled the Surplice under their Feet, pull'd the Miniſter of the Place out of the Pulpit, *&c.* Reports which there was not the leaſt Colour for. This, with ſome other ſuch like falſe Stories, produc'd an Addreſs from the Houſe to the King

King to iſſue out a Proclamation, for the putting the Laws in Execution againſt *Papiſts* and *Nonconformiſts*, &c. Vol. II.

In 68, he return'd with his Family to *Broad-Oake*, being deſirous to be uſeful to the Neighbours among whom GOD had given him an Eſtate. He was indeed generally Lov'd and Honour'd. In the common Concernments of the Townſhip and Country, he was a prudent Counſellor: And in private Differences he was the common Arbitrator of thoſe Parts, and a ſucceſsful Peace-maker. References have ſometimes been made to him by Rule of Court, at the Aſſizes with conſent of Parties. He was very Charitable to the Poor, and full of Alms-Deeds; given to Hoſpitality, and very Tender and Compaſſionate towards poor Strangers and Travellers: And all that he had and did, obſervably Proſper'd. In the time of Trouble and Diſtreſs by the Conventicle Act in 1670, he kept Private, and ſtir'd little Abroad, as loth to offend thoſe that were in Power, and judging it Prudence to gather in his Sails when the Storm was violent. Obtaining a Licenſe in 1672, upon the King's Declaration for Indulgence, he preach'd with open Doors to all that would come to hear him, and that *Gratis*. He preach'd alſo many Lectures abroad in *Shropſhire*, *Cheſhire*, and *Denbighſhire*, laying out himſelf exceedingly for the good of Souls, and that for ſeveral Years ſucceſſively. In 1681, Mr. *Bury* of *Bolas* and he, keeping a Day of Faſting and Prayer in private, upon occaſion of extreme Drought, were diſturb'd by the Juſtices, who took the Names of a Hundred and Fifty Perſons. By the Oath of Two Witneſſes, they Sign'd and Seal'd Two Records of Conviction: By one they Convicted the Maſter of the Houſe, and Fin'd him 20 *l.* and 5 *l.* more as Conſtable that Year, and with him all the Perſons whoſe Names they had taken, Five Shillings a piece: By another they Convicted the Two Miniſters; Mr. *Bury* 20 *l.* and Mr. *Henry* 40 *l.* upon which Conviction, they diſtrain'd upon Mr. *Henry*, and carry'd away Thirty Three Loads of Corn cut upon the Ground, Hay, Coals, *&c.* which he bore with his uſual evenneſs of Mind, without being mov'd or diſturb'd by it.

Vol. II. In the ſame Year there was a publick Conference between the Biſhop of St. *Aſaph*, Dr. *William Lloyd*, now Biſhop of *Worceſter* and ſome Nonconformiſt Miniſters. That Biſhop coming into thoſe Parts, ſet himſelf with Vigour to reduce Diſſenters, and affected to do it in a Reaſoning way: He publickly Diſcours'd with the Quakers at *Lanvillin* in *Mongomeryſhire*. He had often Diſcours'd privately with Mr. *Owen* of *Oſweſtry*, and at length appointed him to give him the Meeting in the Town Hall of that Place, on *September* 27. 1681, there to give an Account, *by what Right he exercis'd the Miniſtry not having Epiſcopal Ordination.* He directed him alſo to procure what other Miniſters he could to aſſiſt him; but gave him but four or five Days Notice. At the time appointed the Biſhop brought with him the Learned (I ſhould be glad to ſay and Charitable) Mr. *Henry Dodwell.* And Mr. *Owen* was accompany'd by Mr. *Henry*, and Mr. *Jonathan Roberts* of *Denbighſhire.* Mr. *Henry* preſs'd much for the Management of the Diſcourſe in Private before a Select Number, but could not prevail. However his Lordſhip promis'd, that nothing that ſhould be ſaid by Way of Argument, ſhould be any Way turn'd to the Prejudice of the Diſputants, nor Advantage taken of it to give them Trouble. There were preſent many of the Clergy and Gentry of the Country with the Magiſtrates of the Town, and a great multitude of People. The Diſcourſe began about two in the Afternoon, and continu'd till betweeen Seven and Eight at Night. Much was ſaid *Pro* and *Con* touching the Identity of Biſhops and Presbyters, the Biſhoping and Unbiſhoping of *Timothy* and *Titus*, the Validity of Presbyterian Ordination, *&c.* 'Twas manag'd with a great deal of Liberty and not under the ſtrict Laws of Diſputation. The Biſhop manag'd his part of the Conference with a great deal of Gravity, and Calmneſs, and Evenneſs of Spirit. And as for Mr. *Henry*, he gain'd no ſmall Reputation: For even they who were Adverſaries to the Cauſe he pleaded, tho' they were not convinc'd by his Arguments, yet by his Meekneſs and Humility, and that truly Chriſtian Spirit, which appear'd ſo evidently in the whole Management, were brought to have a better Opinion of him, and his Way. The Conference broke off abruptly.

Mr.

Mr. *Roberts* whiſpering to Mr. *Henry* ſaid, *Pray let my Lord have the laſt Word.* A Juſtice upon the Bench overhearing him, reply'd; *you ſay my Lord ſhall have the laſt Word, but he ſhall not, but I will: We thank God we have the Sword of Power in our Hands, and by the Grace of God we'll keep it, and it ſhall not ruſt, and I hope every lawful Magiſtrate will do as I do: And look to your ſelves Gentlemen, by the Grace of God I'll root you out of the Country.* To which a forward Man in the Crowd ſaid *Amen throw them down Stairs*: but the Mayor of the Town took Order for their Safety. An admirable Method, this to be ſure for Conviction! The Biſhop after this Days Work often correſponded with Mr. *Henry* by Letter, and would converſe with him with great Openneſs and Freedom when he came into thoſe Parts; and told him, that he did not look upon him as σχιματικὸν, but only as παρασυναγωγὸν. Vol. II.

In 1682, he kept an open Meeting, the Magiſtrates conniving. In 83 and 84. He Preach'd privately at Home without Diſturbance. In 85, at the time of *Monmouth*'s Coming, he with many others was clapt into *Cheſter* Caſtle. Mr. *Henry* rejoic'd in and accepted King *James*'s Indulgence in 1687, tho' being ſenſible of the Deſign of it, he could not chuſe but *Rejoice with Trembling*. When King *James* afterwards came in his Progreſs into that Country, to court the Compliments of the People, he join'd with ſeveral others in and about *Whitchurch*, *Nantwich*, and *Wem*, in an Addreſs to him; the Purport of which was not to ſacrifice their Lives and Fortunes to him and his Intereſt, but only to return him Thanks for the Liberty given them with a Promiſe to demean themſelves quietly in the uſe of it. When the Commiſſioners came down to enquire after the trouble the Diſſenters had ſuſtain'd by the *Penal Laws*; and how the Mony Levy'd upon them was diſpos'd off, Mr. *Henry* being ſent to, declin'd giving any Information; and made this Anſwer: *that he had long ſince forgiven all the Agents, Inſtruments, and Occaſions of his Trouble, and had purpos'd never to ſay any thing more of it.* In *May* 1688, He was nominated a Juſtice of Peace for the County, in the Commiſſion that came down, and had Notice given him of it by Letter from the Clerk of the Peace: but he refus'd to Act. And inſtead of it, vigorouſly apply'd himſelf to

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his Miniſterial Work, in which he perſiſted to the laſt. He dy'd in Peace, *June* 24. 1696. *Ætat.* 66. And the Loſs of him was univerſally Lamented. *Tony Wood* hath not a Word for him, tho' he was a noted *Oxonian*. I ſuppoſe it might be becauſe he could find nothing for his ſpiteful Teeth to faſten on.

Hanmere: Mr. *Richard Steel*, * M. A. of St. *John's* College in *Cambridge*; a very valuable and uſeful Man. A good Scholar, a hard Student, and an excellent Preacher. He met with much Trouble on the Account of his Nonconformity. Particularly in 1665, when he was ſetting out for *London*, he was by a Warrant from the Neighbouring Juſtices under Colour of the Report of a Plot, ſtopt and ſearch'd, and finding nothing to accuſe him of, they ſeiz'd his *Almanack*, in which he kept his Diary for that Year: And it not being written very Legibly, they made what malicious Readings and Comments they pleas'd upon it, to his great Wrong and Reproach: Tho' to all ſober People it diſcover'd him to be a Man that kept a ſtrict Watch over his own Heart, and was a great Husband of his Time. Fixing afterwards at *London*, he became Paſtour of a Congregation: And dy'd *November* 16. 1692. *Ætat.* 64.

* *He hath publiſhed ſeveral uſeful Treatiſes: As* the Husbandman's Calling. 8*vo.* 1668. A Diſcourſe of Uprightneſs: Shewing the Properties and Privileges of an upright Man. 8*vo.* 1671. An Andidote againſt Diſtractions in the Worſhip of God. 8*vo.* 1673. The Tradeſ-mans Calling. 8*vo.* 1684. And a Diſcourſe of old Age. 8*vo.* *He hath alſo a Sermon in the Supliment to the Morning Exerciſe at* Cripple-gate *on the Duties of Husbands and Wives towards each other. Another, in the Morning Exerciſe againſt Popery, on the* Romaniſts *depriving the People of the uſe of the Cup in the* Lord's *Supper. A third in the Continuation of the Morning Exerciſe.* 4*to. On the Hinderances and Helps to a good Memory in Spiritual things. And a fourth in the fourth* Vol. *on this Queſt. How may the uncharitable and dangerous Contentions that are amongſt Profeſſors of true* Religion, *be allay'd.*

Bangor: Mr. *Fogg* Senior; was Ejected here at the Kings Return: And thence forward to his Death was a poor ſilent Nonconformiſt, but of a bold and zealous Spirit, giving good Council to thoſe about him. He dy'd in *April* 1676.

Mr. (ſince Dr.) *Fogg* of *Harding Caſtle*, was alſo a great Sufferer at that time, upon the Account of the *Act for Uniformity*. However it diſpleas'd him that in my laſt

last Edition, I mention'd him as Ejected, and afterwards as Conforming, and being made Dean of *Chester*; which Preferment he had not 'till twenty Years after. I shall therefore add an Account of him out of his own Letters with which he was pleas'd to Honour me upon this Occasion. Vol. II.

'His Case was in some Regards different from that 'of the others fore mention'd; for alrho' he was conformable in Worship, Ceremonies, and other Matters Ecclesiastical, being among the first who restor'd 'the publick Use of the Liturgy in the beginning of 'the Year 1660, and continued the Use of it in his 'Church 'til *August* 1662. yet he could not satisfy his 'Conscience, to keep in his Living. For not only '*Assent* and *Consent* was requir'd, but a Subscription 'also was upon Pain of Deprivation to be made to a 'second Declaration, in which some Clauses relating 'to Matters of State, seem'd to him ambiguous: And 'he not being permitted to Subscribe them in any o'ther Acceptation than what was in those Days com'monly accounted the Sense of the Imposers; he chose 'rather to quit his Livelyhood than his inward Peace: 'And make a Resignation of his Benefice a few Days 'before the aforesaid Month. And yet in Obedience 'to the Law, neither exercis'd his Ministry in any 'Church, nor join'd with any seperate Congregation, 'till his Sentiments of the said Declaration, being 'justified in *Westminster* Hall *An.* 1665, by Persons 'sufficiently Authoriz'd to interpret an Ambiguity in 'a Law, so long as the Lawmakers forbore by an Ex'planatory Act to do it themselves. He then Sub'scribed it in the Country, as Dr. *Bates*, Dr. *Jacomb*, 'and others to the Number of about Twenty did at '*London*. And the Bar being by Divine Providence 'thus remov'd, he return'd to his Ministerial Imploy'ment: Having for several Years no other outward 'Encouragement, than that of a Curacy: But was at 'length made Dean of *Chester*. I have chosen to express this in his own Words, which I hope can give no Offence to any one.

Mr. *John Broster* who was Ejected from *Penley*, afterwards Conform'd.

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In *ANGLESEY*, I can find none Ejected.

In CARNARVANSHIRE.

Mr. *John Williams* was Silenc'd; who was an Ingenious Learned Man, and a good Preacher. He preach'd *Gratis* as he had Oportunity. He died between 1673, and 1674.

In MERIONETHSHIRE.

Mr. *Hugh Owen*, was a Candidate for the Miniſtry when the *Bartholomew Act* came forth, and about that time remov'd from *Oxford*, to *London*: But not long after, he fix'd in his Native Country, and liv'd upon a little Eſtate of his own there, and preach'd the Goſpel to the poor ignorant People, without taking any thing of them. His Preaching was affectionate and moving, and many were wrought upon by it. He was a burning and ſhining Light in an obſcure corner of the World: A bright Star that mov'd in a large Orb. For he went about preaching the Goſpel of Salvation, through that and the Neighbouring Counties of *Montgomery*; and ſometimes ſtept into *Carnarvanſhire*, and other parts. He had Five or Six places where he us'd to preach in *Merionethſhire*, and ſome of them Twenty Miles diſtant from him. He had near as many in *Montgomeryſhire*, of which ſome were about Thirty Miles from his Habitation. He perform'd his Circuit in about Three Months time, and then began again. Great numbers of People attended his Miniſtry, and were much affected with it. He labour'd indefatigably, and much impair'd his Health, by riding often in the Night, and cold Rains over the Mountains, and ſcarce allowing himſelf as much Food as was neceſſary to ſupport Nature. He but rarely eat any Fleſh, and avoided all ſtrong Liquors: His Drink was the ſmalleſt Beer, or Water and Milk. And indeed his principal Food was Milk, to which he had us'd himſelf by Lodging in poor Houſes, where they had no Malt-Drink, and only Beds of Straw to lye upon. He was a primitive Apoſtolical Chriſtian, eminently Meek and

and Humble; and would often Stile himſelf leſs than the leaſt of all the Miniſters of Jeſus Chriſt. He would ſay he envied no Man's Gifts, but deſir'd faithfully to improve his own little Talent for the Service of his Lord. He was tender of grieving any Perſon, and tho' ſtrict in his own Perſon, was yet Candid and Charitable towards thoſe who differ'd from Him. He would often ſay, that he valu'd no Man for his Opinion, or his Adherence to this or that Party; but for what he ſaw of the Grace of GOD in him. His unblemiſh'd Converſation, and inoffenſive Deportment, procur'd him the Eſteem of the Gentlemen of the Country, to ſeveral of whom he was nearly Allied. He had many remarkable Deliverances in Anſwer to Prayer. As he was once coming home, he loſt his Way in the Night, and found himſelf in a dangerous Place, but could not tell, by reaſon of the Darkneſs, which way to go. In this Extremity he alighted from his Horſe, and pray'd to GOD to direct his way; and before he had done Praying, the Heavens on a ſudden clear'd over his Head, ſo that he could plainly perceive his way, and he eſcap'd the Danger. Another time going to preach in a Froſty, Snowy Seaſon, he was benighted on the Hills, and a ſudden Storm aroſe, and drove the Snow ſo violently in his Face, that the Horſe could not go a Step forward. He let him move as he would, until he perceiv'd himſelf in danger of the Bogs, and that it was not ſafe riding farther. After he had committed himſelf unto GOD by Prayer, he left his Horſe to ſhift for himſelf, and walk'd in his Boots in a deep Snow, 'till it was midnight, and he was ſo ſpent, and ſo near ſtarv'd with cold, that he deſpair'd of Life: But it pleas'd GOD, he in a little time unexpectedly came to a Cow-houſe, which was at a diſtance from the Dwelling-houſe of the owner, as is uſual in that Country. When he got to the Door, he found it barr'd within, ſo that he could not enter. He ſcrambled about the Houſe for above an Hour, attempting to get in, but to no purpoſe. At length when all hopes were gone, he diſcover'd a hole at one end, that open'd to an Hay-loft, which he got into with much difficulty, and ſo lay between the Cattel until Morning. When it was Day, he crept out of his Britiſh Lodging, and diſcover'd a Houſe near, at which he knock'd.

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Vol. II. The Maſter of the Houſe aroſe, and open'd the Door, and found his Hair and Beard frozen, his Hands benum'd, his Cloaths ſtiff with Froſt and Snow, and himſelf ſcarce able to ſpeak. He made a good Fire for him, gave him hot Milk, and put him into a warm Bed, where he lay ſome Hours; and then got up ſo well refreſh'd, that he went that Morning to the Meeting place, and preach'd without any ſenſible Prejudice. He Dy'd *An.* 1699. *Ætat.* 62. Mr. *James Owen*, at his deſire, preach'd his Funeral Sermon, but was not allow'd to mention him in it. But it was from him that I had this Character of him; and all that knew him, own him to have been an *Iſraelite indeed, without Guile.*

In MONTGOMERYSHIRE.

Llandyſſil: Mr. *Martin Grundman.* Who being at *London* at the time of the Plague, was ſo Poor that he was not able to remove his Family, and was carry'd off by it. He was a very holy, humble, able Miniſter.

Mr. *Henry Williams.* An Itinerant Preacher; was diſabled from the publick Exerciſe of his Miniſtry in 1662: But continu'd to Preach more privately in ſeveral parts of this County, as he had opportunity. He was an upright Man, very active for GOD, and a lively Preacher. He ſuffer'd much for the ſake of a good Conſcience, both by Impriſonment, and ſpoiling of his Goods. He endur'd all patiently; and went on doing the work of the Lord in the moſt difficult Times. He ſubſiſted by a ſmall Eſtate, which he had; and preach'd the Goſpel freely to ſuch as were willing to receive it. He Dy'd about 1685. Aged about 60.

Bettus: Mr. *Gabriel Jones.*

Welſh-Pool: Mr. *Nathanael Ravens.*

Newtown: Mr. *Hugh Rogers.* Mr. *Henry* deſcribes him as a Man of Excellent Converſe, and whoſe peculiar Felicity lay in pleaſant and edifying Diſcourſe. He died in *March* $16\frac{7}{8}$.

Mr.

Mr. *Maurice Lloyd* of *Aberhafais*, afterwards Conform'd.

In DENBIGHSHIRE.

Ruthin: Mr. *Ellis Rowlands*. At the time of Ejectment he was Occaſionally in *Carnarvanſhire*, and there uncivilly hal'd out of the Pulpit as he was preaching. He was a laborious worthy Man, but after his being Silenc'd, was reduc'd to extream Neceſſities. His Wife kept School in *Carnarvanſhire* for a Livelihood; and he was forc'd to make Flouriſhes and Patterns for the Girls to Sew by. A Collection was made among ſome Charitable Perſons at *Denbigh*, for a ſupply of theſe his great Wants. Yet in his low Circumſtances, he could not be permitted a quiet abode, but was forc'd to fly into *Cheſhire*. After all, he died a Nonconformiſt, about the Year 1683.

DENBIGH: Mr. *William Jones*. He was Born in *Merionethſhire*; and after an advantageous Education in uſeful Learning, was ſettled at a School in *Ruthin*, in this County. Then he remov'd to this place, where he was choſen by the Governor, Collonel *Twiſleton*, to be the Preacher in the Caſtle, and ſoon after became the Miniſter of the Pariſh, which was about 1648, or 49. He continu'd there 'till his Ejectment in 62. He made a Journy to *London* to confer with Mr. *Baxter* and others about Conformity, before the Day came that was fix'd by the Act; deſiring a more exact Knowledge of the ſtate of Affairs, than he could get at ſuch a diſtance. He return'd bent for Nonconformity, to which he was moſt inclin'd before. The Five Mile Act forc'd him to remove from the Town, where he had before been Miniſter. But he found a comfortable retreat at *Plâs Têg* in *Flintſhire* a Seat belonging to the Ancient Family of the *Trevors*, which was generouſly allow'd him by Mr. *Trevor*, with Land to the value of 20 *l. per Annum*. There he liv'd for ſeveral Years, and died in a good old Age, in *February*, 1678; and lies inter'd at *Hope*, in which Pariſh he died. Dr. *Maurice* of *Abergeley*, a Conforming Miniſter, preach'd his Funeral

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neral Sermon, and gave him his due Character; and Pen'd this Inſcription which is on his Grave Stone; *Hic Exuvias reliquit Mortales* Gulielmus Jones, *aſſiduus Verbi Divini Præco, felici Concionum fructu & Pio Exemplo adhuc loquitur.* He was a Perſon of a ſweet and pleaſant Countenance, of undeniable Learning, Prudence, Moderation, and Piety. He ſuffer'd a Quarter of a Years Impriſonment, for performing Family Duty in a Gentleman's Houſe, after he was Silenc'd. He could not think himſelf diſcharg'd from Preaching by the Laws of Men, but ſtill continu'd his Miniſtry in private as he had opportunity. Being ſolicited by his Wife and Relations to Conform, conſidering his Family Charge, he anſwer'd, GOD will provide; and none of you will go with me to Judgment. *He had a good Report of all Men, and of the Truth it ſelf.* He Tranſlated into Welch, Mr. *Gouges Word to Sinners and Saints: And his Principles of the Chriſtian Religion.* He dy'd at *Plaſteg* about the Year 1679.

WREXHAM: Mr *Ambroſe Moſton*, Son of Dr. *Moſton*, of the Ancient and Honourable Family of the *Moſtons* of *Greenfield* in *Flintſhire*. When he came from the Univerſity, he preach'd for ſome time at *Redcaſtle* in *Montgomeryſhire*, where he had the overſight of a Congregation with Mr. *Powel*. At lengh he fix'd his moſt uſual Reſidence in this County. *Holt* had ſome time the Benefit of his Labours, 'till about 1659, when he liv'd at *Wrexham*, and was the ſtated Preacher there, 'till the King's Return, when he gave way to the ſequeſtred Miniſter, who was yet Living. Having no Children, he was Entertain'd by the Lord *Say* and *Seal*, as his Domeſtick Chaplain at his Seat in *Oxfordſhire*; and his Wife was admitted into the Family with him, and he had much Reſpect. That Lord dying, he preach'd his Funeral Sermon, and afterwards remov'd to *London*, and liv'd with Mr. *Johnſon* a Nonconformiſt Miniſter in the City, where he dy'd about 1664. He was generally eſteem'd a good Scholar, and remarkably Humble, Mortify'd, and Holy: But was inclin'd to Melancholy, to his own great Diſcouragement. In his younger Days, when he was Aſſiſtant to another Miniſter, ſome good People ſpeaking of their Converſion, (he being preſent) and aſcribing it under GOD

to

to the other Miniſters Preaching, he ſeem'd caſt down, as if he was of no uſe. A ſenſible Countrey-man that was by, who had a particular value for his Miniſtry, ſtarted a Familiar Compariſon. An ordinary Workman (ſays he) may hew down Timber, but it muſt be an Accompliſh'd Artiſt that ſhall Frame it for the Building. Mr. *Moſton* thereupon roſe up out of his Melancholy, and replyed; If I am of any uſe I am ſatisfyed. And indeed his Preaching was always ſolid, and judicious, and highly eſteem'd by all but himſelf: But eſpecially uſeful to grown Chriſtians. He was noted for a particular Happineſs in explaining and improving difficult Texts. He was much againſt unpremiditated Sermons. His laſt Wife, who was Daughter of Sir *Edward Broughton*, Bart. was very Eminent for Piety, but much exercis'd with trouble of Mind, in which he heartily ſympathiz'd with her, and was a ſeaſonable and ſucceſsful Comforter. He was indeed of a very tender Spirit to any in Diſtreſs. He had ſome inclination to Heat in his Temper, but if he had us'd any unbecoming ſharpneſs in a Debate, he would be the firſt Cenſurer of himſelf for it. He had but a ſmall Income of his own, and yet was very Charitable, according to his Ability. And in thoſe times, when ſo many worthy Men were in lower Circumſtances than he, he was loath to receive the kindneſſes of others; ſaying, he would not eat the Bread out of Poor Mens Mouths. He had an agreeable way of Addreſs, which, with his great Abilities, made him belov'd, by Perſons of Rank that were no Friends to Non-conformity. Tho' he was one of great Accompliſhments, he delighted to converſe with mean Chriſtians, and had very happy Turns for profitable Converſation. He us'd a familiar way of ſtarting Practical Queſtions, that would either ſet People a thinking themſelves, or make them eagerly attentive to the Inſtructions he gave them. His laſt Sickneſs was long and tedious. He was ſorely afflicted with the Stone, which was a Diſtemper that attended him many Years. The Lord's Day before his laſt Illneſs, he preach'd on theſe words, *I bear in my Body the dying of the Lord Jeſus.* His Memory is ſtill very precious to them that knew him. He dy'd at *London* not long after the Fire.

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Holt:

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Holt: Mr. *Richard Taylor*. Educated in *Oxon* under Mr. *Samuel Jones*, who was afterwards a noted Tutor in a private Academy. He ſettled at this place, *An.* 1659, when he was very young. After his being legally Silenc'd, he continu'd preaching for Twelve Months in the Church *Gratis*, and was conniv'd at. He then remov'd to *London*, and at length was ſettled Paſtor of a Congregation at *Barking* in *Eſſex*, where he died about 1697.

Llanvaier: Mr. *Jonathan Roberts*, M. A. He was one of thoſe who in 1681, aſſiſted in the Conference concerning Non-conformity *, in the Town-hall at *Oſweſtry* in *Shropſhire*, before Dr. *William Lloyd*, then Biſhop of St. *Aſaph*, with Mr. *Henry*, and Mr. *James Owen*. He dy'd *Sept.* 26, 1684. Mr. *Henry* deſcribes him as a true *Nathanael*, an *Iſraelite* indeed, for plainneſs and integrity; a ſilent Sufferer for his Nonconformity, for which he quitted a good Living. He was a learned Man. He died with Comfort in his Nonconformity; and with confidence of a return of Mercy in God's due time. The Summer before he died, he had been at *Oxford*, and *Cambridge*, and *London*, where he heard and ſaw that which much confirm'd him in his Diſſent.

* *See Mr.* Henry's *Life*, p. 155, *&c.*

Mr. *Jenkins*, who was Silenc'd at *Greſsford* in this County, afterwards Conform'd.

SOUTH WALES.

In CARDIGANSHIRE.

CARDIGAN: Mr. *Charles Price*.

Penbryne: Mr. *Ricard Davis*.

Llangunllo, Mr. *Lewis Price*.

Bangor: Mr. *John Evans*.

Landevroigge: Mr. *Evan Hughes*.

Tregaron: Mr. *John Harris*.

Llanbadarn Vawire: Mr. *David Jones*.

Mr. *Margan Howel* was a Candidate.

Mr.

Mr. *Rice Powel* of *Llanbeder*; and Mr. *Roderick Davis* of *Llanllohayrne*; and Mr. *Thomas Evans* of *Iſcard*, Conform'd afterwards.

In PEMBROKESHIRE.

Llangone: Mr. *Peregrine Philips.* He had the two Pariſhes of *Langum* and *Freſhop*, which together are about the value of 90 *l. per Annum.* When he was Ejected, he liv'd on a ſmall Farm, near *Haverford Weſt*, call'd *Dredg-manhill*, in a poor low condition: And ſome time afterwards was Apprehended by a Warrant from the Deputy Lieutenants, under pretence that he was a Seditious Perſon, and put for ſome Weeks under cloſe Confinement. Afterwards, by means of Sir *Hugh Owen*, and Dr. *Thomas* late Biſhop of St. *David's*, his Liberty was procur'd. He liv'd till about 1693: But all along the Reign of King *Charles*, was under great Troubles. He was Excommunicated; and had a Writ out againſt him. He was often preſented for Nonconformity. In *Monmouth's* time he was forc'd to abſcond. He was Paſtor of the Congregation at *Haverford Weſt*; and liv'd and dy'd an holy, gracious, and laborious Servant of Jeſus Chriſt.

Llanpeter: Mr. *Chriſtopher Jackſon.* He dy'd long ſince in *London.*

Llanſtadwel: Mr. *John Luntley.* He was Ejected out of the Pariſhes of *Llanſtadwel* and *Noulton*; which were about 90 *l. per Annum* value. He was afterwards Aſſiſtant to Mr. *Philips*, in his Congregation at *Haverford Weſt.* His Miniſtry was well approv'd of: But he died within Ten Years after his being Silenc'd.

St. Iſmaels: Mr. *Adam Hawkins.*

Tynby: Mr. *John Carver.*

PEMBROKE: Mr. *John Bywater.*

Mathry: Mr. *Morgan Thomas.*

Bily: Mr. *Thomas Hughes.*

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Of thoſe here Ejected, there Conform'd afterwards Mr. *Stephen Young* of *Roſecrowther*; Mr. *David Williams* of *Llanvihangel Penpedo*; and Mr. *Thomas Warren* alſo, after his Ejectment at *Narberth*, retir'd into *England*, towards *Great Yarmouth*, and Conform'd.

In CARMARTHENSHIRE.

Mydrym: Mr. *Stephen Hughes*. Born in *Carmarthen*. Sometime after his Ejectment, he married a Pious Woman in *Swanzey*, whoſe Portion, Frugality, and Induſtry, contributed very much to his comfortable Subſiſtence and Future Uſefulneſs. He was of a publick Spirit, and printed ſeveral Welch Books at his own Charge, and among others, the excellent *Welch Poems* of Mr. *Rees Pritchard* Vicar of *Llanymddfri*, which contain the Summary of Chriſtian Duties in *Britiſh* Verſe. This Book of which he publiſh'd ſeveral Editions, has occaſion'd many Hundreds of the Ignorant *Welch* who delight in Songs, to learn to read their own Language. He aſſiſted in the Correction of the *Welch Bible*, which Mr. *Gouge* publiſh'd; and was very Inſtrumental in getting Subſcriptions towards that Impreſſion, which is the beſt Edition extant of the Old *Britiſh* Bible. He was a plain, Methodical, Affectionate Preacher, and inſiſted much upon the great and ſubſtantial Things of Religion. He ſeldom preach'd without melting into Tears, which often drew Tears from his Auditors. He affected to preach in the darkeſt Corners, and in Places where the People had Ignorant Readers, that could not Preach. His Moderation and lively Preaching, recommended him to the Eſteem of the ſober Part of the Gentry, by whoſe Connivance he often preach'd in the publick Churches, which were much throng'd by the vaſt Numbers that came to hear him from the Neighbouring Pariſhes. He generally preach'd twice on a Lords Day in diſtant Places; and often rode Eight or Ten Miles, between the Sermons, which much impair'd his Health, and in all probability ſhortned his Days. He had very great Seals to his Miniſtry. Great Numbers were reclaim'd from their Sinful and Wicked Ways, and became ſerious Chriſtians. In moſt of his Sermons he preſs'd Faith

and

and Repentance, and exhorted the Illiterate to learn to read their own Language, which great Numbers did, and many of them at forty and fifty Years of Age and above. He would in a very affectionate Addreſs, expoſe the Sinful and Damnable Nature of Ignorance, recommend the Uſefulneſs, Amiableneſs, and Neceſſity of Knowledge, and excite Heads of Families to teach their Children and Servants, and one Neighbour to teach another. He publiſh'd near a Score of *Welch* Books, moſt of them Tranſlations out of the Engliſh: Such as *The Practiſe of Piety*, Mr. *Baxters Call to the Unconverted*, his *Now or never*, Mr. *Allein of Converſion*, *The Plain Man's Pathway to Heaven*, &c. And at the End of moſt of them he added the *Welch Alphabet*, to direct People to read. Tho he had but a ſmall Income, he was very Charitable; and much given to Hoſpitality. He was a great Encourager of young Miniſters and Chriſtians. He was inoffenſive and obliging in his Converſation, and generally belov'd: And his Miniſtry which was moſtly Itinerant, was frequented by vaſt Numbers of People. This expos'd him to the Cenſure of the Conſervators of the ſacred Keys, to whom it was equal, whether they made their Markets by the Sins or by the Piety of the People. Theſe Gentlemen paſs'd the Cenſures of the Church upon him, and not long after deliver'd him to the ſecular Power, which confin'd him to a cloſe Priſon in *Carmarden*, to the Prejudice of his Health, and Hazard of his Life. But it pleas'd God by a favourable and unexpected Providence to work his Enlargement, by Means of which he recover'd his Health, and Oportunities for farther Service. He us'd upon all Occaſions to ſpeak to People with great Freedom about their Souls. When he came to an Houſe, or met People Occaſionally upon the Road, he would direct ſome ſuitable Exhortation to them: And if there were ſeveral preſent, he would apply himſelf to each particularly; and when he ſaw them again, would ask them what they remembred of what he ſpake laſt to them. He often expreſs'd ſome concern leaſt on his Death Bed he ſhould be diſturb'd in his Head, and ſpeak diſhonourably of the Ways of Religion; and would often pray to this Purpoſe: Lord thou knoweſt that ſome of us have prayed our dying Prayers; remember

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us in our dying Extremities; and leave us not to our ſelves to diſhonour Thee in our laſt Minutes. It pleaſed God to hear his Prayers; for he finiſh'd his Courſe with great compoſure of Mind, and inward Peace. Having ſet his Houſe in Order, given ſeveral Directions about the Church to which he was Paſtour, and committed his Family to God, he turn'd his Face toward the Wall, and immediately expir'd. He died about the Year 1687: Aged about 65.

Merthyr: Mr. *James Davis*. A humble modeſt Man, and a good Grammar Scholar. He maintain'd his Family, by keeping a Grammar School; and often preach'd *Gratis*, up and down the Country. He left a good Living, tho' he had nothing to truſt to but the Providence of God for his Livelyhood. He died in 1678.

Llandeſſillio: Mr. *David Jones*. Who took a great deal of Pains in printing and ſpreading of *Welch* Bibles. When Mr. *Gouges* Impreſſion was out, he undertook a New One: And diſtributed ten Thouſand of them. He alſo printed the Aſſemblies Catechiſm in *Welch* twice; and Mr. *Allein* of Converſion: And Mr. *Pritchard* the old Puritans Poem, which did much good in *Wales*. He was generouſly aſſiſted in theſe Things, by the late Lord *Wharton*, and many other Perſons of Quality; and by the Miniſters and Citizens of *London*.

Llannun: Mr. *Merideth Davis*.

Llangellbithen: Mr. *William Jones*.

Llangynderum: Mr. *John Powel*.

Llangynwr: Mr. *David Price*.

Mr. *Rice Pruthero*. A Man of great Worth, and of equal Modeſty. He was an excellent School-Maſter (the moſt Eminent in all theſe Parts) and Educated many conſiderable Scholars, who are now uſeful Men in Church and State. He was an Affectionate Awakening Preacher, and his Miniſtry was eminently own'd by God, to the Converſion of many Souls. He died in 1698.

Mr.

Mr. *Philip Lewis.* and

Mr. *William Thomas:* Were Itinerant Candidates.

Mr. *Morrice Merideth* was another of them; but he afterwards Conform'd.

In GLAMORGANSHIRE.

Llangynwy'd: Mr. *Samuel Jones.* M. A. Born near *Chirk Caſtle* in *Denbighſhire*, and bred in *Jeſus* College *Oxon*, where he was Fellow, and a Tutor for ſeveral Years. He was Ordain'd at *Taunton.* He fell in with Nonconformity out of Conſcience in 62. He afterwards taught Academical Learning in his own Houſe, and had under his Tuition ſome young Gentlemen of good Quality in that Country. Dr. *Loy'd* Bp. of *Landaff* had a great Reſpect for him, and made him Conſiderable Offers: But the more he conſider'd the Terms of Conformity, the leſs he lik'd it. He was a great Philoſopher, and a conſiderable Maſter of the *Latin* and *Greek* Tongues, and a pretty good Orientaliſt: An excellent Caſuiſt, well read in the Modern Controverſies, and a very profitable Preacher. He was a Chriſtian of the primitive Stamp: Always Meek and Humble, Loving and Peaceable. His Converſation had a ſweet Air of Gravity and Pleaſantneſs. He was reſpectful to Superiors, condeſcending to Inferiors, and obliging to all. One of more than Ordinary Prudence in his Conduct; by which he gain'd ſuch an Eſteem among the Gentry, that many of them put their Sons under his Tuition. The preſent Lord *Manſel* ſpent ſeveral Years in his Family. And ſome that were Educated under him prov'd very good Scholars, and uſeful Men; witneſs Mr. *James Owen* † (to whom moſt of the Characters of theſe *Welch* Miniſters are owing) who to the great Loſs of the Church of God, died in the 52 *d.* Year of his Age at *Salop*, where he was both a Paſtor and a Tutor, *An.* 1706.

† *See an Account of his Life and Writings; printed by* John Lawrence *at the Angel in the Poultrey.* 8*vo.* 1709.

Mr. *Jones* was a great Sufferer for Nonconformity in Dr. *Davies* time, and was frequently impriſoned: But none of theſe things mov'd him. He never complain'd

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plain'd. His Patience was alſo exemplary under very ſevere Bodily Exerciſes, eſpecially from tormenting Paroxyſms of the Stone in the Bladder, which afflicted him generally once in a Fortnight, for ſeveral Years before his Death. His Periodical Fitts were violent, and continu'd ſome Days before they abated: And yet he went on in his Miniſterial Service, and very rarely intermitted his Work, tho' the ſharpneſs of his Pains extorted Tears and Deep Groans from him, which occaſion'd frequent and Affecting Pauſes in his Sermons. He died in 1697, about the 70th. Year of his Age.

A Report being ſpread about, that he had renounc'd his Nonconformity, he in 1696 ſent the following Letter to a Friend upon that Occaſion.

Sir.

'I was a little ſurpriz'd by your laſt Letter, and cannot but wonder that ſuch lying Reports which your Paper mentions, ſhould gain any Credit, eſpecially among ſuch as have known my Perſon, Profeſſion, and Practiſe for forty Years together. But the Father of Lyes is not yet dead, tho' one might imagine his Ammunition is far ſpent, when he makes uſe of ſuch little Tricks or ridiculous Artifices to promote his Deſigns. I account it a Mercy that the only wiſe God hath thus long (beyond all Expectation) lengthen'd out my dying Life, that I might vindicate (not ſo much my own little Name as) the great Name of the Holy and Bleſſed God, and his Good Ways, wherein my ſelf and Chriſtian Friends have walk'd with Peace and Concord, notwithſtanding all the Reproaches and Sufferings we meet with.

'That I was formerly viſited in my Sickneſs by Mr. *David Thomas* then Miniſter at *Margam* (and my very intimate Friend) is a Truth: But that he queſtion'd me about Nonconformity, and that I ſhould declare unto him my Repentance for it, with a Promiſe if God did reſtore my Health, that I would act for the Church of *England*, as much as before I had acted againſt it, is a groſs and impudent Falſhood. I declare unto you and to all the World, as in the Words of a dying Man, that tho' I had then and have ſtill many and great Sins to bewail before God, yet I had not then, and have not

ſince,

‘ ſince, the leaſt Check from my own Conſcience for my Non-compliance and Submiſſion to thoſe Impoſitions, that were then made the indiſpenſable Terms of Communion with the Church of *England*. I confeſs that I had then, and have ſtill a very honourable Reſpect for the Able and Conſciencious Miniſters of the Church of *England*, and do proteſt an Agreement with all that are ſound in the Faith, and Holy in their Life of their Communion: But to declare *an Unfeigned Aſſent and Conſent* to all and every thing contain'd in the Books mention'd in the *Act of Uniformity*; to deny my Former Ordination which I Judg'd valid by Scripture, and the general Practiſe of all the Reformed Churches; to ſwallow ſeveral Oaths, and to crouch under the Burden of the other Impoſitions, (which need not be named) were ſuch Blocks that the Law had laid at the Church Door, that upon mature Conſideration, I could not, durſt not then, and dare not now leap over, tho' to ſave my Credit and Livelyhood, tho' to gain a Dignity or Preferment, without odious Hypocriſy, and the overthrowing of my inward Peace, which is and ought to be dearer to me than my very Life. To this Choice I was then led, not by the Examples of other leading Men, nor with any Deſign that others ſhould be led by mine. This is the Living Teſtimony, of *Sir*.

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Brynllwarch. *Your dying Friend:*

Feb. 16. 96. *S. J.*

Sir, for your own Peruſal or Diverſion, I ſend you with my Letter, two Papers: One that I drew up in 65 by Way of Queries, when I was preſs'd hard by Dr. *Davies* our Arch-Deacon, and the Biſhop of *Landaff*, to accept of a Preſentation then offered by them unto me. I deſir'd an Anſwer to my Queries, before I could accept of their Kind offer.

The other I drew up to ſatisfie a godly Miniſter, who would not Conform as Miniſter, but was free to attend the Common Prayer in his lay Capacity, and did ordinarily go to Church: But when he was ſeverely urged to come to the Lords Table among his Neighbours, he then ſcrupled that Point of Conformity: But nevertheleſs being under the Power of Fear, he

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was ſtrongly inclin'd to go to the Sacrament alſo, and thereupon ſent me his Arguments that induc'd him to it, which I according to my Weakneſs anſwer'd: And with my Anſwer ſent him five or ſix Queries, which God was pleas'd to bleſs for his Eſtabliſhment. This was fifteen Years after the firſt Paper or more.

The Queries that were ſent to the Arch-Deacon and Biſhop, *&c.*

1. About the *Declaration* in the Act.

1. Whether any Book whatſoever beſides that which is penn'd by an Infallible Spirit, both as to Matter and Expreſſion, can juſtly lay Claim to an *Unfeigned Aſſent* of the Underſtanding, and *Conſent* of the Will, to all and every thing contain'd in it? Whether the contrary Judgments of many Conſcientious and Learned Men, touching the particular Books mention'd in the Declaration, and their confident Reaſonings (formerly and of late) for it and againſt it, be not a clear Evidence that there is at leaſt ſome Ground of Heſitation, for Men inferior in Grace and Gifts, concerning the controverted Particulars, unto which their *Unfeigned Aſſent* is requir'd?

3. Whether it be not damnable Hypocriſy in a Man to declare his *Unfeigned Aſſent*, to all and every thing contain'd in theſe or any other Books, if but ſome Propoſitions in them ſeem to him dubious?

4. Whether the Liturgy, *&c.* contain not ſome Propoſitions in themſelves ſo dubious, at leaſt as may obſtruct the *Aſſent* requir'd. As that Article, *Filioq*; in *Athanaſius*'s Creed, excluding the *Greek* Churches from a poſſibility of Salvation. The Paſſage in the Rubrick at the Cloſe of publick Baptiſm, concerning the *undoubted Salvation* of all Infants Baptis'd, dying before Actual Sin: The *ſure and certain Hope* of the Salvation of every individual Perſon buried by the Liturgy: Seeming Contradictions in the Tranſlation of the *Pſalms*; as *Pſal.* 105. 28. Compare the Liturgy Pſalter, and the Bible?

Queries about *Ceremonies* impos'd.

1. Whether by the comprehenſive Obligation of the ſecond Commandment, as alſo by the ſevere Interdictions of adding, altering, or diminiſhing in the Matters of Gods Worſhip, (expoſitive of the ſaid Command) all inſtituted Modes of Mans Invention in Di-

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vine Worſhip be not prohibited, leaving to Man only the due Regulation of Natural Circumſtances relating to Decency or Order, which are common both to Civil and Religious Performances, and attend their Nature as they are Actions, and not as they are Religious Actions? Vol. II.

2. Whether *Ceremonies* Ordain'd by Man to teach by a ſpecial ſignification put upon them, become not purely Religious, and being annex'd as neceſſary conditions to GOD's Worſhip, become not part of that Worſhip: I mean not of Moral Worſhip, but of inſtituted Ceremonial or Accidental Worſhip, as the Tabernacle, Temple, Altar, Feaſts, Prieſts, Veſtments under the Law, were part of the Levitical Service?

3. Seeing the Edification of the Body of Chriſt is profeſſedly the End endeavour'd after, by theſe Impoſitions, (for to this muſt Order, Decency, and Uniformity be ſubordinated) whether it be not derogatory to the Wiſdom, Care, and Faithfulneſs of our Bleſſed Saviour, the great King of his Church, that any means ſhould be us'd with Religious Obſervance for that End, for which himſelf, in his perfect Law left with us, hath made ſufficient Proviſion? And whether the lamentable Conſequences of thoſe Attempts, which even wiſe Men have made in ſeveral Ages of the Church, to compaſs that End by means of their own Inſtitution, do not ſpeak the want of Aptneſs and Efficacy in thoſe Expedients to attain their Ends? GOD giveth a Promiſe and a Bleſſing to his own Inſtitutions; we can neither to ours.

4. Whether after Submiſſion to the Practiſe of the preſent *Ceremonies*, a Man may Conſcientiouſly ſcruple the uſe of any other *Ceremonies* of the Church of *Rome* (if requir'd) ſeeing the ſame general Ground, and End is acknowledged to all: And that many of theirs ſeem leſs Offenſive, becauſe not ſo groſly abus'd, as ſome of ours already complied with?

Queries about *Reordination*.

1. Whether a Man having (through Divine Indulgence) ſome comfortable Teſtimony upon his own Heart, and ſome Seals of his Miſſion upon the Hearts of others, that he is a true (tho' the meaneſt) Miniſter of Chriſt, ought to do any thing that may interpretatively amount to the Denial of his Miniſtry?

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2. Whether it conſiſts with the Honour of Chriſt, and the Dignity of his Ordinances, and with Charity to the Souls of Men, that a Miniſter (ſatisfy'd about his inward and outward Call) ſhould purchaſe his Liberty to exerciſe his Miniſtry at one time, by invalidating (as much as in him lieth) his Miniſterial Adminiſtrations at another time; and conſequently by inſnaring the Conſciences of Men, concern'd in thoſe Adminiſtrations?

3. Whether it be not a novel Practice, tending to the Diſhonour of the Goſpel, and the Miniſtry of it in general, to renounce an Ordination accounted Valid and Lawful, by the Practiſe of moſt, and, I ſuppoſe, in the Judgment of all Proteſtant Churches, particularly the Church of *England*, atteſted by Arch-Biſhop *Bancroft*, at the Inſtallment of a *Scotch* Biſhop, Ordain'd Miniſter only by the Presbytery?

Queries about Scandal.

1. Whether the Negative Precepts which bind *ad ſemper*, which do prohibit *Scandal*, the heinous Deſcriptions of the Nature of it amounting to Soul Murther, the dreadful Woe denounced againſt him that offendeth but one, and that a little one too; together with the Exemplary Care and Tenderneſs of the Apoſtle in the Caſe, ought not to make every ſincere Chriſtian very cautious and circumſpect in this point?

2. Whether the Injunction of the Magiſtrate can ſecure the Conſcience from Guilt, in a practice that 'tis known antecedently will prove *Scandalous*, and inductive of Sin to many, *ex conditione operis*.

3. Whether the Contempt of the Miniſtry, and Miniſters of the Goſpel, the Scorn caſt upon their Perſons, Office, and Function, the Irreligion, Libertiniſm, and Atheiſm, that is ſeen in this ſinful Generation, hath not its riſe, at leaſt ſome Improvement, from this Root of Scandal, Miniſterial Scandal, yea in this very kind alſo, now inquir'd into?

4. Seeing the leaſt Evil of Sin is not knowingly to be done to avoid the greateſt Evil of Suffering, or to compaſs the greateſt Good thereby; whether a Miniſter forcing himſelf againſt his Light, in all or any of theſe or the like Particulars, God may not juſtly blaſt his Endeavours, and follow him with Terrors of Conſcience to his Grave. As by obvious Inſtances, with-

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in late Experience, it is almoſt demonſtrably appa- Vol. II.
rent.

His Letter to his Friend.

Dear Brother,

'I Am ſorry that I miſlay'd the Letter upon the firſt Receipt thereof, tho' at length I found it: 'But more ſorry to find you unreſolv'd in ſuch a Sea- 'ſon, when all good Men ſhould be at reſt in their 'own Minds, to welcome patiently and chearfully that 'part of the Croſs of Chriſt, which their heavenly Fa- 'ther ſhall allot them in this Day of *Jacob*'s Trouble. 'I impute this Heſitation to a conſcientious Tender- 'neſs, and partly alſo to your being alone. I alſo 'fear, that in this Hour of Temptation, and Power 'of Darkneſs, many of God's faithful Servants may 'find themſelves ſomething more expos'd to the vio- 'lence of the approaching Storm, for their former eaſie 'Compliances, ſlaviſh Fear, and Hearts not fully mor- 'tified to the World. I cannot believe but that your 'own Reflections have e'er this ſatisfied you, beyond 'any thing you can expect of me. And as no Stabi- 'lity is more impregnable than that which is attain'd 'after Doubtings, ſo Scruples are never better An- 'ſwer'd, than when GOD enables us to Anſwer them 'our ſelves, by a due Attendance upon the Word and 'Prayer; and oft times the ſame Mould that caſt up 'the venomous Plant, yields alſo an effectual Anti- 'dote. I know what ſatisfies one Chriſtian in a du- 'bious Caſe, may not ſatisfie another; and what may 'ſatisfie every Godly Man, may not ſatisfie an Adver- 'ſary inflam'd with fiery Zeal. Neither indeed is it 'fit that thoſe Reaſons that moſt ſatisfie us, ſhould be 'caſt before ſome, leaſt they turn again, and trample 'them and tear us. It is more to anſwer your Ex- 'pectation, than to offer you in ſo large an Argument 'diſtinct Solutions, that I have in a great hurry of 'Buſineſs ſcribbled the incloſed Lines; wherein, if 'there be nothing worthy of your Obſervation, yet 'there is ſomething from whence you may conclude 'my Friendſhip. I humbly commend you to the ſpe- 'cial Conduct of God's Spirit, who is promis'd to lead 'us into all Truth, and diſtinctly to point out Duty 'to us, enable us for it, and comfort us under all the

Vol. II. Diſcouragements that may befall us in the diſcharge of it. I am,

Yours in the beſt Bonds,

S. J.

ENQUIRIES.

1. Whether it appears not upon evident Grounds, that there is a viſible Deflection, and a dreadful Spirit of Degeneracy found among us, as to the Purity of the Goſpel in its Doctrine, it's ſimplicity in Worſhip, and its Sanctity in Converſation? And if ſo, whether it concerns not GOD's People, to be very cautious how they ſtrike in with a declining Church State, eſpecially after they have been engag'd in their Places to promote and further a *Reformation*, and found the Preſence of GOD with them in their ſincere Endeavours.

2. Whether the Lord ſeems not in this our Day to appear with his Fan in his Hand, and by ſome diſcriminating Tryal to proceed to purge his Threſhing Floor? And if ſo, whether the *Shibboleth* now inſiſted on be not evident; and ſeems not as clear to diſcerning Proteſtants in this Age, (conſidering the different meaſures of Light) as the Points wherein the glorious Witneſſes of Chriſt were tried by, in the preceding Ages?

3. Whether the Liturgy and Ceremonies have not in their Matter and Form (not to mention their Original and Effects) that tincture that hath made them juſtly loathſome and diſguſtful formerly, to many whoſe Senſes were exercis'd to diſcern Good and Evil; inſomuch that they quitted their Native Country rather than they would comply with them? And if ſo, whether now it be ſafe to Embrace them, when they are clearly remov'd from their firſt and former Station, and forcibly impos'd and apply'd as an Engine to promote Deſigns of a more Ominous Tendency, and contrary to the Ends of their firſt Introduction?

4. Whether ſuch as have, according to their Conſciences, endeavour'd a Reformation by their Sufferings now for Twenty Years, and diſcover'd their Diſſatisfaction in their preſent Impoſitions, ought now, upon the appearance of Perſecution, to ſtart aſide, and to trample deliberately under their Feet, their own Teſtimony, in Conjunction with the Judgment and Practiſe of their Brethren in the preſent and paſt Generations? If Compliance with the Matters impos'd be

be a Duty, why was it not ſooner practis'd? If not, why is it now? Are Penal Statutes ſuch effectual means to ſatisfie Conſcience? Vol. II.

5. Whether Quakers, Papiſts, and the Corrupter ſort of the Epiſcopal Clergy, during their late Sufferings, may not riſe up in Judgment, againſt ſuch as are of ſounder Principles, and yet of ſuch ſlippery and inconſtant Practices, that the Atheiſts of this Age cry out, we know not where to find, nor what to make of them?

And for all their pretence to Conſcience, yet it is a meer Tool that they can manage this or that way, as the Wind ſits beſt for their Intereſt, and to ſave their Stakes?

6. Whether the requir'd Compliance adminiſters not juſt Matter of Scandal. (1.) By way of Grief to the Strong. (2.) By way of Humbling to the Weak. (3.) By way of hardning to the Prophane. And, (4.) By exaſperating Magiſtrates to ſharper Methods of Severity againſt others that do not comply, and dare not, under a pretence of worſhiping GOD, perform only a Duty of Civil Obedience to the Law, to avoid its Penalty?

7. Whether it be not the Duty, Wiſdom, and Strength of the People of GOD in the preſent Juncture, to ſtand ſtill, and patiently to bear the Croſs of Chriſt, eſpecially conſidering, that the ſame Reaſons that are now urg'd for their Submiſſion to the preſent Impoſitions, (as the Power of the Magiſtrate in the things of God, the Peace of the Church, Examples of Learned Men, long Preſcriptions, the Nature of Indifferences, *&c.*) may not lead them to future and farther compliances, as the Uſe of Cream, Spittle, Holy Water, *&c.* which upon the ſame Grounds may be inforced upon them?

Roſſilly: Mr. *Daniel Higgs*, M. A. Born in *Chadwitch* in *Worceſterſhire*. Being Ejected here, and forc'd to leave his Houſe, and Wife, and Seven Children to avoid the Fury of the Mobb, he retir'd to his Father's in *Worceſterſhire*. His Father told him he muſt expect no Aſſiſtance or Encouragemement from him, unleſs he would Conform; and at the ſame time urg'd upon him, the moſt moving Arguments he could think of: Telling him how miſerable and abject a Life he muſt expect to lead, and what contempt he would fall under

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if he did not, &c. He ſtill reply'd, that he would a thouſand times rather truſt himſelf and his Family with Divine Providence, than offer to Conform contrary to his Conſcience. When the Storm was blown over, he became Paſtor to a Diſſenting Congregation in *Swanzey*, where the People had a high Eſteem and Affection for him. He was a good Scholar, a judicious Preacher, a vigilant Paſtor, and a ſtrict obſerver of the Church Diſcipline. A Clergy Man of the Church of *England* gave him this Character, to one from whom I have it, that he was one of the beſt Scholars, Philoſophers, and Divines, that he ever had the Happineſs to be acquainted with. He was indefatigable in his Maſter's Work at *Swanzey*, and the neighbouring Parts. He was one time in Priſon for his Nonconformity. He preach'd conſtantly once a Month at a Place about Ten Miles from *Swanzey*; and at one particular time, when he was riding thither, tho' he had prepar'd a Diſcourſe before, yet his Thoughts were ſo fix'd on another Subject, that he could not get it out of his Mind: Whereupon he reſolv'd to Preach upon it; and that prov'd one of the moſt ſucceſsful Sermons to do good to Souls, that he ever preach'd in all his Life. His hard Study and Labours at length brought him into ſuch Diſorders and Weakneſs, as almoſt intirely incapacitated him for publick Service; and he was thereupon neceſſitated to leave his People, and retire into *Worceſterſhire* his Native Country. And yet tho' his Weakneſs confin'd him, yet ſo deſirous was he of advancing the publick Welfare, that he undertook the Buſineſs of a Tutor, to teach Academical Learning; in which he took great Delight, and had good Succeſs. When his Indiſpoſitions began to wear off, his People at *Swanzey* earneſtly deſir'd his return to them, and he (willing to ſerve his GOD and them to the utmoſt of his Ability) ventur'd over the Sea to them, not being able to go by Land. But the return of his Illneſs, ſoon oblig'd him to take his final leave of them. He retir'd again into his own Country, and preach'd as long as he could amongſt his Neighbours, in his own Houſe; and died in *September*, 1691. I am inform'd this Mr. *Higgs* was caſt out of *Roſſilly*, which was a Sequeſtred Living in 1661; but by the Act, was in 62 caſt out of *Portynon*, but I can't ſay what County that is in.

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CARDIFF: Mr. *Benjamin Flower*. A Man of great Piety, and good Miniſterial Abilities. After his Ejectment here, (which was within a little time of the Reſtoration,) he retir'd into *Wiltſhire*, which was his own Country. He aſſiſted his Aged Father at *Caſtlecomb*, a while before the Act took place. He afterwards kept a School, and Mr. *Seal*, who is yet alive in *Marſhfield*, was his Uſher. At length he was Paſtor to a Congregation at *Chippenham*.

St. Phagens: Mr. *Edmund Ellis*. He was a Skinner from *London*: But not Ejected for inſufficiency.

Wenvor: Mr. *John French*. A Native of *Cardiff*. His Living was worth 80 *l. per Annum*. He was a good Scholar, and a ſubſtantial Preacher, but very Defective in his Delivery. He afterwards practis'd Phyſick at *Cardiff*, with good Succeſs. He always attended the publick Worſhip of the Church, and preach'd at his own Houſe afterwards. He died *Feb.* 28, 1691.

St. Andrews: Mr. *Joſhua Miller*. A *London* Bookſeller; but Ejected meerly becauſe he would not Conform.

St. Lithian: Mr. *John Powell*, M. A. He was turn'd out in the Year 60, for not burying a Gentleman's Son according to the Liturgy. Dr. *Lloyd* afterwards offer'd him his Choice of two Places, if he would have Conform'd; which he could not be ſatisfy'd to yield to. He continu'd to preach at *Newport*, and up and down the Country, as he had Oportunity. He was a Meek, Self-denying Man, and a very Affectionate Preacher. He died *April* 30, 1691. He ſuffer'd much. Some of his Children inherit a Bleſſing.

Illſton: Mr. *John Miles*. An Anabaptiſt.

Cheryton: Mr. *Thomas Froude*. An Anabaptiſt.

St. Mary Church, Mr. *William Thomas*, M. A. of *Jeſus* College, *Oxon*. One of Eminent Piety and Learning. He afterwards kept a School at *Swanzey*.

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Llanmadock: Mr. *Morgan Jones*. An honeſt Plowman. Had he been caſt out for inſufficiency, there had been no room for complaint.

Cadagſtone juxta Neath: Mr. *Jenkyn Jones*. He was brought up at *Oxford*, and a Preacher before the Wars. He was a Catabaptiſt.

Llangeinwr: Mr. *Thomas Joſeph*. He ſpoilt an ingenious Husbandman to become an Ignorant Preacher: And yet 'twas only for Nonconformity that he was Ejected.

Glyncorrwg: Mr. *Howel Thomas*. He turn'd a drunken Steward. I am far from thinking ſuch Men as theſe a Credit to the Liſt of Sufferers, and as far from Apologizing for them, becauſe they were Sufferers: And yet had I omitted them, ſome would have been apt to have repreſented it as a piece of unfaithfulneſs.

Lantreiſſant: Mr. *Henry Williams*. An honeſt Man, but weak. He would take no Tithes, and ſo receiv'd 60 *l. per An.* out of the Exchequer.

Mr. *George Seal* was a Preacher in this County before the ſilencing Act took place, as well as Schoolmaſter at *Cardiff*. Sometime after his Ejectment, he became Paſtor of a Congregation at *Marſfield* in *Gloceſterſhire*.

Swanzey: St. *John's*: Mr. *Marmaduke Matthews*. He had been in *New England*. —Was a very Pious Zealous Man. He went from Houſe to Houſe to inſtruct the Inhabitants of the Town. He fear'd GOD above many. He preach'd at a little Cappel at the end of the Town by the Connivance of the Magiſtrates. All his Diſcourſe, in a manner, was about Spiritual Matters. When any came to Viſit him, after common Salutations, he would aſk them ſome Queſtions about their Souls, and make a ſhort Diſcourſe, and then call for Drink, take the Glaſs in his Hand, give ſolemn Thanks to GOD for it, and Drink to his Friend, telling him he was heartily welcome. He would often

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go out on Market-days to the Country People, and Vol. II.
ſpeak to them about Spiritual Matters. Some of them would receive him with reſpect, and others with Contempt and Scorn. He liv'd above the World, and depended wholly upon Providence for the ſupport of himſelf and his Family. He had no Eſtate, but ſubſiſted by the Piety of his Children, of whom two or three were ſober Conformiſts, and by the kindneſs of Relations and Friends, which made him ſometimes pleaſantly ſay, he was comfortably maintain'd by the Children of GOD, his own Children, and the Children of this World. He made no Viſits but ſuch as were Religious and Miniſterial; and receiv'd none but in a Religious manner. His way of Preaching and Catechizing had ſome Peculiarities, which became him, and were of Advantage unto many. He left a good Living when he had nothing to truſt to. He liv'd to a good old Age, and continu'd uſeful to the laſt. He died about 1683.

Mr. *Robert Thomas* of *Baglan*, Mr. *Jacob Chriſtopher* of *Maudlins*, and Mr. *David Davies* of *Neath*, were publick Preachers, as Candidates for the Miniſtry in this County when the Act took place, and afterwards continu'd Nonconformiſts.

There Conform'd afterwards, Mr. *Evan Griffyths* of *Oxwiche*; Mr. *Pye* of *Biſhopſton*; Mr. *Rees Davis* of St. *Marys Hill*; Mr. *Hilliard* of *Newton Nottage*; and Mr. *Henry Nicolls* of *Coytchurch*.

In BRECKNOCKSHIRE.

Patriſho: Mr. *Elias Harvy*, or *Harry*. *Ketheden* Mr. *Jon. Edwards*. And Mr. *David William Probert* at an uncertain place.

In RADNORSHIRE.

RADNOR: Mr. *John Weaver*. Born in or about *Ludlow*; but I cannot learn whether he was Educated at *Oxford* or *Cambridge*. He was Examin'd and Approv'd by the *Triers* in 1653, and then ſent to *Radnor*, where

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where he continu'd the publick Miniſter 'till 1660, and then he was remov'd, and continu'd Preaching in *Knell* a neighbouring Pariſh 'till 62, having a Salary of 100*l. per Annum*. He continu'd afterwards in the Reign of King *Charles* II. preaching to a private Congregation in thoſe Parts. Upon the Death of Mr. *Primroſe* in *Hereford*, that People invited him thither, and their Motion was abetted by many in *London* and elſewhere, that had a concern for the Society; and particularly by that Honourable Gentleman Sir *Edward Harley*, who thought him a very proper Perſon for ſo publick a Place. There he was ſeveral times uneaſie, and willing to return to his old Station, not ſeeing much good done: But he was ſtill detain'd and encourag'd by Sir *Edward*. After his Death, there were great Feuds between him and that People, the Particulars of which I have no inclination to enter upon. However he continu'd Preaching to a ſmall handful in the City of *Hereford* 'till his Death in 1712, when he was about 80 Years of Age. Upon a ſpecial occaſion, he extended his Care to the Diſſenting Congregation in *Abergavenny*, and that engag'd him much in the Affair of Mr. *Roger Griffyth*, who after he had receiv'd among the Diſſenters, more Encouragement than he ever deſerv'd, deſerted them, and became Parſon of new *Radnor*, and Arch-Deacon of *Brecon*, by the Favour and Intereſt of *R. Harley*, Eſq; and not long after died miſerably in Debt there, to ſay no more. Mr. *Weaver* was a conſiderable Man, but by many reckon'd too ſevere. He had a very ſtrong Memory, and retain'd things and words too, very exactly for many Years. He was compell'd to ſell part of his Eſtate, to maintain his Family: But Providence made it up to him, by his Daughter's marrying a Rich Man, Mr. *Jones*; who declar'd he was the more willing to Marry her, that he might the more honourably convey his Wealth into Mr. *Weaver*'s Family. About the time of her Marriage, Mr. *Weaver* had for Thirty Three Years together, wanted his Salary of 100*l. per Annum*; and therefore he in this time loſt 3300*l.* And that very Sum GOD reſtor'd to the Family by this Son in Law.

Mr. *Swaine* was Ejected ſomewhere in this County, who died afterwards in *Salop*.

Mr.

Mr. *David Jenks* that was Ejected at *Bryngwin* and *New Church* in this County, was a Nonconformiſt fifteen Years, and then Conform'd: and liv'd afterwards without any Reſpect or Honour. Vol. II.

It muſt be own'd that ſeveral of theſe *Welch* Preachers were unlearn'd Itinerants: But that was not the Reaſon of their Ejectment. If they would have Conform'd, it appears not, but they might have kept their Places, as well as Perſons of greater Worth. Mr. *Baxter* mentions one of this Sort, who came to him for Counſel, *An.* 1663, with whom it greiv'd him to talk. He had been an Ana-baptiſt, and was ſet up for an Itinerant over many Pariſhes. Mr. *Baxter* examin'd him, and found that he had not any more Learning, than to read *Engliſh*, and was groſsly ignorant in Divinity. He was Ordain'd however by the Biſhop of the Dioceſe, and Conform'd. Mr. *Baxter* wonder'd how he paſs'd through his Examination. But he told him they ask'd him no Queſtions about his Learning or Knowledge, but only whether he would Conform, and ſo Ordain'd him. See his *Catholick Communion defended*; Part 2. *p.* 28, 29.

In the County of WARWICK.

In the City of *COVENTRY*, *John Bryan*, D. D. *Obadiah Grew*, D. D. and Mr. *Baſſnet*. Dr. *Bryan* of *Trinity*, was an Ancient Learned Divine, of a quick and active Temper, very humble, faithful, and of a godly upright Life: Who had ſo great a fitneſs to teach and educate Youth, that there went out of his Houſe more Worthy Miniſters into the Church of God than out of many Colleges in the Univerſity in that time. He had three Sons that were Miniſters, who were all ſilenc'd. He was a Man ſufficiently known and eſteem'd in this and all the Neighbouring Counties, there being ſcarce a Town in them of Note for Bigneſs or that had any Gentleman in it that was a Lover of Goodneſs, which had not enjoy'd his Pains. He was an unwearied Student. Well vers'd in the Popiſh Controverſy, which he preach'd over to his People; and dextrous alſo in managing other Controverſies.

He

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He was ſo great a Textuary as to be able to diſcourſe largely upon moſt Places of Scripture, and that *Extempore*. He did not forget his Juvenile Learning in his advanc'd Years; but kept to the laſt his Skill in Grammar, Logick, Philoſophy, Geography, and other Liberal Arts. After his Ejectment, he practis'd Lay Conformity; but ſaid there were ten Steps in Miniſterial Conformity which he could not get over. His Diſcourſe was a continual Sermon. He was very Liberal and Charitable. He conſtantly gave a tenth Part of his Yearly Income to the Poor. To prevent vain Thoughts in the Night Seaſon when he could not ſleep, He would run over a *Greek* Catechiſm, *Herberts* Poems, or ſome other uſeful thing that he was Maſter of. * His Patience in his laſt Sickneſs, and Aſſurance of his everlaſting Happineſs deſerve to be remember'd. He ſaid, *he doubted not but as he was in a State of Grace, ſo he was within a Step of Glory.* This and more may be ſeen in his Funeral Sermon, preach'd by Mr. *Nathanael Wanley*, his Succeſſor in *Trinity*, Printed in 1681. He died *March* 4. 1675.

* *He hath written a Diſcourſe* of dwelling with God: *on* Pſal. 91. 9. 8*vo*. 1670: *And a Sermon called* the Vertuous Daughter.

Dr. *Grew*, a Man of a very different natural Temper from Dr. *Bryan*, and yet they had no Difference in the Work of God: A calm, grave, ſober, ſedate Divine, more retir'd and of leſs Activity, but Godly, Able, and Faithful in his Miniſtry. He was invited to ſucceed the famous Mr. *Richard Vines*, by the Mayor, Aldermen, and principal Citizens in the great Pariſh of St. *Michael*, in which Place the Soundneſs of his Doctrine, the Sanctity and Prudence of his Converſation, and the Vigilancy and Tenderneſs of his Care, were of that conſtant Tenour, that he ſeem'd to do all that, which St. *Gregory* wrote a whole Book (*De Cura Paſtorali*) to tell us ſhould be done. By which Means he ever obtain'd the Love and Reſpects of the City of *Coventry*, and his Ends for their good among the Citizens. Two Inſtances of his Integrity and Courage were very remarkable. The firſt was his free remonſtrating to Lieutenant General *Cromwell*, in Perſon, when he was at *Coventry*, againſt the Deſign for taking off King *Charles*, which was then viſibly on Foot. And obtaining

obtaining his Promiſe to endeavour to prevent it, he put him in mind of it, by a Letter which he ſent up to *London* after him, which he took Care ſhould be convey'd by an honeſt Gentleman into his own Hands. The other related to the riſing in *Cheſhire*. He was at that time requir'd to read in the Church on the Lords Day the Proclamation againſt Sir *G. Booth*, and threatned by *Lamberts* Soldiers then in *Coventry*, with the Loſs of his Place if he refus'd: Yet he would not do it. Vol. II.

He was one of great Generoſity, of which he gave this Inſtance among many others: When Mr. *Panton* a Miniſter of the *Cavalier* Party was neceſſitated to ſell his Library, the Dr. bought ſome of his Books, and they being afterwards deſir'd again, with a Proffer of the Mony that was paid for them, the Dr. return'd the Books, but refus'd the Mony, knowing Mr. *Panton* had more need of it than himſelf. After his Ejectment he was toſs'd from Poſt to Pillar, and forc'd to ſeek new Habitations ſeveral times; not for any evil or plotting againſt the Government (that they well knew he abhorr'd) but for the flocking of Gods People to him, to hear him Pray or Preach; altho' his Prudence made him avoid Numbers as much as was poſſible. During the Liberty in 72, he took a Licenſe, and return'd to his People, who as they parted with him with many Tears, ſo they now receiv'd him with much Joy. At the dwindling of that Liberty, tho' there was not a Man in *Coventry* either Plebeian or Magiſtrate that oppos'd him, yet out of the Country one Mr. *H.* an indigent Gentleman, came with open Mouth to him, to charge him to deſiſt; hoping to get a 100 *l.* from the Magiſtrates for neglecting their Duty, in not ſuppreſſing his Meeting. But he fail'd in his Deſign, and the Magiſtrates defended themſelves well enough. Yet ſometime after, ſome of the ſame Men, when they underſtood how grateful it would be above, to fall upon ſuch Men, took occaſion to ſend for him, even when he was blind through Age: And they enquir'd why he liv'd in a Corporation? There were ſome that offer'd to lay down the Mony which the Act disjunctively requir'd; but nothing would ſerve their turn but the blind old Gentleman muſt be ſent to the Goal, where he endur'd ſix Months impriſonment in a naſty

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Chamber, tho' the beſt that Goal afforded. He lik'd his Goal the better, becauſe Mr. *Glover*, Mr. *Sanders* and others had lain in it, and perfum'd it in the Days of Queen *Mary*. He was at length forc'd a third time to leave the City, but his Heart remain'd with his beloved People: And therefore his Eyeſight being gone, he kept an *Amanuenſis*, and dictated to him a new Sermon every Week. Having done ſo, he ſent it to be read, to four or more Writers in ſhort Hand, every *Saturday* Night, or *Lords Day* Morning; and every one of theſe read it to four new Men who tranſcrib'd it alſo: And ſo it was afterwards read at twenty ſeveral Meetings, becauſe many could not ſafely get together at once. This Practiſe he continued till the Revolution that brought in King *William* made Way for him to live in the Town; where he return'd to preach as long as his Voice could be heard, which fail'd him by Degrees, yet not totally till a Month before his Death, which was on *October* 22. 1689. * He was a Man of Regular Piety; keeping exactly to the Duties of the Cloſet and Family, as well as thoſe of the Church. He was familiar in Converſation, courteous to the mean, and acquainted with, and eſteem'd by the greateſt. There were few Gentlemen in the County, but what had a Veneration for him. He had indeed the Love of all Parties, who had any Value for real Worth: And his Name and Memory is to this Day precious. He was the Father of that Learned Phyſician, and eminent Writer, † Dr. *Nehemiah Grew*, who was ſo well known in and about the City of *London*.

* *He hath written and publiſh'd*, A Sinners Juſtification by Chriſt, or the Lord Jeſus Chriſt our Righteouſneſs, 8vo 1670.

And Meditations upon our Saviours Parable of the Prodigal Son, *being ſeveral Sermons on* Luke 15. 4to. 1678.

As for the third Perſon ſilenc'd in *Coventry*, viz. Mr. *Samuel Baſſnet*, He was a Native of the Place, and his Father had been Mayor. He had his Education firſt in *Cambridge*, and afterwards went to *Oxford*. He ſtudied hard, and made conſiderable Improvements. When Dr. *Bryan* and Dr. *Grew* were ſetled in this City a ſmall Number of People there being Congregational in their Judgment, choſe him for their Paſtor. He adminiſtred the Lords Supper to them diſtinct from the reſt; but preach'd as Lecturer, once on the Lords Day

Day, at the Pariſh Church of St. *Michael*, and on a Week Day at *Trinity* Church. He liv'd with thoſe other worthy Men in much Amity and Peace; notwithſtanding ſome little Difference in Opinion about Church Government. He was a weighty judicious Preacher, perfectly Concordant with his Brethren as to all Doctrinal Points. A Man of great Piety, a comely Perſon, and of a pleaſant Temper. He was chas'd from *Coventry*, by the *Corporation Act*, and houſing for a while at *Atherſton*, he got a Quartan Ague; which ſent him thither where no Act could ſilence him, nor any Perſecution baniſh him. He was us'd to expreſs ſome more than ordinary Fear of Dying, tho' not of Death it ſelf. But the Agonies of it were in his Caſe very ſhort: For in an Ague Fit, he paſs'd into that World where all good Men are of one Mind, and where bad Men cannot come. Vol. II.

SUTTON COLDFIELD: Mr. *Anthony Burgeſs* * M. A. The Son of a Learned School maſter at *Watford* in *Hertfortſhire*, where Dr. *Cornelius Burgeſs* was Miniſter: And in this Living of *Sutton Coldfield* he ſucceeded Dr. *John Burgeſs*, and yet was not akin to either of them. He was Educated in St. *John*'s College in *Cambridge*, and from thence choſen to a Fellowſhip in *Emanuel* College meerly for his Scholarſhip and Worth. Being remov'd into this County, he continued the Conſcientious and Painful Exerciſe of his Miniſtry, till plundering and other Terrors of the Souldiers made him take Sanctuary at *Coventry*. The ſame Garriſon was full of ſuch Men at that time; which made them have a Lecture every Morning, in which Mr. *Burgeſs* had a frequent Courſe. From hence he was call'd to ſit in the Aſſembly of Divines, among whom he was generally reſpected: He was a Man of eminent Learning and Piety. He left a Living of near

* *He hath many Writings Extant. As,* Spiritual Refinings or a Treatiſe of Grace and Aſſurance Fol. 1652. *An Expoſition on the 17th Chapter of St.* John, *Fol.* 1656. The Doctrine of Original Sin aſſerted and vindicated againſt its Adverſaries, *Fol.* 1659 *A Practical Commentary on the firſt and ſecond of* Corinthians. 2 *Vol. Fol.* 1659. The true Doctrine of Juſtification aſſerted, 4*to.* 1648. *Vindiciæ Legis*: Or a Vindication of the Law and Covenants from the Errors of Papiſts, Socinians, and Antinomians, 4*to. &c. A ſmall Diſcourſe on the* Sacrament: *From* 1 *Cor.* 11. 28. *A Treatiſe of ſelf judging, with a Sermon of the general Day of Judgment.* 1658. 12*o. And ſeveral Sermons before the long Parliament, and upon other publick Occaſions.*

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300 *l. per Annum.* He was conformable before the Wars, and yet was ſo far from the New Conformity, as it was ſettled upon the Return of King *Charles*, that upon his Death-bed he profeſs'd great Satisfaction in his Mind that he had not Conform'd. After his Ejectment he liv'd at *Tamworth*, in a very chearful and pious Manner, frequenting and encouraging the publick Miniſtry of a Perſon, who tho' he Conform'd, was yet his faſt Friend. Before he left his Living, the new Biſhop of *Coventry* and *Litchfield* ſent for him, as he did for ſeveral other worthy, but diſſatisfy'd, Miniſters in his Dioceſe, hoping to gain upon them. But his Deſign fail'd; and yet he gave Encomiums of ſeveral of them: Of Mr. *Burgeſs* he ſaid this, that *he was fit for a Profeſſor's Place in the Univerſity.*

Witherbrook: Mr. *Swain.* He was Apprentice to a Trade in *Coventry*, and afterwards ſet up for himſelf. Was in *Coventry* in the time of the Civil Wars, when ſo many Worthy Miniſters took ſhelter there, and very Converſant with them. Among the reſt, with Mr. *Vines*, Mr. *Baxter*, Mr. *Stephens*, and Mr. *Cradock*. They finding him a Man of more than ordinary Knowledge and Piety, perſwaded him, laying all other Cares apart, to apply himſelf to the Miniſtry, in which they apprehended in a ſuitable Place he might be very uſeful. He liſten'd to them, was in time fix'd in *Withybrook*, a Place of about Fifty Families, Six Miles from *Coventry*. He was try'd and approv'd by the *Presbytery* at *Killingworth*, and Ordain'd by Dr. *Grew*, and Dr. *Bryan*, and others in the Pariſh Church of *Withybrook*. At the time of his Ordination, he not only made the uſual Confeſſion of Faith, but gave ſuch an Account of the Manner and Degrees, in which GOD wrought a Work of Grace in his Heart, as affected many, and particularly was influential to the Converſion of a very wicked Woman, who was afterwards a very ſerious, humble Chriſtian. The Place had been diſus'd to Preaching, the People were generally very ignorant and looſe, but it pleas'd GOD to bleſs his Miniſtry to the Converſion of many Souls, both in his own Town, and the Neighbourhood; and he had in Six or Seven Years time, a ſet of as Judicious, Godly, and Peaceable Chriſtiaus about him, as could eaſily be met with

with. After he was Silenc'd in 62, he ſeldom Preach'd publickly, unleſs in the Time of King *Charles*'s Licenſes once a Day, but went to Church conſtantly in the Afternoon. He continu'd to live in that Neighbourhood, 'till about 1690. At which Time he dy'd; excepting that he remov'd for ſome time at the coming out of the *Oxford* Act. He oft preach'd on Lord's Day Mornings, to a few of his People at a Time, and none knew but ſuch as were ſent to. He ſpent much of his Time in viſiting them at their Houſes; and was very uſeful to the laſt. He was a very Modeſt and Humble Man: Did not deſpiſe but highly value other Mens Excellencies and Attainments. He was ſenſible of his own Defects in not having been bred up to Learning, and therefore would not be perſwaded to Preach at *Coventry*: And yet GOD honour'd him with Succeſs in an extraordinary Meaſure, and he was Reſpected by all that knew him, and among the reſt, by ſeveral Perſons of good Quality, as much as if he had been the moſt accompliſh'd Scholar. Vol. II.

BIRMINGHAM: Mr. *Samuel Wills*: Born in *Coventry*, and bred in *Chriſt*'s College, *Cambridge*. He was firſt call'd to Miniſter in *Croxal*, a Pariſh in *Staffordſhire*, where he continu'd for ſome Years: And being driven from thence in the time of the Civil Wars, he remov'd to *London*, and was choſen at *Great St. Hellens*; and he ſpent a conſiderable time there to the great Satisfaction of his Hearers. The People of *Birmingham* being deſtitute of a Miniſter, good Mr. *Simeon Aſh* recommended Mr. *Wills* to them, as one whoſe Temper, and Prudence, and Miniſterial Ability might render him very ſuitable to them. He himſelf was the better pleas'd with this Settlement, becauſe of being near his Relations. There he had a large Congregation, and many of them were very knowing Profeſſors, ſearchers of the Scriptures, Induſtrious, Religious, and Pious. He continu'd with them nigh Twenty Years, in great Reputation for his Probity and Wiſdom, and ſerious Religion; 'till the Year 60, or 61; when one Mr. *Slater* an Apothecary, encourag'd by the Alterations that were then expected, upon the King's Return, pretended a Claim under the Widow of the former Incumbent Mr. *Smith* (who had been Miniſter both of *Solyhull*, and *Birmingham*). This Mr. *Slater*, tho' then an Apothe-

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cary, and tho' the Court of Arches had declar'd themſelves in favour of Mr. *Willis*'s Title, yet partly by Fraud, and more by force, got Poſſeſſion of the Church, and became Preacher there for a time. Mr. *Wills* being a Perſon of a calm and peaceable Temper, thought not fit to contend any more; but contented himſelf to preach in *Deritend* Chappel, a place of Worſhip which ſtands at one end of that Town. Some time after, a Proceſs was form'd againſt him at *Litchfield* Court, and he was cited thither for not reading the Common-Prayer, (tho' it was not yet enjoin'd). To avoid this Proſecution, he remov'd a little way from thence into *Worceſter* Dioceſe; whereupon that Trouble ceas'd. Afterwards he had many Removes, particularly by the Corporation Act; yet he was in *Coventry* for ſome time, where he was choſen by the People that belong'd to Dr. *Bryan*. There he preach'd, 'till the continual Troubles of ſome unquiet Men drove him thence. His laſt remove was to his Son, Mr. *Wills* in *Shropſhire*, a pious worthy Conformiſt: From whence he paſs'd to a better World. He was a ſedate, quiet, peaceable, able Divine. He dy'd *May* 14, 1684. *Ætat.* 73. He wrote upon *Infant Baptiſm*.

STRATFORD upon Avon: Mr. *Bean*. He could very ill be ſpar'd in this Place, where his Labours had been ſo great and ſucceſsful. He was a ſtudious Man, and ſolid Preacher: One who at home, and abroad at Lectures, was very well eſteem'd for his judicious uſeful Sermons. He was indeed one of the moſt celebrated Preachers in the County. He was turn'd out in 62; but ſoon after, preaching privately, was diſturb'd; and endeavouring to ſecure himſelf by flight, took a Surfeit, and quickly dy'd. And thus he eſcap'd Goals and Proſecutions, and innumerable inconveniences, which his Brethren underwent whom he left behind him.

Sutton under Brailes: Mr. *Thomas Whately*. *Tachbrook*: Mr. *Henry Ballard*.
Elmendon: Mr. *Robert Eaton*.

Exall: Mr. *Joſiah Baſſet*. He was one that had nothing to truſt to for a Subſiſtence, but GOD and his ſmall

ſmall Living; and when the latter fail'd him after the Act of Uniformity, he came to *London* to ſeek a Livelihood, which he got by teaching School. The Eye of the Spiritual Court being open upon him, and the Apparitor's Hands reaching him, he was forc'd to blind the one by filling the other with Silver. He kept but a few Scholars, leaſt by having many he might draw the greater Envy and Obſervation upon him. Yet continuing long in that courſe of Life, he rais'd ſeveral Citizens, who acknowledged that what Learning and Pious Education they had, was from him. He was after the Legal Toleration, Paſtor to a Congregation at *Woolwich*, where he died in 1695. Vol. II.

Polleſworth: Mr. *Bell*. He was a Man whoſe Zeal and Solidity rais'd him up Enemies, among Men of unſteddy Principles. He was formerly of *Stafford*; but Col. *D*---- could not be at eaſe 'till he had driven him from thence. He was turn'd out there, for not taking the *Engagement*. In thoſe Days when pious Miniſters were Perſecuted in one City, they could flee to another, and have Peace with liberty of Preaching. When Mr. *Bell* was thus caſt off, Sir *Francis Netherſole* got him to be Paſtor of *Pollſworth*, which was the place where he reſided. And all the World will own Sir *Francis* knew and valu'd a Scholar. Mr. *Baxter*, (in a Letter to Dr. *Good*, which is inſerted in his Apology for the Nonconformiſts Miniſtry) ſays of this Mr. *Bell*, that he needed no other Teſtimonial of his Loyalty, than that he was Paſtor to this Sir *Francis*, who wrote ſo much againſt the Parliament, and was their Priſoner at *Kenelworth* Caſtle almoſt all the Wars. But after this laſt Ejectment, he had no place left him to preach at, with Satisfaction to his Conſcience. And therefore his Mouth being ſtop'd here, he quietly ſet up his Staff, and ſpent his Time in profitable Converſation with Mr. *Samuel Hilderſham*, who, with others, found a Refuge in that Neighbourhood, at *Erdington* near *Bromicham*.

Fillongley: Mr. *Brooks*.

Aulſley: value 100*l. per Ann.* Mr. *Sam. Bryan*. He had his Education under his worthy Father, Dr. *Bryan*,

Vol. II. and in *Peterhouſe* in *Cambridge*, where he was Fellow. He was yet in the flower of his Age, when he was caſt out of his Living, which was a great prejudice to the poor People. He was obliging in his Converſation, and very chearful and communicative as a Friend. When he was firſt driven from his own Houſe, and then from *Coventry*, he fix'd at *Birmingham*. He was taken up for preaching the Goſpel, and hurry'd to *Warwick* Goal; where he endur'd a Priſon for Six Months with much Patience and Chearfulneſs; not ſparing to commit the very ſame fault again, as his great Maſter gave him Oportunity. It pleas'd GOD ſome Years after, to viſit him with trouble of Mind, and Melancholy, under which he died.

WARWICK: Mr. *Butler.* *Lower-Whetacre*: Mr. *Collier.*

Folkſhill: Mr. *Triſtram Diamond*, Ejected after he had been Miniſter there Fifty Years. He was a profeſs'd *Arminian*, in Doctrine: But as his Life, ſo his Sentiments about Ceremonies, were *Puritanical*, and therefore he choſe to ſuffer with thoſe of that Stamp.

Hatton: Mr. *Thomas Fownes.* After his Ejectment, he liv'd in low Circumſtances in a ſmall Farm which he rented of Sir *Roger Burgoyn* at *Wrexal.* When Mr. *Hawes* left *Hunniley* a Mile off, he preach'd in the Church, and continu'd to do it without Epiſcopal Ordination or Conformity, only reading ſome part of the Liturgy. This is accounted for thus: *Hunniley* is exempt from Epiſcopal Juriſdiction, and deſtitute of Legal Maintenance. He had not Academical Education and Learning, and yet was uſeful, and his preaching was valu'd by ſober People in the neighbouring Pariſhes, who conſtantly fill'd his little Church.

Cawcott: Mr. *Evans.* He was Student of *Catharine* Hall in *Cambridge*, and Fellow of *Magdalen* College. He ſucceeded Mr. *Vines* in his Two Livings, within half a Mile of each other, which both together made but a mean Competency for a Family. But he found that ſide of the Country pretty well ſtock'd with know-

ing

ing and ſolid Chriſtians, ſuch as the Preaching of many Excellent Men had made and left there; eſpecially his Predeceſſor. He had Religion in his Converſation as well as in his Sermons; and had a great fitneſs to deal with wounded and afflicted Conſciences. This worthy Perſon was himſelf very Melancholy at the time of King *Charles* his Reſtauration. Amongſt many of his Fears, this was one, that the World would impute his Diſtemper to *Bartholomew* Day, and charge his Diſorder upon the loſs of his Living. But it pleas'd GOD before that Day came, he was ſtrangely reſtor'd: So that both he and his Wife (whoſe diſcontent he alſo much feared) left the Place very chearfully; which was the more remarkable, becauſe they had a numerous Family. Sometime after his Ejectment, he was impriſon'd in *Warwick* Goal; and thereupon told a particular Friend of his, that he was never more chearful in all his Life than in Priſon. So eaſie is it for GOD to exceed both the Hopes and the Fears of his Servants. Vol. II.

Riton: Mr. *Herring*.

Shuttington: Mr. *Thomas Hill*. He was Educated at *Repton* School in *Derbyſhire*, and went to *Bennet* College, *Cambridge*, a little after the Fight at *Naſeby*. There he continu'd Four Years, and took the Degree of B. A. and by that time the Ingagement was ordered to be impos'd on the Scholars. Not approving it, he left the Univerſity and avoided it. Going into the Country, he, after ſome time, was a Preacher at *Elvaſton* in *Derbyſhire*, and from thence call'd to *Orton on the Hill* in *Leiceſterſhire*. He was Ordain'd by the Claſſical Presbytery of *Wirkſworth* in 52, and continu'd at *Orton* 'till King *Charles*'s Return; and that Year, by an Order of the Houſe of Lords, he was remov'd, and had this ſmall Place given him, where the Miniſter was Deceas'd; and there he ſtaid 'till the coming out of the Act of Uniformity. After *Bartholomew* Day, he remov'd to an Houſe not far from *Orton*, and was for ſome time doubtful what to do: But conſidering he was engag'd to make the Work of the Miniſtry the Buſineſs of his Life, he preach'd to the number which the Law allow'd, ſometimes thrice, and ſometimes four ſeveral

Vol. II. ſeveral times on a Lord's Day. When the Five Mile Act came out, he did not remove his Family, but was entertain'd in a Friend's Houſe, from whence he went to a Gentleman's Houſe, about a Mile from Home, where, upon a little notice, he had a conſiderable Auditory to preach to. And uſing Prudence, he had an oportunity of exerciſing his Miniſtry without diſturbance, when ſome others were moleſted, and met with ſuch treatment as diſcourag'd both Miniſters and People. He was one of conſiderable Learning, and a good Judgment, as well as great Candour and Sincerity. He never brought into the Pulpit what was ordinary; and had ſtill ſomething new: But his Miniſterial Labours were not confin'd to that; he inſtructed his People privately and perſonally, being perſwaded that it was his Duty, as an Overſeer of the Flock, to take heed to all, and *warn and teach every Man, that he might preſent every Man perfect in Chriſt Jeſus.* He was of a truly Catholick Spirit, and the more valu'd Mr. *Baxter's* Works, becauſe he found ſo much of ſuch a Spirit in them. He was caſt out of the publick Church when his Parts were well ripen'd and cultivated, and died in the ſtrength of them.

KENELWORTH: Mr. *Maddocks.* Tho' he was young when he came to this Living, and when he left it, yet he was old enough to underſtand that the deſign of Education, ſo far as concern'd a Livelihood, was loſt if he left his Living: Yet he never was wiſe enough to repent of his choice, to ſuffer Affliction with ſo many of the Servants of Chriſt. When the Country was too hot for him, he hid himſelf in a Wood, and came to *London*, where he was preſently taken notice of for his uſeful Preaching, and choſen Paſtor to a Congregation in *Southwark*, where the two *Whitacres*, Father and Son, had labour'd before him. He continu'd with them in very good Eſteem, 'till the great ſilencer Death put an End to his Labours.

Burton-Daſſet; worth about 130 *l. per Annum*, Mr. *Manſell.*

Wroxhal: Mr. *Luke Milbourn.* He was in a Place where Puritaniſm had taken Root; being a Peculiar, and

and exempt from the Viſitation of the Dioceſan, under the Wing of thoſe great Patrons of Religion, the Family of the *Burgoins*, who had ſhelter'd many an Hunted Deer, both in the Days of Queen *Elizabeth*, and in the Two ſucceeding Reigns. But this Act left no room for ſhelter in any publick Capacity, without Compliance; and there were very few that were overlook'd. He had a numerous Family of young Children, who had eaten up the Profits of a ſmall Living as faſt as they came in; and what could he ſuppoſe he could do when that was taken away? Had not his Conſcience oblig'd him, it muſt certainly be a madneſs in him to become a Nonconformiſt. But he could not ſee with other Mens Eyes, nor judge by Mediums he accounted falſe. Some have call'd this Stubbornneſs: But if they'd give themſelves leave to make their Remarks on Human Nature, it would not be a hard thing to perſwade them, that Poverty and Anxiety, to feed the Mouths of a number of craving Children, would make the ſtubborneſt Mind tender and pliable, if there were not ſomething of a Principle to confirm and bear them up. For his part, he chearfully let all go (neither did his Wife diſcourage him) and truſted GOD for a Livelihood: And he did not ſuffer him or his to want; but ſent them in a Supply by one hand or other. He hath a Son of both his Names in *London*, who is a Man of a very different Spirit from his Father. Vol. II.

The foregoing, being Dr. *Sampſons* Account, I ſhall add to it, an Account ſent me by an Antient Clergyman of the *Church of England*, yet living, in his own words: Mr. *Luke Milbourn* of *Wroxall* I was acquainted with. He might have kept in by a little Conformity, at leaſt 'till a Metropolitan Viſitation, as his Predeceſſors Mr. *Hunt* of *New England*, and Mr. *Cook* after of *Cheſter* and others did; for *Wroxall* is exempt from epiſcopal Juriſdiction, and hath no legal Maintenance but 6*l.* 13*s.* 4*d. per Annum*. But the Lord and his Tenants uſe to make it up 40*l. per Annum*. But Mr. *Milburn* would not comply in the leaſt, tho' in very low Circumſtances. He remov'd to *Newington-Green*, where his ingenious Wife taught School, which was their only viſible Maintenance. There he died about the Year 1667 or 8. Tho' inferior to his Son Mr. *Luke Milburn* in Scholarſhip, yet he excell'd him in more amiable Quali-

Vol. II. Qualities, and that very much: *viz.* Integrity, Humility, Peaceableneſs, and Self-denial: For which, and the Exemplarineſs of his Life, he was highly eſteem'd of by religious People; and left a good Name behind him, in that Pariſh, and in the Neighbourhood.

Hampton: Mr. *Packwood.*

Bedworth; 100 *l. per Annum*: Mr. *Dudley Rider.* He was bred in *Magdalen* College in *Cambridge.* The place he ſettled in was famous for the Birth of Mr. *William Perkins*, which was *Marſton*, a Village belonging to *Bedworth*: And his two Predeceſſors, Mr. *Overton*, and Mr. *Smith*, one after the other, had laſted almoſt ever ſince the Death of that great Man. So that doubtleſs he found a People well inſtructed to his Hands. He had about Six or Seven Years Tryal of them, and found them what ſo good a Miniſtry may be ſuppos'd to have made them. He had a remarkable Preſervation thro' the Care of Divine Providence, while he continu'd here. The Sign of the *Swan* in *Atherſtone*, as he was under it fell upon him. It was an heavy Sign, knock'd him down, broke his Skull, and laid him dead for a while: Yet he recover'd to be a Monument of GOD's Mercy. After he left his Living, he fixt with his Family at *Weddington*, where he continu'd 'till the Five Mile Act oblig'd him to remove. This may be look'd upon as his loſing a ſecond Living, becauſe he was here very advantageouſly ſettled, for the bringing up of his Family: After ſeveral Removes, he at length fix'd at *Lyn Regis* in *Norfolk*, where he preach'd with good acceptance for ſome time; but afterwards he met with difficulties and uneaſineſs. The Iniquity of the Times at length forc'd him to live very quietly and retiredly. He finiſh'd his earthly Courſe about the Year 1683. Not long before his Death, he was invited into Sir *Samuel Clark*'s Family, and there continu'd 'till it pleas'd GOD to remove him to another Life. He died in a full aſſurance of Happineſs, bleſſing and praiſing GOD that he had nothing to do but to Die; and in a firm Truſt and Dependance on Divine Providence with reſpect to his Family: Being fully ſatisfy'd that that GOD who had taken care

care of him and his Children all along, would provide for them when he was taken from them. He was one of an admirable good Temper, Affable, Kind, and Humble. Of exemplary Piety and Zeal, a close serious affectionate Preacher, and in all Respects well qualified for more publick Service, than his Modesty would allow him to engage in. Besides his Living, he lost a very good Estate, for the Sake of a good Conscience. His Uncle who had made him his Heir, was so incens'd against him for his Nonconformity that he resolv'd never to take any Notice of him. But by the good Providence of God, the Loss of this Estate was made up to one of his Children, who was married to a Gentleman of a considerable Estate in the same Town where his Uncle liv'd: And his other Daughter married Mr. *Billio*, who was a Minister first at St. *Ives*, and afterwards in *Hackney*: And his Son is well known in *London*.

Willingcote: Mr. *Southwell*.

Alcester: Mr. *Samuel Tickner*. A very Holy, Self-denying, Peaceable Man. An hard Student and of a tender Spirit. He continued with his People, who were some of the most sufficient of his Parish, after he was turn'd out in 1662; preaching constantly to them, but rarely in time of publick Service. Yet this his Moderation did not secure him from the Spight of invidious Neighbours, who inform'd against him: Which forc'd him either to confine himself or leave his People. He chose the former, and continu'd preaching to them more privately; which Confinement, tho' he was of a very strong Constitution, so overturn'd the Balance of his Nature, that he fell into a deep Consumption. A very eminent Physician affirm'd that this was the Cause of it. And yet this quench'd not the Flames of Envy and Malice. For the Old Informers represented him to the Magistrates as pretending Sickness: But the Officer that came for him, found him under the Arrest of Death, and left him to that Messenger, that soon attended him to a more propitious Tribunal.

Witton: Mr. *James Wright*.

Brincklow:

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Brincklow: Mr. *Gilpin*. He was an *Emeritus*, yet a Preacher ſometimes as his ſtrength would bear. He had born the Brunt of Perſecution former times, for his Nonconformity; and therefore could the leſs buckle to it now. After his Ejectment he liv'd privately at *Knoll* in low Circumſtances. In a Letter from one that knew him well, I am told, that he had in his time great Acquaintance and convers'd very much with thoſe eminent Men, Mr. *Arthur Hilderſam*, Mr. *John Ball*, Mr. *John Dod*, Mr. *Lancaſter*, and others of that Stamp. The little Old Man lov'd dearly to tell Stories of thoſe great Men, which made his company very pleaſant. He was the Picture of an old Puritan. He was generally lov'd, and highly eſteem'd of, by good People in that Part of the Country, for his great Piety, Humility, calm and peaceable Temper, and Contentedneſs in a mean Condition, and the faithful Diſcharge of his Office. But he did not live very long after his Ejectment.

Lemington Haſtings; worth 200 *l. per Annum*: Mr. *Gilbert Waldron*. He was outed by the Claim of the former Incumbent.

Stonely: Mr. *John Cooper*.

Monks Kerby: Mr. *Richard Martyn*. After his Ejectment, he was entertained by the then Earl of *Denbigh*.

Kings-Brome: Mr. *John Mott*.

Copſon: Mr. *Loſeby*. He continu'd ten Years ſilent becauſe he could not conform: But when King *Charles* granted his Licenſes to the Nonconformiſts, Mr. *Loſeby* preach'd again in his Chappel, there being none elſe put in: And he was conniv'd at by the Earl of *Denbigh*, who was Lord of the Place; aud his Miniſtry was very uſeful. He was a Man much crucified to the World. He had an Invitation in *Oliver*'s time to a Place of 60 *l. per Annum*; but refus'd it, and rather choſe to ſtay at *Copſon*, where he had but 20 *l.* the greateſt Part of which was rais'd by the Contribution of the People.

Mr.

Mr. *Hutchinſon*, Mr. *Smith*, and Mr. *Willſon* were Candidates in this County, and frequent Preachers, but not fix'd: And ſo was Mr. *Samuel Fownes* Elder Brother to Mr. *Thomas Fownes* mention'd above. He was a Man of excellent Parts, and a good Scholar and had read much for his Time. He died Young. Dr. (afterwards Biſhop) *Stillingfleet* had a great Reſpect for him, on the Account of his Parts and Learning. And we may add to them Mr. *Shilton*, and Mr. *Jonathan Grew*.

Mr. *Shilton* was not fix'd when the *Bartholomew Act* took Place, but was deſign'd for the Parſonage of *Sutton Coldfield*, when it became vacant, by his Father who was the Patron: But he would not Conform for it. He liv'd afterwards at *Tamworth*.

Mr. *Jonathan Grew* was born at *Atherſton* in this County in 1626. And being the eldeſt Son of the Family, might have had a good Eſtate, but that his Grandfather and Father, (tho' they were not Miniſters) were cruſh'd by the *High Commiſſion Court* and *Star Chamber* for Nonconformity. He was of *Pembroke* Hall in *Cambridge*, and for ſome Years join'd with Dr. *Sampſon* in ſupplying the Living of *Framlingham* in *Suffolk*, which is in the Gift of that College. But having an Invitation to be Tutor to Sir *John Hales* of *Coventry* Baronet, and his Brother, he clos'd with it. From that City the Lady *Hales* remov'd at length with her Family to *Caucut* Hall, which is about ſeven Miles diſtant. There he was when the Act for Uniformity took Place; and was very Inſtrumental in the Refreſhment, Comfort and Eſtabliſhment of worthy Mr. *Evans*, Miniſter there whoſe Melancholy had almoſt overſet him. *Caucut* was a Living (tho' there are ſcarce above fifteen or ſixteen Houſes in the Pariſh) worth 120 *l. per Annum*, and a plaſant Seat. This with another Living hard by, worth 80 *l. per Annum*, that were in the Gift of the two Ladies, were offer'd to Mr. *Grew*, and Dr. *Hacket* the Biſhop of the Dioceſe, added the offer of a Prebend of *Coventry* and *Litchfield*: But (as he himſelf ſent me Word) they were no Temptation to him, to hazard the Peace of his Conſcience. When his Tutorſhip was diſpatch'd, he left the Family, and came to *London*,

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don, altogether to ſeek for a Poſt of Service, nay for Subſiſtence. He at length fix'd for ſome time in a School at *Newington Green.* But remembring his obligation to the Miniſtry, he upon an Invitation to St. *Albans,* fix'd there as Paſtor of a Congregation. And there he not long ſince, left this for a better Life, and was ſucceeded by Mr. *Clark,* great Grandſon to Mr. *Clark* of *Bennet Fink.*

Dr. *Sampſon* who was well acquainted with theſe *Warwickſhire* Miniſters, cloſes his Liſt of them with theſe Words:

Let any Man read over this Account of them, and then ſay, whether they were fit to be caſt out of the Church as unſavoury Salt? Whether their Lives and Doctrine might not have done more Good, than a few inſipid Ceremonies? They muſt be kill'd in Law, and their Places know them no more nor they Preach the Goſpel how fit ſoever for it, becauſe they could not bind upon their Backs, the Yoke which neither they nor their Fathers were able to bear. Gentlemen hold up your Hands, and pray God ſuch a thing may never be done in the Church of God more.

N. B. I here omitt Mr. *John Worth* of *Boreton,* becauſe he is mention'd *p.* 495, at *Kilsby* in *Northamptonſhire,* where he continu'd preaching for ſome time, (tho' without a Title) after his being Ejected here.

The Perſons mention'd before as Conforming afterwards in this County, were Mr. *Langley* of *Tamworth*; Mr. *Perkins* of *Maxſtock*; and Mr. *Wilkinſon* of *Anſty*: And I now add, Mr. *Samuel Hawes* of *Hunniley,* who had afterwards a Living near *Warwick.*

In the County of WESTMORELAND.

Barton: Mr. *Timothy Roberts.* A Welchman, of conſiderable Learning. He was a Man of great Humility and Self-denial, a cloſe Student, and profitable Preacher. He was particularly famous for his great Skill in the *Hebrew Tongue.* He was impriſon'd at *Appleby,* for preaching contrary to the Act. He is the ſame Perſon that Mr. *Baxter* mentions, who died of the Plague.

Hutton Chappel in *Kendal* Pariſh. Mr. *Greenwood:* He

He was much valu'd as a Preacher: But accus'd of some Things that were ſcandalous, by which his Memory is blacken'd. Vol. II.

Croſsby on the *Hill*: Mr. *Chriſtopher Jackſon.* Born at *Leeds* in *Yorkſhire*, and deſign'd for a Trade, and put out an Apprentice: But his Friends obſerving his Bookiſhneſs, took him from his Trade, and ſent him to *Magdalen* College in *Cambridge*, where he ſtudied under Mr. *Joſeph Hill.* He was a very Pious Man, and of competent Learning. He was firſt turn'd out ſomewhere in *Yorkſhire*, and afterwards in this Place. He liv'd a Mean but yet an Holy Life, having a little Eſtate in the Pariſh of *Raviſtondale.* He ſometimes preach'd occaſionally. Some Miniſters that had Conform'd, once telling him that he had a bare Coat, he made Anſwer that if it was bare, it was not turn'd.

Askham: Mr. *Chriſtopher Langhorne.*

Mr. *John Wallis* preach'd for ſome time in *Kendal* Church, but is reported to have been of ſo ſcandalous a Life in ſeveral Reſpects, that his Memory is not worth preſerving: And yet I was not willing wholly to omit him, leaſt it ſhould be charg'd upon me as Partiality.

There Conform'd afrerwards in this County, Mr. *Thomas Dodgſon* of *Raviſtondale*: Mr. *Francis Higginſon*, of *Kirkby Steven*: Mr. *John Dalton* of *Shapp*: And Mr. *George Fothergill*, of *Orton*, who afterwards went to *Worſop* in *Nottinghamſhire.*

In the County of WILTS.

Pewſey: *Humphrey Chambers*, D. D. A Native of *Somerſetſhire* bred up in *Univerſity* College in *Oxon.* He was firſt Rector of *Claverton* in *Somerſet*; and then Member of the Aſſembly of Divines; after which the Earl of *Pembroke*, gave him the rich Rectory of *Pewſey*, which he quitted when the Act of Uniformity took Place, and he died ſoon after; *viz. September* the 8th. 1662. I have been ſince inform'd, that the Dr. did not quit the Rectory: But having preach'd his farewel Sermon on *Pſ.* 126. 6; that this Life is a ſeed time for Eter-

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nity, he sicken'd presently and died *: And by the Favour of the noble Earl, the Family got leave to remove the Houshould Goods. I have this also to add concerning him, that he was silenc'd by Bishop *Peirce* his Diocesan for his maintaining *the Morality of the Sabbath*, which created him two Years Trouble, Imprisonment, and Sequestration, by Arch-Bishop *Laud's* taking the Cause into his own Hands, who was seldom backward in Severity, in Cases of that Nature.

* *He hath Printed besides Sermons before the Parliament, and upon some other Occasions, a Funeral Sermon for Mr.* John Grayle, *Minister of* Tidworth *in* Wilts *4to.* 1655 Motives to Peace and Love, *4to.* 1649. *Animadversions on a Book of Mr.* W. Dell. *Entit.* The Crucified and quicken'd Christian, *4to.* 1653. *An Apology for the Ministers of the County of* Wilts, *4to.* 1654. *And an Answer to Mr.* Walter Bushnel, *about the Proceedings of the Commissioners for Ejecting Scandalous Ministers, 4to.* 1660.

Mildenhall: Mr. *Thomas Baylie* †, B. D. A Native of this County, and Fellow of *Magdalen* College, *Oxon.* He was one of the Assembly of Divines; and succeeded Dr. *Morley* at *Mildenhall*, when he was Ejected: He was cast out at the return of the King, and retir'd afterwards to *Marlborough*, where he had a Private Congregation. He died there, *An.* 1663. *Ætat.* 81.

† *He hath Publish'd,* De Merito Mortis Christi, & modo Conversionis Diatribæ duo, *Oxon.* 1626. *4to* Concio ad Clerum habita in Templo *B. Maria*, Oxon. *July* 5. 1662. *in* Jude *ver.* 11.

Brenkworth: *John Harding*, D. D. a learned Man much courted to Conform, but refusing, he lost his Rectory.

WESTBURY: Mr *Philip Hunton*, M. A. A Native of *Hampshire*, and bred up in *Oxford* at *Wadham* College. He was successively Schoolmaster of *Abuie* in *Wilts*, Minister of *Devises*, afterwards of *Hatchbury*, and lastly of *Westbury*. *An.* 1657, he was appointed first Provost of the New College erected at *Durham* by *Oliver* the Protector, which with the Academy there being soon dissolv'd, he retir'd to his Living, and continu'd in it till Ejected with his Brethren on *Bartholomew* Day. He had indeed in the *North*, the rich Living of *Sedgefield* in the Bishoprick of *Durham*, which is

is Worth 700 *l. per Annum*: tho' he did not enjoy all the Profits of. He had upward of 200 *l. per Annum* assign'd him out of it, as Master of the College of *Durham*: Which he lost upon the Return of the Old Incumbent Dr. *Nailor* in the Year 1660. And in 62 he lost all Capacity of farther publick Service in the Church. However he afterwards preach'd privately as he had Oportunity, and died in *July*, 1682. * He was a Man of good Learning and Abilities. Vol. II.

* *He hath written a Treatise of Monarchy*, viz. *Concerning Monarchy in general, and the* English *Monarchy in particular*, 4to. 1643. *Which Book was answer'd by Dr.* Fern, *and Sir* Robert Filmer.——*A Vindication of this Treatise of Monarchy.* ——Ant a Wood *asserts, that* forasmuch as 'tis said in this Mr. *Hunton's* Treatise of Monarchy, that the Sovereignty of *England* is in the Three Estates, *viz.* King, Lords, and Commons, that Proposition was Condemn'd by the Judgment and Decree of the University of *Oxon* in their Convocation held, *July* 21. 1683, And the Book it self wherein it is, was publickly burnt in the School Quadrangle.

New SARUM: Mr. *John Strickland*, B. D. Mr. *William Eyre*. Mr. *Thomas Rashley*. And Mr. *William Throughten*, and Mr. *Gray*.

Mr. *Strickland* was of an Antient Genteel Family in *Westmoreland*, Educated in *Queens* College *Oxon*. His first Preferment was to be Chaplain to the Earl of *Hertford*. *An.* 1632. Sir *John Horner* presented him to the Rectory of *Pudimore Milton* in *Somerset*. He was one of the Assembly of Divines; and preach'd often before the long Parliament. *Wood* says, *He pray'd several Times blasphemously*. He might as well have said he us'd to come into his Pulpit naked, and without a Rag of Cloaths on. For one is not more ridiculous to those that knew the Man, than the other. He was really a great Divine, and generally Esteem'd. He was eminent for Expounding the Scripture, and an excellent Casuist. When he was turn'd out of St. *Edmunds* Parish in *Sarum*, on the Fatal *Bartholomew*, he continued among his People, and preach'd to them as he had Opportunity, and suffer'd many Ways for his Nonconformity. He died in *October*, 1670: And was well and dead in an Hours Time. I know not of any thing he hath Printed, besides his Sermons before the Parliament.

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Mr. *William Eyre*, * M. A. of *Magdalen* Hall in *Oxon*. Who held Justification from Eternity, which occasion'd the Contest, between him and Mr. *Woodbridge*, and Mr. *Warren*. He was silenc'd in 62 for his Nonconformity, and retir'd afterwards to *Milksham* in this County, where he had an Estate. He died there, in *January* $16\frac{69}{70}$.

* *He printed* Vindiciæ Justificationis gratuitæ: *or Justification without Conditions*, 4to. 1654.

Mr. *Thomas Rashley*, liv'd afterwards at *Abrey* a few Miles from *Marlborough*.

Mr. *William Troughton*, preach'd often in private after he was silenc'd, at *Salisbury*; and he did the like afterwards at *Bristol*. He wrote an Exposition of *Ps.* 45.

Burbich: Mr. *Thomas Taylor*, a vauble Man. He was offer'd a Living of 400 *l.* a Year, by the Bishop of *Salisbury*, if he would Conform, but he rather chose to keep the Peace of his Conscience, in much meaner Circumstrnces.

Sutton-Mandevil: Mr. *Thomas Rosewell*. He was Born at *Donkerton* or *Combhay*, the Ancient Seat of the Family, near *Bath* in *Somersetshire*, on *May* 3, 1630. He was Educated in *Oxon*; and leaving the University, was in 1652, presented by the Lady *Hungerford* to the Living of *Rhode*, in his Native County. There he was solemnly Ordain'd by Mr. *Strickland* (whose Daughter he Married) and others in *July*, 1654. He continued there 'till 1657, when he remov'd to this Place, from whence he was Ejected in 62. In 1673, he came to *London*, and in 1674, was chosen to succeed Mr. *James Janeway* at *Rotherith*, alias *Redriffe* in *Surrey*. On *September* the 23d, 1684, he was Committed to the Gatehouse in *Westminster*, by the Warrant of the Lord Chief Justice *Jeffreys*, for High Treason. A Bill was found against him at the next Quarter Sessions at *Kingston upon Thames*; and thereupon he was Arraign'd *Oct.* 25, and Try'd *Nov.* 18, at the King's Bench Bar, by a *Surrey* Jury. The Treason as laid in the Indictment, and Sworn by the Witnesses, was, that in a Sermon preach'd by him *Sept.* 14. before, at *Rotherith*, he had said these words: *That the People*, meaning the Subjects of our Sovereign Lord the King, *made a flocking to our said Sovereign Lord the King, upon pretence of healing*

ing the King's Evil, which he, meaning our ſaid Sove- Vol. II.
reign Lord the King, *could not do but that we,* meaning himſelf and other Traiterous Perſons, Subjects of our ſaid Lord the King, *are they to whom they,* meaning the Subjects of our ſaid Lord the King, *ought to flock, becauſe we,* meaning himſelf and the ſaid other Traiterous Perſons, *are Prieſts and Prophets, that by our Prayers can heal the Dolours and Griefs of the People.* We, meaning the Subjects of our ſaid Sovereign Lord the King, *have had Two wicked Kings,* meaning the moſt Serene *Charles* the Firſt, late King of *England,* and our ſaid Sovereign Lord the King that now is, *together, who have permitted Popery to enter in under their Noſes, whom,* meaning the ſaid *Charles* the Firſt, late King of *England,* and our ſaid Sovereign Lord the King that now is, *whom we can reſemble to no other Perſon, but to the moſt wicked* Jeroboam: *And that if they,* meaning the ſaid Evil-diſpos'd Perſons then and there, ſo as aforeſaid, with him unlawfully aſſembled and gathered together, *would ſtand to their Principles, he,* meaning himſelf, *did not fear but they,* meaning himſelf and the ſaid Evil-diſpoſed Perſons, *would overcome their Enemies,* meaning our ſaid Sovereign Lord the King, and his Subjects, *as in former times with Rams Horns, broken Platters, and a Stone in a Sling.* There were three Women that ſwore ſeverally to theſe particular words, without the Innuendoes. The Tryal laſted Seven Hours. The Defence made by Mr. *Roſewell,* was very clear, and and gave general Satisfaction to all that were preſent. Some Gentlemen of the Long Robe reckon'd it the beſt Defence that was made of himſelf by any Man in thoſe times. The Jury (who were, Sir *George Sheers,* Sir *St. John Broderick,* Sir *Robert Knightley,* and *Anthony Thomas, James Reading, Anthony Rawlins, Thomas Overman, Samuel Lewin, John Pettyward, Richard Coldham, John Heather,* and *John Auſtin,* Eſquires) in Half an Hours time brought him in Guilty of High Treaſon. The Three Women that were the Evidence were common Informers againſt Conventicles, laden with the Guilt of many Perjuries, which had eaſily been prov'd upon them before the Tryal, could Juſtice have been had; but they were ſcreen'd by the Recorder. After ſome time, in the Reign of King *James,* ſuch of them as could be met with, were convicted of Perjury, and

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the chief Witneſs was Pillory'd before the *Exchange*. Mr. *Roſewell* being Convicted, Sir *John Talbot*, who was preſent at the Tryal, was pleas'd of his own accord, to repreſent the Paſſages of it, with his Opinion, to King *Charles*; who gave Direction to the Lord Chief Juſtice *Jeffreys*, that he ſhould have Council aſſign'd him, to plead to the Inſufficiency of the Indictement, in Arreſt of Judgment. Accordingly on *Nov.* 27, Mr. *Wallop*, Mr. *Pollexfen*, and Mr. *Thomas Bampfield* Argu'd upon the Caſe, and the Court took time 'till the next Term to conſider of Judgment: And King *Charles* in the mean time granted him a Pardon, which he pleaded ſome few Days after that King's Death, and was diſcharg'd. He out-liv'd his Tryal Seven Years; and dy'd *Feb.* 14, 169½, in the 62d Year of his Age; and was Interr'd at *Bunhill*. His Funeral Sermon was preach'd by Mr. *Matthew Mead*.

Odſtocke; Mr. *Joſeph Swaffield*. Born in *Dorcheſter* in *November* 1625. Bred in *Chriſt's* College in *Cambridge*. The ill ſtate of his Health there, forc'd him to leave the Univerſity, before he had taken his Degrees there; and his Friends deſign'd to tranſplant him to *Oxford*. But though he had not enjoy'd his Health for one ſingle Week while at *Cambridge*, yet he follow'd his Studies ſo cloſe, that upon his Return to *Dorcheſter* to ſee his Friends, before he ſettled at *Oxford*; he was diverted from his purpoſe, and perſwaded to ingage in the Work of the Miniſtry, as Aſſiſtant to Mr. *Allein* of *Batcomb*, in *Somerſetſhire*, the Father of Mr. *Richard Allein*, who wrote the *Vindiciæ Pietatis*. But *Batcomb* Church being large, and Mr. *Swaffield* very weakly, the Phyſicians told him it would be very prejudicial to him, to ſtrain his Voice to that degree that was neceſſary to his being heard in ſuch an Auditory. And therefore leaving *Batcomb*, he liv'd for ſome time at Sir *Thomas Trenchard's* in *Dorſetſhire* as his Chaplain. In 1649, he went to *Odſtocke*, where the Act of Uniformity found and Ejected him in 1662. After his Ejectment he remov'd with his Family to *Sarum*; but the *Oxford* Act forc'd him to leave them there, and retire into an obſcure Village in *Dorſetſhire*. The Peſtilence raging at *Saliſbury* in the Year 1666, he remov'd his Family to *Burgat* near *Fordingbridge*, in *Hampſhire*; where he ſet up

a Meeting, and had a numerous Auditory, to whom he continu'd preaching for ſome Years. But returning to *Salisbury* again, he preach'd privately in the Town, 'till King *Charles*'s Declaration of Indulgence; after which he preach'd publickly a Week-Day Lecture. In 1674, he was taken as he was preaching in his own Houſe, and Examin'd by the Mayor, who did not commit him for the Conventicle, but bound him over to anſwer at the Aſſizes, for ſaying upon his Examination, that he had heard that the King ſhould ſay, he would abide by, or ſtand to his Declaration of Indulgence. Refuſing at the Aſſizes to tell his Author, he was committed to the County Goal by Mr. Baron *Turner*, as a ſpreader of falſe News. He continu'd near a Year under Confinement: But upon his Petitioning his Majeſty, the Lord Chief Juſtice *North*, who went the Circuit in the Summer Aſſizes 1675, was ordered by the King to diſcharge him; which he did, upon his paying a Fine of Forty Shillings. He had ſeveral Invitations to *London*, and ſome encouraging offers; but he refus'd them, as apprehending that to get a Miniſter to *Salisbury*, where at that time there was ſo much Heat and Fury againſt the Diſſenters, would have been a work of no ſmall difficulty. He therefore continu'd there 'till his Death, in *September* 1681. *Ætat.* 56. He had a great and generous Soul in a little ſickly Body; being one of a very low Stature, and tender Conſtitution. At any publick Collections, the narrowneſs of his Circumſtances, and the numerouſneſs of his Family, did not hinder him from contributing towards that good work, that he recommended to others. He was very couragious and conſtant in Preaching, as he had oportunity, in the moſt difficult Seaſons. Mr. *Haddeſley* his Colleague in the Diſſenting Congregation at *Sarum*, thus Characteriz'd him in his Funeral Sermon: He was a diligent, painful, laborious, skilful, profitable Preacher; whoſe Sermons were remarkable for their fulneſs. His Living that he loſt was worth 120 *l. per Annum*. He hath Printed ſome Sermons on *the Body of Death*; or a Diſcourſe concerning the Saints Failings and Infirmities. In 12*mo.* 1661. Vol. II.

Dunhead: Mr. *Peter Ince*. He was a good Scholar; well skill'd in the Tongues, eſpecially the *Hebrew*. He

Vol. II. was Educated in *Brazen-noze* College in *Oxford*. An excellent Practical Preacher, he had an admirable Gift in Prayer; and would on Days of Prayer and Humiliation, pour forth his Soul unto GOD, with that Variety, Fluency, Spirituality, and Affection, that he was known and call'd by the Name of *Praying Ince*. He was in ſhort, a Solid, Grave, Pious, Able, Worthy Miniſter. After his being Silenc'd, he liv'd with Mr. *Grove*, that Ornament of his Country, for Learning and Piety, and publick Spiritedneſs. He was a great Sufferer for his Nonconformity.

Chiſſleton: Mr. *John Baker*. A Man of ſtrong and warm Affections. He was an Inſtrument of awakening many a ſecure Sinner. After his Nonconformity, he retir'd to *London*, where he was well known.

Ramsbury: Mr. *Henry Dent*. *CALNE*: Mr. *Thomas Jones*.

Collingbourne: Mr. *Daniel Burgeſs*. The Father of Mr. *Daniel Burgeſs* of *London*.

Yateſbury: Mr. *Nathanael Webb*.

Melkiſham: Mr. *John Harding*: Son to Dr. *Harding* of *Brenkworth*.

Teſunt: Mr. *John Fip*. He was an Holy Exemplary Liver, and a good Scholar. He had a peculiar Skill in diſcharging the great Duty of Reproof; which he manag'd with that Prudence and Fineneſs, as to give no diſguſt to Superiors, Equals, or Inferiors: And yet he diſcharg'd it impartially, as to Perſons and Matters reprovable, whether Errors in Opinion, Enormities of Life, or any Indecencies and Irregularities.

Ogbourn; *St. Andrew*: Mr. *Bartholomew Webb*. *MALMESBURY*: Mr. *Simon Gawen*.

Patney: Mr. *John Maſſey*.

Chilton: Mr. *James Hounſel*. A Man of conſiderable Learning and great Courage. He went to the *Eaſt Indies*,

Indies, where he died, and was much lamented by all that knew him. Vol. II.

MARLBOROUGH: Mr. *William Hughes*. He continu'd Preaching privately in the Town after his Ejectment.

Newton-Toney: Mr. *John Watts*. *Milton*: Mr. *Thomas Rutty*.

Woodborough: Mr. *Iſaac Chancy*. Well known afterwards in *London*. A zealous Writer againſt *Neonomianiſm*.

Alton: Mr. *Obed Willes*.

Polſhot: Mr. *William Spinage*. A good Divine, and a Fellow of *Exeter* in *Oxon*. He was a great Philoſopher and Diſputant: A Man of much Integrity and Zeal. He came to, and died in St. *Mary Axe* in *London*.

LAVINGTON: Mr. *Nathanael White*. *Biſhopſtrove*: Mr. *Thomas Paſey*.

Box: Mr. *John Stern*.

Barwick St. John's: Mr. *Compton South*, M. A. A Branch of a very ancient genteel Family. Educated at the Free School at *Salisbury*, and afterwards at *Oxford*. He firſt fix'd and exercis'd his Miniſtry at *Odyham* in *Hampſhire*, where he had a numerous Auditory. But he had ſcarce been there a Year, when he was preſented to the Rectory of *Barwick St. John's*, worth near 200 *l. per Annum*, by the Right Honourable the Earl of *Pembroke*, and there he continu'd 'till 62. After which, his Life was a conſtant Scene of Sufferings; he being ſeldom free from Preſentments and Indictements in the Civil Courts, or Citations and Excommunications from the Spiritual Courts; eſpecially in Biſhop *Ward*'s Time; who notwithſtanding he had been his Fellow Collegiate, and Acquaintance, let him alone to ſuffer the uttermoſt, and was for Severity towards all of his Stamp without exception. He was many times conſtrain'd to leave his Habitation and numerous Family, to preſerve his Liberty, and avoid the

Vol. II. the Danger of a *Capias Excommunicatum*; and could have no quiet, 'till the Declaration of Indulgence came out in 72. Then he exercis'd his Miniſtry among a ſound, ſober, intelligent, and unanimous People, at *Ringwood*, who adorn'd the Goſpel, by a ſuitable Converſation. He went thither Weekly, (tho' it was Eighteen Miles diſtant from his Habitation) and was conſtantly Entertain'd at *Moyles* Court, the Seat of that Pious, tho' unhappy, Lady *Liſle*, until by the ſevere Sentence of Judge *Jefferey's* ſhe was Condemn'd, for Harbouring Mr. *Hicks*, a Nonconforming Miniſter, ſuppos'd to have been in *Monmouth's* Army in the *Weſt*, and afterwards Beheaded at *Wincheſter*. He was afterwards invited by a numerous People at *Warmiſter*, to undertake half the Service of that great Congregation, and remov'd his Habitation thither, and ſettled amongſt them. And there he Dy'd a few Years ſince. He was a good Scholar, and a profitable Preacher.

Mounton and *Barwick*: Mr. *Francis Hubbard*, M. A. He was the Son of *Edward Hubbard*, Eſq; formerly of *Eſſex*, and afterwards of *London*. He was bred in *Weſtminſter* School, where he was a ſober Youth. He lov'd Learning from the firſt, but was hindred in his Improvement by ſore Eyes; which however, help'd to divert him from worldly Vanity, and ſo had a good Effect. He was a Commoner of *Baliol* College in *Oxford*. After he firſt began to Preach, he never forbore Preaching for altogether, any one Lord's Day he liv'd; tho' he labour'd under much weakneſs, that might have tempted him to think of ſparing himſelf. He ſettled at theſe Two Villages in this County, which were a little Mile diſtant from each other, preaching in the Morning at one, and in the Afternoon at the other, the People uſually attending him from Place to Place. The Profit amounted to about 40 *l. per Annum*. When the *Bartholomew* Act took place, he remov'd to *Oxford* to his Wives Relations, with whom he continu'd 'till the Five Mile Act was in force. Then he remov'd to *Witney*, where he liv'd peaceably to the Day of his Death, except for one half Year; in which he was Impriſon'd in *Oxford* in *Bocardo*, being taken preaching in a private Houſe. He bore that Impriſonment very chearfully, rejoicing that he was counted worthy

to

to ſuffer in the Cauſe of Chriſt. At *Witney* he preach'd privately 'till the Indulgence of King *Charles*, when he had a Place Licens'd. In his laſt Sickneſs, ſending for a Phyſician, he declar'd it was becauſe he thought it his Duty to uſe means, but not that he was fond of Life, or fearful of Death, that he deſir'd his Aſſiſtance. *For*, ſays he, *through Grace I can ſay, 'tis no more to me to die, than to undreſs and go to Bed.* He departed this Life *October* 20, 1676. *Ætat.* 49. He was a Man of wonderful Patience under worldly Croſſes and Tryals, of which he had a conſiderable ſhare. He had a Right to an Advowſon of a 100*l. per Annum*, which was left in the Hands of a Friend in ſpecial Truſt for him; but he not Conforming, it was ſold. He was ſatisfy'd however, that GOD would provide for him and his, and he was not diſappointed in his Expectation. Vol. II.

Cleve-pepper: Mr. *Henry Blake*. A Sententious Elegant Preacher, and an hard Student.

Newton: Mr. *John Oldham*.

CASTLECOMB: Mr. *Benjamin Flower*. Father and Son were both of that Name, and both preach'd here in *Auguſt* 62, and both were then Silenc'd. Mr. *Benjamin Flower*, Sen. was the Incumbent here, and died not long after his Ejectment. Mr. *Benjamin Flower*, Jun. was Aſſiſtant to his Father here in 62, after he had been Ejected in *Glamorganſhire*; and here he preach'd a Farewel Sermon. He died in *Chippenham*, where he was Paſtor of a Congregation, in *Auguſt* 1709. Aged about 86.

Eaſton-grey: Mr. *Benjamin Jones*.

Broughton: Mr. *John Barcroft*. Born in *Lancaſhire*, and bred in *Cambridge*. A warm Independent; who was not for Baptizing any Children but ſuch whoſe Parents, (one of them at leaſt) were Communicants with him at the Lord's Table. He not only preach'd twice every Lord's Day, but Expounded and Catechiz'd, and kept up a Lecture once a Fortnight. He liv'd and died ſingle, and was very Charitable to the

Vol. II. the Poor: And had great Peace in his laſt Hours. He did not live above Three Years after his Ejectment.

Eaſt-Knoyle: Mr. *Samuel Clifford*. He was the Son of an Eminent Miniſter, Mr. *William Clifford*. He was Born at *Yarlington* in the County of *Somerſet*, in 1630. Put to School firſt at *Frampton*, in the County of *Dorſet*, and afterwards at *Salisbury*, where he was noted for his great Proficiency in Grammar Learning, and his extraordinary Memory. From thence he went to *Magdalen Hall* in *Oxon*, where he diligently ply'd his Studies, but continu'd no longer than to be B. A. The Rectory of *Knoyle* becoming Vacant by his Father's Death, in 1655, it was conferr'd upon him. Upon the return of King *Charles*, the Gift of that Benefice belonging to the Biſhoprick of *Wincheſter*, he quitted his Place to Dr. *Hawles*, who was preſented to it: And on *Bartholomew* Day was Silenc'd with the reſt of his Brethren. He had then no viſible proſpect of a Maintenance for himſelf and Family: But he choſe rather to truſt to the Providence of GOD for a Livelihood in the way of his Duty, (as far as he could underſtand it) than ſeek to amend his Circumſtances, by venturing upon what he apprehended to be ſinful. He was reduc'd to great Straits and Hardſhips; but having the Teſtimony of his Conſcience that he acted uprightly, he was eaſie and contented. He had a good Utterance, and was a Practical, Lively, Affecting Preacher, of a pious and unblameable Life and Converſation, which rendred him generally belov'd by thoſe that knew him, and ſavour'd of the things of GOD. His Miniſtry was very acceptable, wherever he had a Call to exerciſe it. After a Life of great Labour and Suffering, which he went through with equal Patience and Self-denial, He died in peace, *Oct.* 29. 1699.

Fifield: Mr. *Thomas Crapon*.

Bramble: Mr. *James Crump*.

Lurgerſhall: Mr. *James Cuſſey*.

Upton-Lovell: Mr. *Curl*.

Everley: Mr. *Eaſtman*.

Hill-Martyn: Mr. *Robert Rowſwell*.

Wootton-Rivers: Mr. *Tombes*.

Chiltern: Mr. *Doſitheus Wyar*.

Kniſton-Ceveril: Mr. *James Ebourn*.

Compton:

Compton: Mr. *John Frawlins.*
Winterbourn: Mr. *Hubbart.*
Hiſperton: Mr. *Matthew Toogood.*
Brinford: Mr. *Edward Faulconer.*
Langford: Mr. *Gyles.*
Winterbourn-Stoks: Mr. *Mark King.*

Mr. *Simms* was alſo Ejected in this County, but I know not where.

N. B. I here omit Mr. *Gabriel Sangar* at *Steeple-Aſhton*, becauſe he is mention'd before in *London*, p. 27. And Mr. *John Woodbridge* of *Barford*, becauſe he is before taken notice of in the County of *Berks*, p. 97. Thoſe which I mention'd before as Conforming in this County, after 62, are Mr. *Thomas Maſters*, who had a Living ſomewhere near *Marlborough*: Mr *Matthew Hind* of *Fittleton*: Mr. *Richard Franklyn* of *Bromhal.* And I now add, Mr. *John Wilmer* of *Ham*: Mr. *Foſſet* of *Cheriton*: Mr. *John Leg*, of *Dunhead* St. *Andrew*: And Mr. *John Norris* of *Collingburn.*

But whereas Mr. *John Pinkney* was before mention'd as Conforming at *Bemerton*, 'tis own'd to have been a Miſtake: for he is the very ſame Man of whom I here give ſo particular an Account in *Hampſhire*, p. 347.

In the County of WORCESTER.

Kings-Norton: Mr. *Thomas Hall*,* B. D. he was born in the City of *Worceſter*, *An.* 1610, And bred up in *Oxon*, under Dr. *Luſhington.* When he was fixt at *Kings-Norton* (his Brother Mr. *John Hall*, who was there before him, ſetling wholly at *Bromſgrove*) he applied himſelf in Earneſt to do good to Souls. His Salary was ſmall, (the great Tythes being impropriate) ſo that had he not kept the Free-School, and continued ſingle, he could ſcarce have ſubſiſted: And yet God owning his Labours in the Place, he would not be perſwaded to leave it, tho' Solicited with a Promiſe of far greater Preferment. In the time of the Civil War, he was often accus'd, curſed, threaten'd with Death, many times plundered, and five times impriſon'd. He conſtantly preach'd twice on the Lord's Day, and kept Lectures

* *See an Account of his Life and Death, written by Mr.* Rich. Moor, *annext to a Tract of his, Entit.* A Pearl in an Oyſter-ſhell. 8vo. 1675.

Vol. II. Lectures abroad, beſides his Expoſition of Scripture and Catechizing, and private Admonition, *&c.* He was a very hard Student, a conſiderable Scholar, a well furniſh'd Divine: A Man of a publick Spirit, intent upon ſpreading Knowledge. He gave many valuable Books to the Library at *Burmingham*, and perſwaded his Brethren to the like: And when he had prevail'd with his Pariſh to build a publick Library, he gave his own Study to it in his Life time. He was of a free and liberal Heart: And when outward Comforts fail'd, he liv'd by Faith. In his laſt Sickneſs, his Stock was reduc'd to ſix Pence but he was eaſie, and ſaid it was enough; and it prov'd ſo, with Providential Additions: For before 'twas gone, ſeveral ſeal'd Papers of Mony were ſent him by unknown Friends to ſupply his Occaſions. He was of an holy and unblamable Life: Very Humble and Eaſie of Acceſs. His Doors and Ears were open to the Pooreſt; and the meaneſt Inhabitant of his Pariſh ſhould as ſoon have his Requeſt granted, if in his Power, as the greateſt. He was a great Lover of Peace; but would in no Caſe part with Purity to Purchaſe it. He was a plain, but Fervent and Profitable Preacher: And he taught by his Life, as well as by his Doctrine. He was a Man of a very lively and active Spirit, never caſt down with Diſcouragements: And tho' he was often Menac'd and Impriſon'd by Souldiers, and peſterd with Sectarys of all Sorts, and at laſt Ejected and Silenc'd, yet he was ſtill the ſame; As ready for his Duty as ever, when Opportunity offer'd. In a Word, he was profitable in his Life, and Peaceable in his Death. When he was near his End, he thus expreſs'd himſelf. † *I am now going where I ſhall have reſt from Sin and Satan, from all Fear, Wearineſs, and watching; and from all the*

† *He publiſhed ſeveral valuable Books.* Apologia pro Miniſterio Anglicano: Francof. 1658. *The Pulpit guarded*, 4to. *The Font guarded*, 4to. *The Schools guarded; or a Defence of* H. L. *The Beauty of Holyneſs.* 8vo. 1653. *A Treatiſe againſt long Hair: Wiſdom's Conqueſt; a Tranſlation of the* 13th *Book of* Ovid's Metamorphoſes. 8vo. Phaeton's *Folly: A Tranſlation of the* 2d. *Book of* Ovid's Metamorphoſes. 8vo. Hometius Enervatus: *Or a Treatiſe againſt the* Millenaries. Sal Terræ: *Or a Guard to the Miniſters, and their Maintenance. An Expoſition by way of Suppliment on the* 4, 5, 6, 7, 8, 9. *Chap. of* Amos. Samaria's *Downfall. A Comment, on the* 5 *laſt Verſes of* Hoſea 13. *The Beauty of Magiſtracy. An Expoſition*

Evils

Evils and Errors of a wicked World: Even ſo come Lord Jeſus, for I long for thy Coming. And when the Pangs of Death were upon him, he ſpake thus: *All the Joys of this Life are nothing, nothing to the Joys I have in Jeſus Chriſt.* He died *April*, 13. 1665.

on Pſal. 82. *A Practical and Polemical Commentary on the 3d. and 4th Chapters of the 2d. Epiſtle to* Timothy. *Fol.* 1658. *A Treatiſe againſt May Poles. A Scriptural Diſcourſe of the Apoſtacy of* Antichriſt. *4to.* 1655.

Mowſley: Mr. *Joſeph Cooper*, * His Father Mr. *Hugh Cooper*, was a worthy Miniſter, at *Preſton* in *Shropſhire*. His Childhood and Youth were Vanity. At the Twentieth Year of his Age, he began to live the Life of a Man, and of a Chriſtian. He fell to his Studies with unwearied Diligence, and in ten or twelve Years time made himſelf Maſter of much uſeful Learning. By familiar Converſe with the beſt *Roman* Authors, he acquir'd a good *Latin* Stile. He became very well skill'd in the *Greek* Tongue alſo: But his cheif Excellency lay in the *Hebrew* Tongue, in which he was moſt Exact. He took great Pains to compare Oriental Verſions, and the Tranſlations of the 70 with the *Hebrew* Text; and he read the *Maſorah*, and other *Jewiſh* and *Rabinical* Commentaries as if they had been in *Latin*. He was a ſolid convincing Preacher. *Mowſley* was a poor Place affording but Twenty Nobles a Year in a dry Rent: But the Inhabitants made it up to him 50 *l. per Annum*. Of which he was depriv'd at the Fatal *Bartholomew*. He was no ſtranger to natural Philoſophy, nor the Mathematicks, nor yet to Medicine, in which, by his Study and Converſation, he had profited much. All his Learning and Uſefulneſs, his Modeſty, Humility, and Forbearance not to meddle with Things not concerning him, could not keep him out of Priſon. Once he lay in *Worceſter* Goal for the great Crime of Preaching: yet had the Courage to Preach the ſame Day the Law releas'd him. He was inſtant in his Work, in Seaſon and out of Seaſon, and uſeful to many Souls. He died, *An.* 1699. *Ætat.* 64. A Worthy Conforming Miniſter preaching at his Funeral gave him this Character. *His Life was a curious Delineation of Religion and Learning; ſo Virtuous and Spotleſs, that Malice it ſelf might be Angry, but had no Cauſe to be ſo with him. His*

* *See the Account of him prefix'd to his Poſthumous Piece, Entit.* A Proſpect of Heavenly Glory.

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Reputation was invulnerable as the Air, and his unexampled Goodneſs might juſtly ſtile him a Match for Antiquity, in its greateſt Purity and Severity. And a ſpecial Intimate of his gives this Account of him, that he had, *a ſolid Judgment, a faithful Memory, a quick and happy Fancy, and an unaffected Gravity. His Preſence ſtruck a reverential Awe into the Perſons he convers'd with, and his Deportment was ſo Graceful and Majeſtick, that* here comes Mr. Cooper, *hath often charm'd a rude Society into Civil Order, and compos'd Lewd Perſons into an handſome Decorum. His Affability was Candid and Generous, his Language Free and Eloquent, his Charity Open-handed, and his Contempt of the World very Conſpicuous. In ſhort, he was a general accompliſh'd Scholar, no common Linguiſt, a ſmart Diſputant, a juditious Philoſopher, and an experienc'd godly Divine.* * Of his Piety there is a Specimen publiſh'd in the printed Account of him, in a Paper drawn up for his own Uſe, which is recommended to the Peruſal of thoſe, who deſire to ſee ſpiritual Matters manag'd Seriouſly and Juditiouſly.

* *He hath but two Pieces extant,* viz. Domus Moſaicæ Clavis; ſive Legis Sepimentum. 8vo. *Lond.* 1673. *A Book that ſhews the Author to have been a Man of much reading in various Languages, upon various Subjects; a Book that Aſſerts the Antiquity and Neceſſity of the Hebrew Points, and was never yet anſwer'd: A Book that gain'd the Author Reputation amongſt Judicious Linguiſts, whether of his Mind or not: And there was a Poſthumous Piece of his lately printed, Entit.* Μισοσοφορια. Or *a* Proſpect of Heavenly Glory, for the Comfort of Sion's Mourners: 8vo. 1700.

In the City of *WORCESTER* were Silenc'd, Mr. *Joſeph Baker* of St. *Andrews*, Mr. *Simon More* who preached at the Cathedral; Mr. *Thomas Juice* who was of St. *Nicholas* Pariſh; and Mr. *Richard Fincher* of *All-Saints*.

Mr. *Joſeph Baker* of St. *Andrews* was a learned Man of a blameleſs Life; one who preached conſtantly, and chatechiz'd the People, and conferr'd with the ſeveral Families (eſpecially before he firſt admitted them to the Lords Supper) perſonally. One of extraordinary Prudence, Calmneſs, Patience, Gravity, and ſoundneſs of Judgment. Neither for Prelacy, Presbitery, nor Independency, as form'd into Parties, but for that which was ſound in all Parties, and for Concord upon Catholick

lick Terms. The Parish of St. *Andrews* where he was Minister, had but about 6 *l.* a Year Maintenance, of which he took none, but gave it to a Woman to teach poor Children to read, living upon his own, and some small Augmentation granted by the Parliament. Mr. *Joseph Read* ask'd him upon his Death Bed, what thoughts he then had of his Nonconformity. He answered that *he gladly would have continued the Excercise of his Ministry, if he could have had Liberty for it without Sin against God: But when it came to that, there was no Remedy.* Vol. II.

Mr. *Simon Moor*, after *Bartholomew* Day, was through the Fury and Rage of the Justices and People, forc'd to leave *Worcester*: After which he retir'd to *London*.

Mr. *Thomas Juice* was a sober, grave, serious, peaceable, blameless, able Minister. He lost 100 *l. per Annum*, by his Ejection: And afterwards for a Livelyhood for himself, his Wife, and three Children, he taught a little School till the Corporation Act took place, when he was forc'd to Abscond. He was afterwards Pastor of a Congregation at *Reading* in *Berks*, and there he died some Years since.

Mr. *Richard Fincher* also at first taught School for his Support: And afterwards became Pastor of a Congregation in the City of *London*. He also was a Zealous, Useful Preacher, and of a good Life.

Kemsey: Mr. *Thomas Broomwich*. An antient, Reverend, able Minister, of an upright Life. When Bishop *Morley* came to the Town, and Mr. *Collier* of *Blockley* had Conform'd, he was over perswaded to take the Declaration: But before he came to profess his Assent and Consent openly, and fully to Conform, he was cast into great Distress of Conscience, and went no farther. But yet by preaching, he us'd that Liberty that he had so procur'd.

Upton upon *Severn*: Mr. *Benjamin Baxter* *, Son to Mr. *George Baxter*, Minister at little *Wenlock* in *Shropshire*,

* *He hath some Tracts Extant:* viz. *Posing Questions put by the Wise Man* 8vo. 1664. *The Doctrine of Self-posing; or a Christians Duty of putting Cases to himself. With* Mr. R. Baxters *Preface to the Reader.* 12o. 1666. *Nonconformity without Controversie*, 8vo. 1670.

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ſhire. He was a Preacher of extraordinary Skill, eſpecially in Matter and Method, in which few excell'd him. He liv'd uprightly to near 75 Years of Age, and ſuffered much by the lowneſs of his Eſtate after his Ejection, tho' before he had liv'd plentifully. A Paper of Mr. *Badlands* which I have by me, ſays that he loſt 150 or 200 *l. per Annum* by his Ejection; and liv'd at *Upton* to the time of his Death, and left his Children in a low Condition.

Hardington, or *Harrington*: Mr. *Stephen Baxter*: Brother to the former. He loſt 140 *l. per Annum*. He was one of a ſolid Underſtanding, and a calm, peaceable Spirit. After he was ſilenc'd he practis'd Phyſick.

† *He hath one Tract Extant, Entit.* Salvation from Sin by Jeſus Chriſt; *or the Doctrine of Sanctification founded upon Chriſt, who is both the meritorious and efficient Cauſe of ſanctifying Grace* 8vo. 1655.

EVESHAM: *All-Saints*, Mr. *George Hopkins* †, M. A. Son to Mr. *William Hopkins* a Member of the Long Parliament. He was an uſeful Preacher while he continu'd in his Living, and after his Ejectment he retir'd to *Dumbleton* in *Gloceſterſhire*, where he died *March* 25. 1666. When the *Oxford* Oath came out, he was over perſwaded to take it in his own Senſe, that he might not be forc'd five Miles from the People: But he died juſt at the Time when he ſhould have had the Benefit of it. He was a very judicious, godly, moderate, peaceable, and upright Man. Even Mr. *Ant.* a *Wood* thinks fit to own, that *beſides his Knowledge in Divinity, he was a very good Mathematician, and an Example of great Candour and Moderation.*

At *Eveſham* there was alſo ſilenc'd Mr. *Thomas Matthews*, who was of the Pariſh of St. *Lawrence*.

Martly: Mr. *Ambroſe Sparry*, who before he fix'd in this Place was Schoolmaſter of *Sturbridge*. A ſober, peaceable, moderate, humble, godly, judicious Man. His great Prudence, Moderation and Learning, and the cheif of *Sturbridge* being his Friends, caus'd the Chancellor to connive at his keeping School there again, after his Ejectment: Tho' he was a while maliciouſly laid in Goal.

Beawdley: Mr. *Henry Oaſtand*. As lively, fervent, and moving a Preacher as any in the County: Who rode about from Place to Place, preaching fervently, and

and winning many Souls to God; beſides his very great Labours among his own People, publickly, and from Houſe to Houſe. After he was caſt out, he ſtill continu'd preaching up and down privately, where he could have Opportunity, with Zeal and Diligence: No Sufferings that he met with being able to drive him out of his Orthodox and ſound Principles. Vol. II.

Old-Swinford: Mr. *Jarvis Bryan*; Brother to Doctor *Bryan* of *Coventry*. A moſt humble, upright, faithful Miniſter, of a blameleſs Life, and ſound Doctrine. He was ſucceeded in his Living in 62, by Mr. *Robert Pierſon*, who was very kind to Mr. *Bryan*; but ſorely Afflicted, firſt in his Son, a Lad about Seven or Eight Years old; who when Mr. *Bryan* remov'd with his Goods and Family from *Old-Swinford*, to *Birmingham*, would needs go with them, that he might Ride home in the Waggon that carried the Books. He did come back in it, 'till he was near home, and then the Waggon overturn'd and kill'd him. But a yet ſeverer ſtroke from the Hand of GOD fell upon himſelf in the Pulpit, by a fit of an Apoplexy, and Convulſion; becauſe he was told that his uncharitable Cenſure of ſome that were Dead, gave Offence; and he was adviſ'd to wave ſuch things, but he would not hearken. Mr. *Joſeph Read* being his Neighbour, went ſoon after to viſit him. He expreſs'd himſelf thus to him. *You are Welcome: I wiſh I had hearkned to your Advice. For the time to come, I pray you to ſpeak your Mind freely: And the more free you are, the more welcome you ſhall be.* Mr. *Read* ask'd him what Thoughts he had now of Conformity, under the Afflicting Hand of GOD? He anſwered him in theſe words: *Were it to do again, I would not do it for all the Livings in* England: And doubled it over again in theſe words; *were it to do again, I would not do it for all the World.* Some Weeks after, in his firſt Sermon, preaching on that of the Pſalmiſt, *Bleſſed is the Man whom thou chaſteneſt, and teacheſt out of thy Law*, he took occaſion to tell the People publickly, that Miniſterial Work was difficult Work. *And*, ſaith he, *conſidering the Oaths, Subſcriptions, and Declarations, it is become much more difficult; were it to do again, I ſhould well conſider it, before I ſhould do it.* After a conſiderable time, a ſecond Fit ſeiz'd him, which depriv'd him

of his Speech many Weeks: And at laſt he died in the third Fit.

Stone: Mr. *Richard Serjeant.* A Man of extraordinary Prudence, Humility, Sincerity, Self-denial, Patience, and Blameleſſneſs of Life.

BROMSGROVE: Mr. *John Spilsbury*, M. A. was ſeveral Years Fellow of *Magdalen* College in *Oxford.* At the great importunity of the People, he took upon him the Paſtoral Care of the Congregation at *Bromſgrove*, and was Vicar there 'till the Reſtoration; when being diſſatisfy'd in Conformity, he was forc'd to quit the Living; but continu'd preaching privately to the People as long as he liv'd. His Miniſterial Performances were generally acceptable. His Preaching was ordinarily plain and familiar, and therefore profitable to the mean and ignorant; fill'd with variety of clear well digeſted Thoughts; very ingaging to his Auditory; Serious, Methodical, and Judicious; ſo that he was much followed. He had both in Preaching and Converſation an happy way of explaining Difficulties, and reconciling ſeeming Differences in Scripture, to the great Satisfaction of thoſe that heard or conſulted him. He was thought to be a Man of great Wiſdom, and therefore much advis'd with in moſt Caſes. He had learnt of his Lord to be meek and lowly, and to abſtain from ſinful Anger. Who ever heard a raſh Word come out of his Lips? His Moderation to Perſons of differing Sentiments from him was great. Several of the conformable Clergy own'd him with much Reſpect in the darkeſt Times; and offer'd to ſhelter him in their Houſes, when he was driven from his own. The Union of the *Presbyterian* and *Independent* Miniſters in *London* expreſs'd by the *Heads of Agreement*, Printed ſome time after the Revolution, he much rejoic'd at, acquainted his Congregation with, and declar'd his Reſolution to act agreeably. He was for ſeveral Years either confin'd to his Houſe, or forc'd to keep out of the County, for fear of the Writ *De Excommunicato capiendo*, taken out, and long kept in force againſt him, and two or three more that liv'd in the Town with him: And the want of Air and Exerciſe, was judg'd the occaſion of that Illneſs, which ſome Years after brought

brought him to the Grave. In those Times of Danger he frequently preach'd privately, both at Home and abroad, and seem'd earnestly desirous of the Conversion of Sinners, and Confirmation of Saints. He never would receive any Allowance from his People for preaching after his Ejection. Once after he had been Imprison'd some time in the County Goal, and was releas'd, he said in the hearing of some particular Friends for their Encouragement, I shall not henceforward fear a Prison as formerly; because I had so much of my Heavenly Father's Company, as made it a Palace to me. His last Illness was occasion'd by a defluxion of Humours on his right Foot, to that degree, that it corrupted the Bones, and put him to such extreme pain, that it weaken'd his Strength, and shorten'd his Days. He was confin'd to his Chamber Eleven Months before his Death, and not able to move there without the help of two; yet not one impatient word was heard from him in all that time. There were few that visited him in those Days of Tryal, but admir'd his Patience, and chearful Submission, under so smarting a Rod: Yea, several hearing of it, who had not much Acquaintance with him, went on purpose to see his Behaviour; and how unconcern'd soever they entred, few left his Chamber without Tears, ready to say his humble Acquiescence in the Divine Pleasure, exceeded the Report they had heard. To the last, he express'd his Affection to his People, taking his leave of them as they visited him, with suitable Advice and Prayer. He chearfully resign'd up his Spirit into the Hands of his Redeemer, *June* 10, 1699, having liv'd 71 Years in the World. He would not have had a Funeral Sermon: But when upon much perswasion he consented to that, he appointed the Text, *Luke* 17. 10. And expresly Prohibited all Encomiums of himself. His Humility always prevail'd against the Importunity of his Friends, who much desir'd him to Print some of his Labours: And his Love to his People made him Deaf to all Invitations to greater Places. Mr. *Baxter* gives him the Character of *a Man of extraordinary Worth, for Moderation, Peaceableness, Ability, Ministerial Diligence, and an upright Life.* Vol. II.

Churchill: Mr. *Edward Boucher*. A young Man Born in *Kederminſter* Pariſh, of great Humility, Sincerity, Peaceableneſs, and good Miniſterial Parts.

Chadgly: Mr. *Thomas Baldwin*, Sen. After his Ejectment in 62, he ſettled with the Diſſenters of *Kederminſter*, and was deſervedly eſteem'd for his great Miniſterial Abilities. He ordinarily preach'd without Notes, and yet with much exactneſs. His Delivery was forcible, and very affecting. He was much troubled both with Gout and Stone, and often preach'd with thoſe Pains upon him; which ſome of his Auditors thought excited the greater earneſtneſs, and made his Expreſſions the more Affecting. His Sermons are now frequently repeated amongſt his People by thoſe that wrote them after him. He had a great reſpect for Mr. *White* the Pariſh Miniſter, and frequently heard him Preach; and ſo alſo had Mr. *White* for him, as appears by the Sermon he preach'd at his Funeral, and afterwards Printed. He was not only careful of his Flock, but was a good Biſhop of his Family alſo; often giving good Advice, and putting good Books into their Hands; directing them how to hear profitably, and pray prevailingly: And he was much alſo in Prayer with them. As he lay upon his Death-bed, he was heard much to lament that he had not been more indefatigable in the Service of his great Maſter: As the moſt faithful will at the laſt Judgment be ready to ſay, Lord what have we done! what do we deſerve from thee but Hell! When Death was near, he ſpake with much Pleaſure of the upper World, with ſuch words as theſe; *How delightful will it be to attend in the glorious Preſence of the Lord, with the bleſſed Society, who are continually ſinging Hallelujahs, where Angels are hovering about the Throne*, &c.

All-Church: Mr. *Richard Moor* *, His Place was worth nigh upon 300*l. per Annum*. After his Ejectment he preach'd privately at *Wetherockhill*, in the ſame County.

* *He publiſh'd a Tract ſtil'd,* A Pearl in an Oyſter Shell. Precious Treaſure in periſhing Veſſels, *in ſome Sermons. And alſo,* An Account of the Holy Life and Death of Mr. *Thomas Hall. And a Diſcourſe Entitul'd,* Paul's Prayer for Iſrael, 8vo.

Witley:

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Witley: Mr. *Joſeph Read*. He was Born in *Kederminſter*, and ſent to *Cambridge* by Mr. *Baxter*. When he had finiſh'd his Studies there, Mr. *Baxter* took him into the Houſe with him, and he was his Aſſiſtant for about a Year in *Kederminſter*. He afterwards ſettled at great *Witley*, and there was Ejected in 62. After ſpending ſome time in the Country, he came up to *London*, and aſſiſted Mr. *Baxter* here alſo, and read the Scripture Sentences, the 95th *Pſalm*, the *Pſalms* for the Day, the two Chapters for the Day, and ſung the *Pſalms* appointed for *Hymns*, and recited the *Lord's Prayer*, the *Creed*, and the *Ten Commandments*, when Mr. *Baxter* preach'd. He fix'd in the Pariſh of St. *Giles's*, where it was thought there might be Thirty Thouſand Souls, more than could come within the Church, and that had no publick Worſhip of GOD, or Teaching. He built a Chappel in his own Houſe with the help of Friends, and was much flock'd after by many of the poor ignorant People, among whom GOD own'd his Labours, for the promoting of Knowledge, and ſerious Piety. Preaching there, he was on *April* 30, 1676, taken out of the Pulpit, and ſent to Priſon. He met alſo with much Trouble upon the account of his Nonconformity afterwards. And being reflected on by ſome among the Diſſenters, as advancing too far towards Conformity, at the ſame time as he ſuffer'd Fines and Impriſonment for his Nonconformity, he in 1682, publiſh'd a Pamphlet which he call'd *his Caſe; for the prevention of Scandal to his Brethren and People; for Encouragement to ſuffering Proteſtant Diſſenters; and for a Rebuke to their Lawleſs Adverſaries*. This ſatisfy'd ſome, and diſpleaſed others. Upon King *James's* Liberty, he continu'd the Exerciſe of his Miniſtry at the Chappel at *Bloomsbury*, and alſo after the Revolution. But at length Age growing upon him, he retir'd to *Hampſtead*, where he liv'd in the Air, and there he departed this Life in this preſent Year; and his Funeral Sermon was preach'd by Dr. *Daniel Williams* at *Hampſtead*. He was a very ſerious and affectionate Preacher; and there are ſeveral that have cauſe to bleſs GOD for him.

Salwarpe: Mr. *Richard Woolly*. He was the firſt that was Indicted in *Worceſterſhire* for not reading the Com-

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mon-Prayer, before the Act of Uniformity came out, and it coſt him 4*l.* to get off. He was Indicted often after his Nonconformity, for not coming to Church, and for keeping Meetings, which prov'd very chargeable to him. In 1670, ſome that pretended a great Reſpect for him, turn'd Informers againſt him; and a Warrant was iſſu'd out to levy 20*l.* upon him. All his Cattle, to the value of 40*l*, were hereupon driven away from him, and bought by the way ſide for 15*l*, by a Friend of Mr. *Woolly*'s, and at that rate he had them again. The Conſtable was afterwards forc'd to levy 5*l.* more upon his Goods, which he alſo paid. Another Perſon was forc'd to pay 10*l*: And 10*l.* more was levy'd upon ſeveral other Hearers, ſome of them being Day-labourers, which lay very heavy. The Informer was afterwards generally hated, and died miſerably Poor. He was alſo Troubled by the Eccleſiaſtical Courts. Such things as theſe, were it ſeems common in theſe Parts in thoſe Times. For one Mr. *Robert Humphrys*, an Anabaptiſt Preacher, and Inhabitant of the Pariſh of *Claines*, about two Miles from *Worceſter*, for Preaching in his Houſe, had, by a Warrant of Col. *S*---- of *O*----, Three Cows taken from him worth about 12*l*, and all the Corn in his Barn, worth about 15*l*; and all the Goods in his Houſe that were of any Value, and could never get any thing reſtor'd. And one Mr. *William Pardo*, of the ſame Perſwaſion, who liv'd at *Tenbury*, for not going to his Pariſh Church, was Excommunicated, and by a Writ *de Excom. cap.* was committed to the County Goal, where he remain'd about Six Years; *viz.* from *June* 1664, to *April* 1671. GOD grant we may never ſee ſuch doings more.

Cropthorn: Mr. *William Weſtmacott*. He loſt about 80*l. per Annum*, and had Eight or Nine Children, and was afterwards in very low Circumſtances.

White Lady Aſton: Mr. *Robert Brown*.

Rydmerley: Mr. *William Kimberley*. A Man of no contemptible Learning, good Miniſterial Abilities, and a becoming Converſation. He liv'd very privately after his Ejectment, and did not ordinarily preach; but con-

contented himſelf with teaching a School, in which ſome thought he excell'd moſt. Vol. II.

Eckington: Mr. *Timothy Jordan*.
Harrington: Mr. *John Ward*.
Hampton-Lovett: Mr. *John Freeſton*.
Bredon: Mr. *Richard Beeſton*.
Doderhill: Mr. *Thomas Francis*.
Tredington: Mr. *William Durrham*.
Broadway: Mr. *Wall*.
Naunton: Mr. *Thomas Franks*.
Poppleton: Mr. *Woodward*.

Lindridge: Mr. *John Gyles*, the Son of the Incumbent of this Living. He was properly Silenc'd, and may rather be mention'd here than elſewhere, becauſe he us'd often to preach for his Father, before the Act in 62, by which he was incapacitated for preaching there or elſewhere afterwards, by reaſon of his Nonconformity. He was afterwards for ſeveral Years Paſtor of the Diſſenting Congregation at *Henley* upon *Thames*, and there he died many Years ago.

To theſe I may alſo add, Mr. *John Wowen*, and Mr. *Richard Cook*, who were both of *Trinity* College in *Cambridge*, and both Nonconformiſts. The former was Chaplain to the Lord *Ward* above Forty Years ago, and was offer'd a good Living, but could not ſatisfie himſelf to Conform, and is yet living about 78 Years Old. The latter, Mr. *Cook* was ſome time Chaplain to Mr. *Philip Foley*, and preach'd Occaſionally, but had no Living.

N. B. I here omit Mr. *Richard Dowley* at *Stoke*, becauſe he is taken notice of in *Staffordſhire*, p. 633. at the place where he was Ejected in 62.

And whereas I heretofore repreſented theſe following Perſons as Conforming afterwards, Mr. *Thomas Wright* of *Hartlebury*; Mr. *Simon Potter* of *Wolverley*, Mr. *Hyatt* of *Grafton*, and Mr. *Thomas Soley* of *Mitton*; a Paper of Mr. *Read*'s, which I have by me, ſignifies, that he never heard any thing of Mr. *Hyatt*, and queſtions whether there were any ſuch Perſon. I can only ſay, that in one of Mr. *Taylor*'s Liſts, I find his Name ſtanding, and in another, croſs'd out, which ſeem'd to me to intimate his Conforming; and ſo not to be any longer reckon'd

reckon'd among the Nonconformiſts. But letting that paſs, Mr. *Read*'s Paper adds, that Mr. *Wright* was indeed turn'd out of *Hartlebury*, (belonging to the Biſhop) but he had another Living at the ſame time, and Conform'd for that and Mr. *Read*'s Living too, where he liv'd and dy'd a Conformiſt all his Days.

Mr. *Simon Potter*, being in a Sequeſtred Living at *Wolverley*, that was in the Gift of the Dean and Chapter, was turn'd out alſo. He was Mr. *Read*'s intimate Acquaintance, born in the ſame Town with him, and ſent by Mr. *Baxter* to the ſame *Trinity* College, and Ordain'd at the ſame time with him. When Mr. *Read* told him what he heard the Terms of Conformity would be, he made Anſwer in theſe words, *That he would be hang'd up at his Door rather than Conform.* However, when he came to the Trial, he did Conform, and ſome time after, Mr. *Read* Diſcourſing with him, he freely told him, *that God had never bleſs'd his Miniſtry ſince he Conform'd.*

Mr. *Soley* alſo preach'd at *Mitton*, a Chappel under Mr. *Baxter*, and prov'd a Conformiſt.

And whereas I formerly mention'd Mr. *Joſeph Treble* as one Ejected, tho' at an uncertain place, I have ſince been aſſur'd by a Letter from one of good Credit, that he in a very little time Conform'd at *Church-Leach* in *Worceſterſhire*, at the importunity of his Wife, who yet never liv'd to enjoy the Benefits of it; and that he remov'd afterwards into *Warwickſhire*: That he was an able and ſerious Preacher, and much follow'd before his Conformity: But has been heard to ſay and complain, that his Labours, after Conformity, met with but little Succeſs. However, he liv'd many Years, and never lift up his Hand againſt his Brethren, but continu'd Holy, Moderate, and Peaceable, to his Death.

In the Weſt-riding *of* YORKSHIRE.

YORK City: Mr. *Edward Bowles*, M. A. Mr. *Thomas Calvert*, M. A. Mr. *Peter Williams*, and Mr. *Richard Perrot*, M. A. who were ſettled by the Parliament in the Minſter, and preach'd in their Courſes there, and in other places in the City.

Mr. *Ed-*

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Mr. *Edward Bowles*, M. A. was Son of Mr. *Oliver Bowles* of *Sutton* in *Bedfordſhire*, who was an uſeful Member of the Aſſembly of Divines, and Author of the excellent Book call'd *Paſtor Evangelicus*, publiſh'd by this Son of his, and Dedicated to the Earl of *Manchester*. A Book not ſuffer'd to creep out in the time of Rampant Epiſcopacy, not for any Evil in it, but becauſe ſome Men do not care to be put upon too much Work.

He was Born (as appears by the *Sutton* Regiſter) in *February*, 1613, and was Educated in *Katharine* Hall in *Cambridge*, under theſe two Eminent Maſters, Dr. *Sibbs*, and Dr. *Brownrigge*. And he ſeems not to have loſt his Time there; for by that time he was 27, he publiſh'd that noted Tract, Entituled, *The Myſtery of Iniquity ſtill working in the three Kingdoms*, 4to, 1643, which gave a great deal of Delight and Satisfaction to elder Heads. He was for ſome time Chaplain to the Earl of *Manchester*; but upon the Reduction of *York*, was Conſtituted one of the Four Miniſters maintain'd by the State in that City with Honourable Stipends. The other three were Mr. *Calvert*, Mr. *Rathband*, and Mr. *Herring*: And after Mr. *Rathband* remov'd, Mr. *Peter Williams*. There was the Stage of his Buſineſs for about the Eighteen laſt Years of his Life. The Pains in preaching was equally divided among the whole Quaternion, *viz.* two were at the *Minſter* on Lord's Days for a Month, and two at *Alhallows on the Pavement*, for the other Month Alternately. And the Lord's Supper was conſtantly adminiſtred at the Cathedral, or at *Alhallows*, by ſome of the Four every Month. As for Mr. *Bowles*, tho' he preach'd but one part of the Day, he Expounded the Scriptures on the other, beſides his ſhare in Expoſitions and Lectures on the Week Days.

He was indeed a great Man, an excellent Scholar, and one of more than uſual Prudence. He had a clear Head, and a warm Heart. His preaching was very acceptable, not only to his Friends and Followers, but to Strangers; even thoſe of a contrary Judgment approv'd well of it. So that the very Sequeſtred and Decimated Gentlemen were his Hearers, and that ſome times at his Houſe, where in the Evenings he

was

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was wont to repeat his Sermons; as Sir *Chr. Wyvel*, &c. Being a Man of very great Abilities, and thoſe well Cultivated with Reading and Meditation, he had a neat way of expreſſing his Mind Briefly and Sententiouſly, but yet with plainneſs, and very intelligibly. He had a clearneſs in his Notions, and that made him utter them without Obſcurity. Beſides he did not ſpend his time about Mint and Cummin, *&c.* but the weightier things of the Law and Goſpel, which have the greateſt reliſh with ſober Minds. It was ordinarily (but falſely) laid to the charge of the Miniſters of thoſe Times, that inſtead of the plain Goſpel, they ſtill ſang *Canticum Novum*, to the Tune of the Times, to the keeping open Breaches, *&c.* But it may be appeal'd to any of the Hearers of Mr. *Bowles* yet alive, and more than that, to the ſeveral Volumes of Sermons that have been written from his Mouth, and are yet reſerv'd as a Treaſure in *York*, and uſefully read in Families, whether he ever us'd any ſuch manner of Preaching. No; Repentance, and Faith in Chriſt, and the other invariable Truths of Chriſtianity were his conſtant Themes. And his Prayers were as much of a Piece, as his Sermons: For there were Four things he moſtly pray'd for, *viz.* That there might be *Sound Doctrine, Purity in Worſhip, true Chriſtian Liberty, and the Power of Godlineſs.*

He had alſo the Reputation of a very Prudent Man in Converſation. He was indeed ſomething reſerv'd to Strangers, but open and Familiar with his Friends. He had a Byaſs for Goodneſs, and made it his Endeavour to promote honeſt Deſigns upon all Occaſions: So that he had frequent Acceſs to the Magiſtrates of the City, promoting by their means a Reformation of many diſorders without being ſeen in it himſelf. And tho' he lay hid, yet was it ſaid, that he was the Spring that mov'd all the Wheels in the City.

His greateſt Activity and Intereſt was ſeen about the great Revolution in 1660, when the Lord General *Monck* paſs'd thro' *Yorkſhire*, where moſt of the Gentry of the County, with the Lord *Fairfax* at the Head of them, Addreſs'd to him for a free Parliament. The Addreſs is in Print, and was the Pattern of all the reſt that follow'd in other Counties thro' which he paſs'd. It muſt be own'd that this was a critical

critical Fact, and one main Cauſe of the Kings Reſtauration. And as to this whole Buſineſs, 'tis well known Mr. *Bowles* had a conſiderable hand in the Management of it. The Lord *Fairfax* being one of the Commiſſioners ſent from the Parliament to invite King *Charles* into *England*, Mr. *Bowles* accompanied him to *Breda*. Some have been very free in charging him with over-acting himſelf in this Matter; but were that true, he might well enough be excus'd of both Parties. Of the *Presbyterians*, who then ſaw and felt ſuch an unſettled Succeſſion of Opreſſions, that became intolerable. A rampant Army threaten'd to leave neither Prieſt nor Steeple-houſe in *England*. There were no leſs than Nine ſorts of ſupream Powers in a Years ſpace, or thereabout; ſome of them menacing greater Deſolation to Piety than we have ſince felt. Sober Men were in an *Egypt*, and long'd for their *Exodus*: Which was not a time for Perſons of Probity and Activity to ſit ſtill in. The *Epiſcopal* Party have yet leſs Reaſon to reflect upon him with any ill Reſentment: For had not he and his Brethren beſtirr'd themſelves, Epiſcopacy had never been reſtor'd. He never ſought after Preferment in the New Eſtabliſhment, tho' his Merits might have recommended him to the Beſt: 'Twas Satisfaction enough to him to have done his Duty. He and others, might read over *Solomons* Obſervation, with a little Variation, *Eccleſ.* 9. 14. 15. There was a miſerable Kingdom and great Oppreſſors in it; *Now there was found in it a poor wiſe Man, and he by his Wiſdom deliver'd the Kingdom: Yet no one remembred that poor Man.* He was contented after all, to ſuffer with his Brethren, and determin'd to adhere to his Old Principles, whoever veer'd with the Wind, and turn'd with the Tide. Among other pliable Souls who ſtrangely encreas'd and multiplied upon that ſudden change, there was one Mr. *H*-----*r*, who not long after his having begun to read the Prayers, was accidentally met by Mr. *Bowles*, who accoſted him in this Manner: Well Brother *H. how like you the Common Prayer?* Truly ſaid Mr. *H. its but dry Stuff: I always tho't ſo*, ſaid Mr. *Bowles*; and ſuppoſe *that* may be *the Reaſon why our Vica's Choral run to the Ale-houſe as ſoon as they have done Reading.* He was very facetious in Converſation; modeſt, but very obliging; a tall and lovely Perſon,

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Perſon, of a freſh and clear Complexion; as his Picture kept by many in *York* as a particular Memorial of him, doth in part diſcover.

'Tis credibly reported the Deanry of *York* was offer'd him: But not being ſatisfied with Conformity, he was preſently excluded the Minſter, but continued preaching at *Alhallows*, and afterwards at St. *Martins*: However, he ſeems to have preferr'd the Vicaridge of *Leeds*, and reſolv'd to have retir'd thither. The Ingenuous Mr. *Ralph Thorsby* of that Town, (to whom I acknowledge my ſelf indebted, for theſe, and other material Hints) hath in his Collection of Manuſcrips ſome Sheets of original Subſcriptions of the Inhabitants of that Town and Pariſh, and a Tranſcript of the Magiſtrate's Letter, under the Hands of Alderman *Thorsby*, *Dawſon*, *Allanſon*, &c. to the King and Council, concerning his Election, &c. *April* 1661. But thro' the favour of the times, Dr. *John Lake* (afterwards Biſhop of *Chicheſter* and one of the famous Seven) was inſtituted into that Vicaridge.

Mr. *Bowles* kept a Lecture every Thurſday in the Morning at St. *Peters* in *York*, and in that Lecture went thro' the whole Epiſtle to the *Romans*. He preach'd his Courſe at the Minſter on the Wedneſday Lecture, and once a Month at *Tadcaſter* where he was often ſet upon by the *Quakers*. He alſo Lectur'd over both the Epiſtles to the *Corinthians*, and the firſt of St. *Peter*, which were his laſt Sermons, and well worthy the Light: But he was very backward to print. *

* *He hath not much Extant: Beſides what is before mention'd, I know of nothing of his, but two excellent Sermons; one at* Pauls *before the Lord Mayor of* London. *And another concerning the Duty and Danger of Swearing at* York, 1655. *And a plain and ſhort Catechiſm (without his Name) 8vo. the 8th. Impreſſion,* 1676.

He was always the Mouth of the reſt, when the Country and City Miniſters had their quarterly Meetings. His Death was as generally lamented by pious and well diſpoſed Perſons, as any one Mans would have been in the Land. For beſides his great Worth and eminent Abilities, he was in the Flower of his Age not exceeding 45. He was buried on the Eve of *Bartholomew* Day, 1662; ſo that his Mouth was open'd

above,

above, just at the Time when they were stoping it here below. Many Copies of Verses were made to adorn his Hearse, some of which are not Contemptible; but my Limits are too strait to insert them here. Vol. II.

Mr. *Peter Williams*, * was a sweet Temper'd, meek spirited Man; one of great Abilities, and considerable Learning, and had a well furnish'd Library. He was an exact and curious Preacher, very Spiritual and Sententious. He liv'd an holy, retir'd Life. After his being Silenc'd, he kept close to his Study: Nor did he wholly lay aside his Work. He preach'd a Week-day Lecture at the Lady *Listers*. Many envied his Liberty, but durst not meddle with him, he being shrowded under the Wing of such an honourable Person, who (as was said) was nearly related to Thirty Knights, and Persons of the best Rank. After her Death he kept his Lecture at my Lady *Watson's* House; and she at her Death, gave that House to him and his. He died of the Stone and a Feaver together, *March* 26. 1680. *Ætat.* 55.

* *He hath printed* Φιλανθρωπία, *or the Transcendency of Christ's Love towards the Children of Men, in* 1665.

Mr. *Thomas Calvert*, A Native of *York*, he was his Fathers youngest Son, and but a few Years younger than the famous Mr. *Christopher Cartwright*, so well known by his learned Writings, who was born in *York* 1602. They were Cotemporary at School, and at the University, and Preachers at the same time in the said City, where he died when he was 56 Years of Age. This Mr. *Calvert* had his Education in *Cambridge*, in *Sidney* College where Mr. *Bell* was his Tutor. When he left the University, he was Chaplain to Sir *Thomas Burdet* in *Derbyshire*. *March* 24. 1637, he preach'd his Ladies Funeral Sermon, which was printed in *York*, *An.* 1650, call'd the *Weary Souls Wish*, or *the Doves Wings*, a Meditation on *Psal.* 55. 6. When he remov'd out of that Family, he pass'd into his Native Country, and preached at *Christs* Church and *Alhallows* in the Pavement in *York*. He was episcopally Ordain'd; and was one of the four Learned Ministers that the State with honourable Stipends maintain'd at the *Minster* there, where he preach'd in his Course till the Restauration of King *Charles* the second, when the Cathedral being employ'd to its former Use, he preach'd at *Alhallows* in the Pavement,

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ment, whence alſo he was Ejected in 1662. Afterwards he lived privately in the City, till the *Oxford* Act baniſh'd him, and then he withdrew to the good Lady *Barnicks* near *Tadcaſter*; and in ſome time return'd back again to *York*. He was a pious devout Man, and a profound Preacher. His Matter was excellent, but he was not very ſolicitous as to Method. He read and ſtudied much; and had great Acquaintance with the *Jewiſh Rabbies*. He had a reach in tranſlating and expounding Scripture which was peculiar. * He was buried in his Study till the laſt; but ſore broken in his Spirit, Body, and Eſtate, by an extravagant Son, a Merchant: And as much comforted on the other ſide in his Brother's Son, Mr. *James Calvert*, (of whom in his Place) He died in *March* 1679. *Ætat*, 73. He had a Correſpondence by Letters with Dr. *Caſtel*, Mr. *Pool*, and many other learned Men.

* *He hath publiſh'd* Mel Cæli; Medulla Evangelii *or the Prophet* Iſaiahs *Crucifix, being an Expoſition of the* 53*d. Chapter of his Prophecy*: 4*to.* 1657. *The bleſſed Jew of* Morrocco, *or the Blackmore made White: Being a Demonſtration of the true Meſſias, out of the Law and Prophets, by* Rabbi Samuel *a Jew turn'd Chriſtian: Written firſt in* Arabick, *afterwards tranſlated into* Latin *and now Engliſh'd. To which Mr.* Calvert *added a Diatribe of the Jews Sins and their Miſeries all over the World, with learned Annotations on the whole Book, and large Digreſſions, diſcovering Jewiſh blindneſs, their refuſing the True Chriſt, and the many Falſe Chriſts they have receiv'd.* 8*vo.* 1648. *He alſo reprinted a Book of Mr.* Foxes, *call'd* Chriſtus Triumphans; Comædia Apocalyptica: *With a learned Epiſtle prefix'd to Schoolmaſters. He alſo wrote a piece of Poetry againſt the Papiſts*, &c. *He alſo tranſlated and printed Gerards* Schola Conſolatoria, *with ſeveral Additions, and Caſes that he reſolv'd.* 8*vo.* 1671. *And publiſh'd a Diſcourſe call'd* Heart Salve for a wounded Soul; and Eye Salve for a blinded World. *And many Elegies.*

Mr. *Richard Perrot*, M. A. was the Son of Mr. *Richard Perrot* Vicar of *Heſil-Cum-hull*, where this his Son was born, *An.* 1629. He was ſent from the noted School at *Coxwold* to *Sidney* College in *Cambridge*, where he was Fellow of Sir *John Harts* Foundation. He left it in 1658; and was one of the Preachers in *York* Minſter. He was a moſt learned and Ingenious Gentleman, and a moſt incomparable Preacher. After his Ejectment for Nonconformity; he liv'd for ſome time with Dr. *Robinſon* of *Barniſton*, and ſtudied and practis'd Phyſick

Phyſick with good Succeſs. He died at *York An.* 1670. Aged 41. Vol. II.

SHEFFIELD: Mr. *Fiſher*, Mr. *Hancock*, Mr. *Bloom*, and Mr. *Prime*.

Mr. *James Fiſher*, * was Congregational in his Judgment, but of great Piety and Worth, and an excellent Preacher, and was an Inſtrument of much good in this Populous Town. In his younger Days he had been Miniſter in *London*, and joining with another, it ſo fell out that when the other Miniſter preach'd great Multitudes flock'd to hear him, while Mr. *Fiſher* had but very few Auditors. Enquiring the Reaſon of one of the Pariſh, he was Anſwer'd: Sir, *you do but Preach the Old hum-drum Doctrines of Faith and Repentance, but the other preacheth Diſpenſation Truths.* It much Affected him, as it muſt needs do any Man that hath to do with Perſons of a like Stamp and Character, who matter not Miniſters of a Ruſh, if their preaching ſuits not their vitiated Palate. He afterwards ſucceeded worthy Mr. *Towler*, and Mr. *Bright* at *Sheffield*, and walked in their Steps, preaching Uſefully, and living Exemplarily 'till his Ejectment in 62. Some time after, he was in much trouble about pretended Plots. He was maliciouſly and falſly accus'd, and forc'd to Traverſe, and appear at the Seſſions at *Rotheram*, *Doncaſter*, *Wakefield*, and *Pontefract*; and at two Aſſizes at *York*, which was very chargeable to him. Another time he was taken up by order of the D. of *York*, and ſent from *Sheffield* to *York* a Priſoner, without any Reaſon given, or *Mittimus* made him, and was kept a Priſoner ſeveral Months; and when a *Mittimus* was drawn up, it only ſignified that he was a dangerous Perſon, and diſaffected to the Government. Another time he was taken up and ſent Priſoner to *York*, upon an Information upon Oath given by a ſcandalous Parſon in the *Peak*, and one *T. Brown*, that he had ſpoken Treaſon in a Funeral Sermon which he preach'd for the Son of Mr. *Cook*. In order to the clearing himſelf, he was forc'd to carry ſeveral Witneſſes Thirty Six Miles to *York* to the Aſſizes. When he was there, he was put off 'till the laſt Day, which was a great Expence to him. Before it came on, *T. Brown*, his Accuſer, (who

* *He writ little, beſides the remarkable Hiſtory of Mrs.* Martha Hatfield.

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was at that time Aſſiſtant to Vicar *Brown* of *Sheffield*) had a Tryal with the *Burgeſſes* of *Sheffield*, wherein he was prov'd Perjur'd; for he ſwore there were more Burgeſſes than there really were. The Judge taking notice of it, and there being a talk in the Court of this *T. Brown*'s deſerving the Pillory, he ran away; and the other Drunken Parſon not appearing, Mr. *Fiſher* was Acquitted by Proclamation in open Court. At another time, a Man of *Attercliff*, that was in *York* Caſtle, condemn'd for murdering his Wife, was offer'd a Pardon and a Sum of Mony, if he would ſwear Treaſon againſt Mr. *Fiſher*: But he refus'd, ſaying, That he knew no ſuch thing, nor any harm by him, and he would be hang'd before he would ſo forſwear himſelf; and he was Hang'd for his Murder. The laſt time he was in Priſon, he was deſign'd to be kept there during his Life: But the Duke of *Buckingham* coming to *York*, inquir'd into the State of Priſoners in the Caſtle; and finding him and ſome others confin'd there out of ſpite, he ſet him and them at Liberty. But Mr. *Fiſher* could not go home becauſe of the Five Mile Act; and ſo took up at *Hatfield*, being very ill with his long Impriſonment, in which he was ſometimes ſo cloſely confin'd, that he was not allow'd Pen, Ink, or Paper, nor might any Friend come at him; even his own Son could not ſpeak to him but through the Windows or Grates. He continu'd at *Hatfield* Four or Five Months in a languiſhing Condition, and then Died, and was Buried there in *January* 166⅔. He often us'd to ſay to his Children, *Take meaſure of your ſelves when you are alone.*

Mr. *Rowland Hancock*, was Vicar of *Eccleſfield* near *Sheffield*, but turn'd out in 60, by Mr. *Wright*, former Incumbent. He afterwards preach'd at *Bradfield*, where the Act for Uniformity found him when it took place. When the *Oxford* Act came out, he for ſome time withdrew, and was entertain'd by Mr. *Sylvanus Rich*, of *Bullhouſe* in *Penniſton* Pariſh. That Storm being over, he return'd and Preach'd at *Shertliff*-Hall, where he liv'd near *Sheffield*, maintain'd a Weekly Lecture at *Bradfield*; and being invited to Preach occaſionally at *Alverthorp* near *Wakefield*, he was taken and committed Priſoner, by two Juſtices of Peace, to *York* Caſtle, where

where he continu'd ſome time. He was a very pious Man, of excellent Natural Parts, and tolerable Learning, tho' he had not been bred at the Univerſity. His Sermons were Succinct, Methodical, and Elaborate. In the latter part of his Life, he was ſeiz'd with the Palſy, and afterwards continu'd long under languiſhing Diſeaſes, and was exercis'd with ſevere Pain, which was thought to be the Stone; but his Body being open'd after his Deceaſe, no Stone was found, but they perceiv'd ſomething of the Strangury, and an Ulcer in his Bladder. He bore his Pain with an invincible Patience, and dy'd *April* 14. 85. Vol. II.

Mr. *Matthew Bloom* was at *Attercliff* Chappel, near *Sheffield*, and afterwards Aſſiſtant at *Sheffield*. He was Born at *Brotherton* in *Yorkſhire*, in 1634, and bred up under Mr. *Joſeph Hill* in *Magdalen* College in *Cambridge*. To procure a Maintenance for his Family after he was Ejected, he turn'd Malſter, but yet preach'd in private as he had oportunity. He was a Man of good Parts, and an excellent Preacher. He Dy'd ſuddenly at Sir *William Ellis*'s in *Lincolnſhire*. As he was riſing out of his Bed, he complain'd of a Pain in his Arm, and growing Sick, they were forc'd to carry him again to his Bed; where he was no ſooner laid, then he cry'd out, *Oh what need is there to be always ready for Death!* And ſo breath'd out his laſt, *April* 13. 1686.

Mr. *Edward Prime*, was Born at *Weſton* in *Derbyſhire*, and bred at *Cheſterfield* School, and afterwards at *Chriſt*'s College in *Cambridge*, where he had Mr. *Ball* to his Tutor, who was Son to the famous Mr. *John Ball*. When he left the Univerſity, he was for ſome time in the Family of Mr. *Weſtby* of *Ranfield*, in *Yorkſhire*, whence he remov'd to *Baſlow* in the *Peak*. After the exerciſe of his Miniſtry there for ſome time, he in 1665. was call'd to be one of the Aſſiſtants in the Town of *Sheffield*. There he was Ejected in 62. The Sacrifice of about 2000 ſuch Men as he was, was the Joy of *Rome*, and one of the greateſt blows that ever was given to the Proteſtant Intereſt in this Kingdom ſince the Reformation. He was very clear in the point of Nonconformity, and had no Heſitances, but much Satis-

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faction about it. After his Ejectment, he fix'd his Reſidence in *Sheffield*; tho' advantageous offers of other Places were not wanting. The ſober Gentry of thoſe parts had a great value for him, and he exercis'd his Miniſtry much amongſt them, and very frequently in ſome Parts of his Native County; and was a great Inſtrument of holding up and nouriſhing Religion in Families by that means. Beſides which he kept up a conſtant Fortnight's Lecture in his own Town, for the ſpace of Forty Five Years, from 62 to his Death, where for ſeveral Years there were many neighbouring Miniſters his Hearers, 'till Death, and the Act of Indulgence and Liberty call'd 'em away. But for the Ten laſt Years of his Life, he much exercis'd his Miniſtry in the neighbouring Congregation at *Attercliff*. He had a warm Heart, and a clear Methodical Caſuiſtical Head and Judgment, by the help of which, he went farther into ſeveral Points than moſt. He met with a Courſe of comfortable Providences during his Nonconformity; and particularly upon two Accounts; in that he was skreen'd from the Perſecutions that ſome of his Neighbour Miniſters underwent: And alſo in the Proviſion and Supplies that were reach'd to him from the bountiful Hand of God, by raiſing him up Friends, and other means of Support. But this was intermix'd with ſharp Family Afflictions and Exerciſes. He did not refuſe *Occaſional Communion* with his Conforming Brethren; and had a reſpect for all Pious and Godly Miniſters, whether of one or another Denomination, and kept up a loving Correſpondence with them to the laſt. He continu'd his Labours 'till Weakneſs and Infirmities diſabled him. He was a very ſolemn Obſerver of *Bartholomew* Day; and the laſt Sermon he preach'd upon that Occaſion, was in 1707, from *Joſh.* 14. 10. *And now behold the Lord has kept me alive theſe Forty and Five Years.* After which, Sickneſs and Weakneſs came on in the Winter following; and when he had run a courſe of about 77 Years, he expir'd on *April* 26. 1708. His Funeral Sermon (whence this Account is taken) was preach'd by Mr. *Robert Fern*, on *Heb.* 12. 23.

ROTHERHAM: Mr. *Luke Clayton*, a Prophet that had unuſual Honour in his own Country, on the Ac-

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count of his real Worth, and pious Labours. He was an excellent Diſputant, and a very ready Man; and for many Years preach'd twice a Day to a numerous Congregation, and Catechiz'd the Youth in publick; after which he conſtantly on Lord's Day Evening (about Five a Clock) repeated the Subſtance of his Sermons. He having no Succeſſor provided for him, continu'd to Exerciſe his Miniſtry after *Bartholomew* Day 62, to the great Advantage of that and the Neighbouring Places, and he continu'd ſo to do, 'till the *January* following, when he cheerfully ſuffer'd the Penalty of Impriſonment, rather than the People ſhould be wholly left Deſtitute of ſacred Miniſtrations. He was the firſt of the Miniſters that were ſent to *York* Caſtle, by vertue of the Act for Uniformity. He was indeed a very bold and reſolute Servant of Jeſus Chriſt in the work of the Miniſtry, balking no oportunity of preaching, which occaſion'd his being Impriſon'd for Six Months together ſeveral times. Indeed he had no ſooner obtain'd his Liberty after one Half Years Confinement, but he return'd to his work and preach'd, for which he was again Apprehended, and laid up for another Half Year. He afterwards preach'd at *Graſeborough* Chappel for ſeveral Years; and Dy'd of a Conſumption, *June* 13. 1674; at about Fifty Years of Age. Vol. II.

Hanſworth: Mr. *John Cart*. He reſided here ſeveral Years after his Ejectment in 62. An Eminent Scholar, and great Divine. Major *Taylor* of *Wallinwells*, committed his only Child to his Tuition, when he was ſent by King *Charles* to Fortify *Tangier*. He was faithful to his Truſt, and his Pupil is a very worthy Gentleman, and uſeful Magiſtrate in his Country. He dy'd in 1674.

Ackworth; Mr. *Thomas Burbeck*. He had been Miniſter there many Years, when he was Silenc'd in 62. He afterwards dwelt in his own Houſe at *Sheffield*; preach'd frequently, and did much good. He was a very worthy Divine, and a ſolid ſubſtantial Preacher, one of a chearful Spirit, but much afflicted with the Stone. He dy'd in 1674. Aged about 60. Dr. *Bradley* Succeeded him at *Ackworth*.

Sandall parva, near *Doncaſter*: Mr. *John Hobſon*. A ſober, ſerious, pious Man, and faithful Miniſter. After his being Silenc'd, he remov'd and liv'd about Three Miles Eaſt of *York*. He was a Man of a ſweet winning Deportment, unblameable Converſation, and yet met with many Diſcouragements. He had little Employment, and yet was comfortably provided for. He dy'd about the Year 1671.

Bradſworth: Mr. *William Hawden*. Born near *Leeds*: Silenc'd in 62, with his Brethren: Upon the Five Mile Act he went to *Sherborn*, and afterwards remov'd to *Wakefield*. He preach'd both at Home and Abroad as Oportunity offer'd, as long as his Sight continu'd; but for the Eeight or Ten laſt Years of his Life, his Sight fail'd him. However, afterwards he had frequent Meetings in his own Houſe. He was a great hater of all Vice, a ſound Orthodox Divine, a great Promoter of what was good, and one of Magnanimity and Reſolution. In 1685, when the Duke of *Monmouth* was Landed, he, with many others, was ſent Priſoner to *Hull*, and thence convey'd to *York* Caſtle, where the Commiſſioners requir'd he ſhould be bound to his good Behaviour, which he peremptorily refus'd, knowing no occaſion for it; but the matter was Compromis'd, upon a Friend's paſſing his Word for him. He dy'd *Aug.* 26. 1699. *Ætat.* 84.

Hickleton: Mr. *Hugh Everard*. An Eminent Divine, and ſolid Preacher, and one of excellent Parts. When he was turn'd out, Sir *John Jackſon* took him and his Wife into his Family. He was Chaplain, and his Wife the Houſe-keeper. He was very uſeful in the Family; and Dy'd there *Anno* 1665.

Smeton: Mr. *John Noble*, M. A. Born at *Aſleby* in *Holden* Pariſh, *Anno* 1611. Admitted of *Chriſt*'s College in *Cambridge* in 1630. In 1637, he was Miniſter at *Whitgift*. In 1646, he remov'd to *Smeton*. One of an happy Memory, a great Preſence, and readineſs of Wit; a mighty Oppoſer of the Factions and Hurries of the Times. He had much Trouble with the Quakers, whom he greatly confounded in Occaſional,

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and ſet Diſputations. He was an excellent Diſputant, and never loſt or diſparag'd the Cauſe which he undertook, nor his Reputation by Ignorance or Paſſion. In the latter part of his Life, he preach'd to a private Congregation at *Pontefract*. He departed this Life *Feb.* 11. 1679. *Ætat.* 68. And was an excellent, uſeful, ſolid Divine. Vol. II.

Thurnſco: Mr. *William Benton*. Was Born at *Whiſkethill*, near *Atherton* in *Burſtall* Pariſh. He was a Man of Parts, Preſence, and Aſſurance. After his Ejection in 62, he took a Farm, and apply'd himſelf to Husbandry, for the neceſſary Maintenance of his Family: And afterwards he follow'd the Mault Trade. He dwelt at *Barnſly*, where being an affable, chearful Spirited Man, he maintain'd good Correſpondence with the Neighbouring Gentry, whereby he was kept much out of Trouble, but at the ſame time he had not the ſame Oportunities for preaching as many of his Brethren; and yet he preach'd ſometimes. He Dy'd *Aug.* 22. 1688.

Hemſworth: Mr. *Stephen Charman*. A pious, painful, faithful Miniſter, but not ſo ſucceſsful as ſome others of his Brethren. He Dy'd in 1667. He was a very Subſtantial Divine, and a good Scholar.

Silkeſton: Mr. *John Spawford*, Vicar there many Years. (There's a very pretty Church there, and therefore it is call'd the *Minſter in the Moores*). He was a pious Man, of competent Parts and Abilities; very plain in his Preaching, holy in his Life, facetious in Diſcourſe, and a lover of all good Men. When he was Ejected, Mr. *Robert Cotton*, (a Worthy, pious Gentleman in that Pariſh) took him to his Houſe, and kept him as long as he liv'd. He Dy'd in 1668. *Ætat.* 80.

Pennyſton: Mr. *Henry Swift*. Who continu'd Preaching after the Silencing Day, 'till he was Impriſon'd. He continu'd Three Months in *York* Caſtle, ſeveral Nonconformiſts ſupplying for him all the while; and when he was at Liberty, he fell to preaching again. There was no ſtriving for the Place, which was but a

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ſmall Vicaridge. He was Impriſon'd a ſecond and a third time, and was at laſt prevail'd with to take the *Oxford* Oath; and he read ſome few Prayers to keep his Place, but neither declar'd his Aſſent and Conſent, nor made the Subſcription requir'd in the Act of Uniformity, and yet held on Preaching 'till his Death: Which was *Octob.* 31. 1689. *Ætat.* 68.

Hoylland: Mr. *Inman*. At this Place there were two Parſons and Parſonages. One of them, *viz.* Mr. *Herring* kept in. Mr. *Inman* was Ejected in 62. He afterwards kept School in *Clayton*, and liv'd obſcurely, but was a good Scholar. He Dy'd in *March* 1689. *Ætat.* 66.

Denby Cappel in *Pennyſton* Pariſh: Mr. *John Crook*. He was Born in *Sheffield*, and brought up at *Cambridge* under Mr. *Joſ. Hill* in *Magdalen* College. A ſober and ſtout Man, very ſound and Orthodox, of good natural Parts, Active and Vigorous in a good Cauſe, and very able to defend the Truth by Argument. He had a conſiderable Eſtate, and preach'd but rarely and privately. He dy'd at *Wakefield Jan.* 9. 168$\frac{6}{7}$. He was but a Spare and Temperate Man, and yet had been long afflicted with the Gout, which at laſt roſe upward, from his Foot to his Throat, and choak'd him, when he was about 52 Years of Age. Since my firſt Edition of this Work, I have been inform'd by a Letter, that he was pretty much reflected on as of a Griping Temper, but how Juſtly I know not.

Sandal-Magna, near *Wakefield*: Mr. *Timothy Wood*, M. A. An Univerſal Scholar, of a ready Wit, and Voluble Tongue. A diligent Student, and of a Tenacious Memory: An excellent Preacher, and of a peaceable Spirit. As far from Plotting as any Man, tho' by Miſinformation he was Impriſon'd in the Caſtle of *York*. He was one of three in theſe Parts, who could not imagine the Act of Uniformity had been ſo high, but that it might have been Paſſable: But upon ſearch, they found the Ford too deep, they could neither Wade it, nor Swim it, and therefore they kept themſelves ſafe (on this ſide) with their Brethren. He liv'd ſome time in *Sandal*, after his being Silenc'd, and afterwards

wards remov'd into *Leiceſterſhire*; and preach'd often in ſome publick Churches. He dy'd at *Belgrave*, near *Leiceſter*, in 1680. *Ætat.* 63. He was a Man of prodigious Parts, and Induſtry; and good Elocution. He had fram'd a Common Place Book of all the Heads of Divinity, containing the Quinteſſence of the choiceſt Authors he had Convers'd with: But he Printed nothing. Vol. II.

Crofton, near *Wakefield*: Mr. *Edward Hill*, M. A. of *Chriſt's* College in *Cambridge*. He had been formerly a Conformiſt, but could not fall in with the New Settlement in 62. He was a pious, grave, ancient Divine, of an excellent Temper. Upon the coming forth of the Five Mile Act, he remov'd to *Shibden*, near *Halifax*. He and his Wife had liv'd together Forty Years, and Dy'd within Two Hours one of another, in *Jan.* 166$\frac{3}{4}$.

SELBY: Mr. *Birdſal*. Bred up in *Trinity* College *Dublin* in *Ireland*, in the beginning of Dr. *Winter's* Time there. He often acknowledg'd the Goodneſs of GOD in the many Advantages he enjoy'd there, in Publick Ordinances, and Godly Society. After his being Silenc'd, he became Domeſtick Chaplain to Mrs. *Hutton* of *Poppleton*, Siſter to my Lord *Thomas Fairfax*. He was of great Uſe in that Honourable Family, and to the Neighbourhood, by his Example, Prayers, and Preaching. Eſq; *Hutton*, her Son, continu'd his Encouragement, and he dy'd in his Family, in 1686. He was very temperate, and of a blameleſs Life; and any contrary Reflections, becauſe of the fluſhing of his Face, which was natural to him, were altogether groundleſs.

Long-haughton: Mr. *Taylor*. After his being Silenc'd, he became Chaplain to Sir *Edward Rhodes*; and afterwards liv'd at Mr. *Wadſworth's* at *Swath Hall*, near *Barneſly*. He was a ſerious zealous Chriſtian, and a plain laborious Preacher. Removing to *Sheffield*, he Dy'd *March* 1681, not much above Forty Years of Age.

Wakefield:

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WAKEFIELD: Mr. *Joſhua Kirby* *. M. A. Born in *London*, and Educated in *Oxford*. He loſt a good Living for refuſing to take the Engagement, after which he went Northward upon this Occaſion. The Lady *Camden*, about this time, gave 100*l. per Annum*, to maintain a Lecture at *Wakefield*, and appointed the Company of *Mercers* in *London* to be Truſtees in Settling and Managing it. They choſe Mr. *Kerby* firſt Lecturer on that Account; who went down thither in 1650, and preach'd on Lord's Days in the Afternoon, and call'd the firſt Child Born to him after he came thither, *Camdena*, in grateful Acknowledgment of his Benefactreſs. He was a ſolid ſubſtantial Preacher, and a great Scripturiſt. Some complaining of his citing too many Scriptures in his Sermons; His Anſwer was, that it was as if the Baker complain'd, that the Miller brought him too fine Flower to make Bread of: Can we ſpeak more properly than in God's Language? But his Excellency lay in Prayer, wherein he had a peculiar Gift. A Conformiſt Miniſter once hearing him, ſaid to a Friend, Mr. *Kirby Prays Apoſtolically*. He was rather reſerv'd in Diſcourſe; but if engag'd by Queſtion, there was much depth and ſignificancy in his ſhort Anſwers. He had a notable Faculty in Expounding Scripture, where he had many pretty, but unuſual Gloſſes. He had ſomething of Singularity in his Sentiments, and in his common Practice, but there was no danger attending it. His Garb was wonderful plain, and he requir'd the ſame of all under his Charge. He was very ſtrict in Family Diſcipline, and faithful in Inſtruction and Admonition. He was a Man of great Courage and Reſolution, and inflexible when he had once fix'd his Principles. He was Priſoner at *Lambeth* in 1659, together with Mr. *Cook* of *Cheſter*, and Mr. *Harriſon* of *Aſhton*, about Sir G. *Booth*'s buſineſs. Afterwards he was made Priſoner upon the Act for Conventicles. Being turn'd out by the Act for Uniformity *, he ſet up a Pulpit in his own Houſe, and preach'd to all Comers, for which he was ſent to *York* Caſtle, where he was not Idle, but improv'd his Solitude in Praying, Meditating, and Preaching when he was ſuffer'd.

*He Printed a little Proteſtant Catechiſm in Scripture Phraſe.

* *A particular Account of his Sufferings may be ſeen in* Conf. 4. Plea *for the* Nonconf. *pag.* 46.

And

And ſometimes he would divert himſelf in making Verſes, many Copies whereof yet remain in the Hands of his Friends, as to which it muſt be own'd the Senſe it far beyond the Poetry. Vol. II.

After Travelling much about in the latter Part of his Life, he at laſt finiſh'd his Courſe at *Wakefield*, *June* 12. 1676. *Ætat.* 59, and was Bury'd in his own Garden, becauſe he was Excommunicated. He was a Man of extraordinary Sanctity and Exactneſs; a right *Jacob* in his ordinary Garb, and inward Plainneſs and Prevalence with GOD: Another *Elijah*, a Champion for Truth againſt many Oppoſers.

Thornhill: Mr. *Joſhua Whitton*, whoſe Benefice was reckon'd at 300*l.* a Year. He was Born at *Sowerby*, and bred at *Cambridge*, was a witty Man, and a good Scholar, and had been Chaplain to my Lord *Ferdinando Fairfax*. He was an able and judicious Preacher, of large Acquaintance and Influence; and being bleſs'd with a plentiful Eſtate, he was a Cordial Friend to his poorer Brethren. He was Godfather to Arch-biſhop *Tillotſon*. When he heard that the Act of Uniformity was come out, he and two other Miniſters rode to *York* (as one ſaid) with their Cloak Bags full of Diſtinctions, hoping they might get over it, and keep their Places: But having read it, it Silenc'd and Anſwer'd them. Tho' they were all Prudent and Learned Men, and of Catholick Spirits and Principles, yet they return'd with a Reſolution rather to quit all than Comply: Two of them kept their Reſolution to the Day of their Death, and the Third remains firm and fix'd in the ſame Cauſe. Mr. *Whitton*, after his Ejectment, remov'd to *York*. He was Purſe-bearer and Diſtributor of the Contributions of Charitable Perſons, for the Supply of Poor Miniſters. He was a Man of an excellent Temper, of great Integrity, and unuſual Sagacity. He was found Dead in his Bed, *June* 1. 1674. *Ætat.* 56.

Kirkheaton: Mr. *Chriſtopher Richardſon*. After his Ejectment, he retir'd to his own Houſe at *Laſſell* Hall. Beſides preaching on Lord's Days, he had a Lecture in his Houſe once a Month, in which ſeveral of his Brethren join'd with him. He afterwards went to

Lever-

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Leverpool, preaching one Day in *Tuxtoth Park* Chappel, and the other Day in the Town. His preaching to the laſt was very Neat and Accurate, but plain and taking. He had an healthful Conſtitution, which continu'd 'till Old Age. He dy'd in *December* 1698, being about 80. He was a Man that was mighty in the Scriptures, being able on a ſudden to Analyze, Expound, and draw uſeful Obſervations from whatſoever Chapter it fell to his ſhare to read in any of the pious Families into which he came. When he liv'd in *Yorkſhire* his preaching was much follow'd. A neighbouring Miniſter, whoſe Pariſhioners us'd to go to hear him, complaining once to him that he drew away his Flock from him, and made them go aſtray: Mr. *Richardſon* anſwer'd, *Feed them better and they will not ſtray*.

Ardſley-Chappel, near *Wakefield*: Mr. *Jeremiah Marſden*. Being charg'd with the *Yorkſhire* Plot, he eſcap'd to *London*, and chang'd his Name to *Ralphſon*, or Son of *Ralph*, which was the Name of the Father, who had Four Sons: *Samuel*, *Jeremy*, *Gamaliel*, and *Joſiah*, who were all Preachers. This ſecond Son, was inclin'd to the Notions of the Fifth Monarchiſts, was Impriſon'd in *Newgate*, where he Dy'd, in 1684. *Ætat.* 55. having written ſeveral Treatiſes.

Rodwell, near *Leeds*: Mr. *Jeremiah Milner*. A Student of St. *John's* College in *Cambridge*. A Pious, Zealous Miniſter, Uſeful and Laborious. After his Ejection he remov'd to a Place near *Fel-Church*, and Preach'd at my Lady *Rhodes's* Chappel at *Haughton*, in the firſt Licenſe Time in 72: And afterwards in that Worthy and Worſhipful Family, where both he, and many of his Brethren, found loving Entertainment in the hardeſt Times. He was one of good Parts, and competent Learning. His Labours were very ſucceſsful. He Dy'd *March* 7. 1681. Aged about 41.

LEEDS: Mr. *Todd*, Mr. *James Sales*, and Mr. *Neſs*.

Mr. *Robert Todd* M. A. was born *An.* 1594 at *South-Cave* in the *Eaſt Riding* of this County, and after his Educa-

Education in Country Schools he was ſent to *Jeſus* College in *Cambrige*. After taking his Degrees there he return'd into his native Country, where he was firſt Miniſter of *Swineſleet* Chappel, and afterwards of *Whitgift* Church: He (as it appears from the Book of Subſubſcriptions in the Regiſters Office at *York*) was one of the 45 who were Ordain'd on *September* 2 1621, by Arch-Biſhop *Toby Matthews*. *An.* 1625 he was preſented by *Richard Harebred* Eſquire to the Vicaridge of *Ledſham*. Upon the Death of Mr. *Garbut* he was call'd to be Lecturer at the old Church in *Leeds*; which being too ſmall for the numerous Inhabitants, Mr. *Harriſon* built a new one, of which Mr. *Todd* was the firſt Incumbent. He was a faithful and painful Miniſter there above 30 Years; and for 20 of them preach'd twice every Lord's Day, beſides Monthly Faſts, Occaſional Sermons, and thoſe Preparatory to the Sacrament. In the former Part of his time, his Cuſtom was to expound the Church Catechiſm in the Afternoon, on the ſame Token that when the Church was conſecrated by Arch-Biſhop *Neile*, Dr. *Coſins* (afterwards Biſhop of *Durham*) preaching from that noted Place, *let all things be done decently and in Order*, 1 *Cor.* 14. 40. Mr. *Todd* in the Afternoon, from theſe Words, *yes verily and by Gods Help ſo I will*; which fell in Courſe in his Catechetical Lecture, was ſuppos'd to reflect upon ſome Inſtances of Hyper-conformity in the Doctor's Sermon; which was ſo reſented that he was ſilenc'd for twelve Months: And then Sir *Arthur Ingram Senior*, and Mr. *Harriſon* procur'd his Liberty. After which he ſo induſtriouſly applied himſelf to promote the good of Souls, that even the Danger of the Plague which follow'd ſome time after, could not take him off from his beloved Work. While that Viſitation ſwept away 1300 Perſons and more, he was preaching on *Hezekiah's* Boyl, which many have thought to be the Plague. And being aſſiſted by a ſtronger Voice than his own, (which yet was naturally ſo ſhrill that he might have been heard even at the Entrance of that ſpacious Church-yard,) *viz.* that of ſo ſmart a Rod, was effectual to the Conviction and Converſion of many Souls. He was a great Textuary, and a very taking ſcriptural Preacher. He us'd to hold a Weekly Conference with ſome of his People, concerning the Senſe of ſome Paſſage of Scripture, or ſome

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ſome Caſe of Conſcience, propos'd the Week foregoing. He was a very worthy Divine, an excellent Scholar, and a ſolid, ſubſtantial Preacher: But hath left nothing in Print, except an Epiſtle before a Book of Mr. *Wales*. He was a very Holy and Humble Man. The Act of Uniformity debarr'd him of the publick Exerciſe of his Miniſtry. He was deeply ſenſible of this as a ſevere Providence to him; but tho' he mourned in ſecret, he continued his Attendance in Publick, and afterwards preach'd privately in his own Houſe, till his laſt Sickneſs: In which *Richard Chomley*, Eſquire, in Gratitude for the good he had receiv'd under his Miniſtry, deſir'd leave to ſend for a Phyſician. No ſays he, *there is but one in England can do me good; and that is King* Charles, *by giving me Liberty to Preach.* To another Friend who enquired after his Aſſurance, he prudently replied; I would not be too confident leaſt I preſume, nor too diffident leaſt I diſpair. He died very piouſly, 16 *January* 166¾, aged 67, and was interred in the Chancel of the Church where he had ſo long been an uſeful Preacher. Upon his Grave Stone lies a Plate of Braſs with this modeſt Inſcription: *Here lieth buried the Body of Mr.* Robert Todd, *who departed this Life January* 16. 1663. *Being the firſt Incumbent and Preacher of the Goſpel in this Place. Ætat.* 67. His Memory is to this Day precious in *Holderneſs*, where he liv'd and preach'd in his younger Days: And at *Leeds* where his Sermons are Kept in many Hands as a precious Treaſure.

Mr. *James Sales* formerly Miniſter at *Thornton* Chappel, was call'd to be aſſiſtant to Mr. *Todd*, *An.* 1647. A Learned and Holy Man, of fine Parts, and an excellent Preacher. He was born at *Pudſey*, and brought up in *Cambridge*, and after his remove thence he ſpent ſome time with Mr. *Reyner* of *Lincoln*. When he was ſilenc'd he liv'd at his own Houſe at *Pudſey*. He kept a conſtant Courſe of Preaching there to the Neighbourhood, till GOD diſabled him by a lingring Diſeaſe, which iſſu'd in a Palſie. He died in 1679. He was a great Comfort and Companion to old Mr. *Wales*, with whom he ſerv'd as a Son in the Goſpel. They were near Neighbours, and continu'd dear Friends to the laſt.

Mr.

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Mr. *Chriſtopher Neſſe* was Lecturer at *Leedes*. He was Son of *Thomas Neſſe* of *North-Cave* in the *Eaſt* Riding of the County of *York*, where he was born *December* 26. 1621: And Educated under Mr. *Seaman* in Grammar Learning, till he was 16 Years of Age, when he was ſent to St. *John's* College in *Cambridge*. In the time of the Civil Wars he retir'd into the Country, and preach'd for a time at *Cliffe* Chappel, under the inſpection of his Uncle *Brearcliffe*, an eminent Divine, Vicar of *North-Cave*. From thence he receiv'd a Call into *Holderneſſe*, and after a few Years to *Beverley*; where he taught School, and preach'd occaſionally. Dr. *Winter* being elected Provoſt of *Trinity* College in *Dublin*, reſign'd to Mr. *Neſſe*, his Living at *Cottingham* near *Hull*, where he was inſtrumental in the Converſion of many Souls, particularly *Thomas Raſpin* an old Man, and one of the moſt ſubſtantial in that Town, when Grey Hairs were upon him. After ſome Years he was call'd thence to *Leeds*, in which place alſo, many had cauſe to bleſs GOD for him. From the Year 1656 to 1660, he was Lecturer to Mr. *Stiles*; and upon his Death to Dr. *Lake*, afterwards Biſhop of *Chicheſter*; between whom there was the like uncomfortable claſhing, as formerly at the *Temple*, between Mr. *Hooker*, and Mr. *Travers*, and what was deliver'd in the Forenoon, was confuted in the Afternoon, till *Auguſt* 62, when Mr. *Neſſe* being ejected for Nonconformity, preached in private. How the Duke of *Buckingham* would afterwards have complimented him into Conformity, is related by himſelf, in his *Divine* Legacy, *p.* 203. Upon the five Mile Act he retir'd to *Clayton*, and from thence to *Morley*: And when the times grew more favourable, he had a Houſe of his own at *Hunſlet*, and inſtructed Youth, and preached in private, till 1672, when the Main Riding Houſe being converted to a Meeting Houſe, he preach'd publickly there to a numerous Auditory. Having been three times Excommunicated, upon the fourth, there was iſſu'd out a Writ *de Excommunicato Capiendo*; to avoid which, he remov'd to *London*, *An.* 1675, and there he preach'd to a private Congregation. After he had been above 60 Years a Miniſter of the Goſpel, he died upon St. *Stephens*,

Vol. II. *Stephen's Day,* and was interr'd in the burial Place in *Bunhill* Fields, *December* 29, *An.* 1705. *Ætat.* 84. *

* *His Works are theſe:* 1. The Crown and Glory of a Chriſtian. 1676. 12*o.* 2. The Chriſtians Walk and Work on Earth until he come to Heaven. 1677. 8*vo.* 3. A Proteſtant Antidote againſt the Poiſon of Popery; 79. 8*vo.* 4. The Chryſtal Mirour *or* Chriſtian Looking-glaſs, *ſhewing the Treachery of the Heart.* 79. 8*vo.* 5. A Diſcovery of the Perſon and Period of Antichriſt, *as to his Riſe, Reign, and Ruin.* 79. 8*vo.* 6. The Devils Patriarch; *in the Life of Pope* Innocent *the* 11*th.* 1680. 7. A ſpiritual Legacy for young Men. 1681. 8. Half a Sheet on the blazing Star. 9. *A Philoſophical and Divine Diſcourſe concerning the* Comet. 4*to.* 1681. 10. A Whip for the Fool's Back, *who did ridicule God's Holy Ordinance of Marriage.* 11. A Key with the Whip *to unfold the Intrigues of* Abſalom *and* Achitophel. 12. A Church Hiſtory from Adam, *and* a Scripture Prophecy *to the End of the World.* 1681. 13. *A* Token *or New Year's Gift* for Childen. 1683. 14. Wonderful Signs of Wonderful Times. 1684. 15. Advice to the Painter *upon the Earl of* Shaftsbury's *Enlargment from the* Tower 16. *An* Aſtrological *and* Theological *Diſcourſe upon the* great Conjunction. 17. *A* ſtrange and wonderful Trinity *or triplicity of ſtupendious Prodigies, conſiſting of a wonderful* Eclipſe, *a wonderful* Comet, *and a* wonderful Conjunction. 18. The Hiſtory and Myſtery of the Old and New Teſtament, *Logically diſcuſſed, and Theologically improv'd in* 4 Vol. *in Folio.* An Antidote againſt Arminianiſm. 1700. *His* Divine Legacy. 1700. *He left alſo in* M. S. *a particular Confutation of the Romiſh Religion in all its Doctrines,* &c. *And a Vindication of his own Theſis at* Leeds, *that all Divine Worſhip muſt have a Divine Warrant.*

* *I have an Information ſent me from a Native of* Beeſton, *that one Mr.* Cudworth *was Ejected at that Place, and that Mr* Leonard Scurr *only occaſionally aſſiſted Mr.* Cudworth *there: But I cannot find Mr.* Cudworths *Name in any of the Liſts I have ſeen, and Mr.* Scurr *is ſtill mention'd.*

Beeſton: Mr. *Leonard Scurr,* * born in *Pontefract,* and bred in *Sidney* College in *Cambridge* He had a good Eſtate in this Neighbourhood. And ſome time after his being ſilenc'd, He, and his Mother, and Maid, liv'd retir'd at a Houſe in the *Park,* where Thieves breaking in, robb'd and Murder'd them, and ſet the Houſe on Fire. They afterwards fled into *Ireland,* whither they were purſu'd Two of them were taken and condemn'd. One was hanged in Chains in *Holbeck* Green. The other was repriev'd in hopes of a further Diſcovery, which he could never be brought to. A particular Narative of this Tragedy is extant in Print.

Hunſlete:

Hunſlete: Mr. *Thomas Hawkſworth*. An able, judi- Vol. II.
cious Preacher, and a good Scholar. The Act of Uniformity gave him a *Superſedeas*, and the Five Mile Act drove him from home; at which time he retired to *Alverthorp* Hall, near *Wakefield*, where he died *November* 23. 1667. He was an Inſtrument of good to many. He was an excellent Hebrician, a pious Man, and of a very peaceable Temper.

Holbeck: Mr. *Robert Armitage*. A pious Man and a plain uſeful Preacher. Chaplain in the Parliament's Army in the time of the War. A Man of Spirit, yet ſober, ſolid, and peaceable: Of great Zeal for God and againſt Sin. He liv'd privately in *Holbeck* for a time when ſilenc'd; but retir'd to a private Corner near *Halliſax* upon the Five Mile Act. Afterwards returning home, he preach'd in his own Houſe, and tho' ſome watched for an Advantage againſt him, yet he was never Impriſon'd. It could never be diſcern'd what Judgment he was of: Whether *Presbyterian*, *Congregational*, or *Epiſcopal*. He died *April* 20. 1689. *Ætat* 78.

Wood-kirk: Mr. *Chriſtopher Marſhal*. Born in *Lincolnſhire*, Educated partly in *Cambridge*, and partly under Mr. *Cotton*, at *Boſton* in *New-England*. A *Congregational* Man. A good ſolid Scholar, of conſiderable Parts, and of a ſerious Spirit, but inclin'd to Melancholy. He met with many perſonal and domeſtick Afflictions. Being Ejected in 62. He liv'd privately near his People, in a Houſe of his own. In the baniſhing time, he liv'd in *Horbury*. Returning again, he preached there privately. In 72. He preach'd at *Topcliff* Hall. He was accus'd and impriſon'd on the Account of a Plot, with ſeveral of his Brethren, but they came off clear, there being none could lay any thing to their Charge. He had a ſound Mind, but a crazy Body, which at laſt grew untenantable to his precious Soul, which broke looſe, and expired in *February* 1673. *Ætat.* 59.

Pudſey: Mr. *Ekanah Wales* *, M. A. He was the ſecond of Seven Sons of *John Wales* of *Idle* in the Pariſh

Vol. II. of *Calverley*, in the *Weſt-Riding* of the County of *York*. Hew as born there in that memorable Year 1588; and Baptiz'd, *December* 15. After his Education in the Country Schools, he was ſent to *Trinity* College in *Cambridge*, where he ſtaid till he took his Degrees, and then return'd into his Native Country, and accepted of the poor Chappelry of *Pudſey*, three Miles from *Leeds*, where without the leaſt ſecular Advantage, he became very famous, purely for his Work's Sake; being a Perſon of great Holineſs, and an unſpotted Life. Here he labour'd mightily in the Word and Doctrine, taking abundance of Pains in preaching, praying, catechizing, and expounding; tho' after all he ſaw not ſo much Fruit of his Miniſtry amongſt them as he deſir'd, and others expected. But his Miniſtry was very effectual upon multitudes of others, who from all the Country round about flock'd to hear him. He was indeed an excellent Preacher, of a profound Judgment: And had an admirable Art in preſſing Practical Truths home upon the Conſcience, and illuſtrating things by pertinent and familiar Similitudes. So far was he from gaping after the Preferments of the World, that tho' he had ſeveral better Offers, he contented himſelf with a mean Allowance in this Place, not worthy to be nam'd, conſidering his Worth and Induſtry. He was invited to *Newcaſtle*. He was courted by the Grandees of that Age, with whom he might eaſily have made his own Terms. The Lord *Thomas Fairfax* in particular had a ſingular Eſteem for him; and offer'd him ſeveral Places of conſiderable Profit. Mr. *Iſaac Ambroſe* alſo invited him in Col. *Rigbies* Name to *Rufford* in *Lancaſhire*, promiſing a good Stipend. And the Committee at *London* for ſending Miniſters into the *Northern* Parts, fix'd on him for the City of *Carliſle*, where by Ordinance of Parliament, the Yearly Sum of 150 *l.* was granted to a preaching Miniſter; and he was accordingly invited thither. He was alſo earneſtly ſolicited to a paſtoral Charge in *New-England*. But nothing could prevail with him to leave his Antient People, for whoſe ſpiritual Welfare he was extreamly ſolicitious. And the great Succeſs his Miniſtry had at *Leeds*, (where he preach'd frequently at the Monthly Exerciſe) and other adjacent Parts, and upon thoſe Strangers that heard him conſtantly

conſtantantly at *Pudſey*, inclin'd him to chooſe to ſtay among them. * Vol. II.

* *He print-ed an excellent Treatiſe upon* Gal. 3. 13. *call'd* Mount Ebal levell'd, 8vo. 1659. *He alſo publiſh'd a ſmall Tract, Entituled,* a Writ of Error; *York* 8vo. 1654. *The Occaſion of which was a Queſtion that had been propos'd to him, whether any Woman (Maid or Widow) intending to marry, may before her Marriage, reſerve any of her goods in her own Power, to be diſpos'd by her, after ſhe ſhall be married, without her Husband's Direction or Conſent. It has a modeſt Preface, only ſubſcrib'd* E. W. *with this Title:* A Writ of Error, or a friendly Examination of a Queſtion and the Reſolution of it, deeply concerning married Perſons, or ſuch as intend to marry. *Several of his Sermons and Manuſcripts are in the Hands of* Ralph Thoresby *of* Leeds, *Eſquire. And a Treatiſe of his on* Rom. 7. 4. *is in the Poſſeſſion of Mr.* Edward Hill, *of Black-well-Hall,* London. *He alſo printed* a ſhort Catechiſm, *or the Sum of the Chriſtian Religion in* 34 *Queſtions and Anſwers,* London 8vo. 1652. *which he deſign'd for the youngeſt ſort of Catechumens of his own Congregation, till they were fit for that of the Aſſembly.*

He continu'd with them till 1662 when the black *Bartholomew* did that effectually, which all the Art of Man could not do before; and ſeparated him from his antient People: Which while many lamented, others rather rejoic'd at it. And now he was run down as a Perſon diſaffected to the Government, tho' he had ſuffered in the late times as a Favourer of it. After he had been a faithful Labourer at *Pudſey*, above 50 Years, an ill Neighbour taking the Advantage of the five Mile Act, forced him to travail abroad in his Old Age: But at length he ſetled at *Leeds*, where he had many cordial Friends. There he preach'd privately as he could have Oportunity, eſpecially upon the Week Days: For upon the Lords Days, both he and Mr. *Todd* generally attended on the publick Miniſtry, and preach'd at different Hours. He had ſome Trouble for preaching upon a ſpecial Call and Occaſion at *Bramley* Chappel, and was carried before the Juſtices, and had been ſent to Priſon, but that ſome of them had a Reſpect to his great Age. He had the Happineſs of a *Sanus ſenectus*, to which his Temperance both as to Diet and Paſſion contributed much. He ſcarce knew any of the Infirmities of Age but Deafneſs. He was ſo zealous againſt Errors that he was a Witneſs againſt Mrs. *Hutchinſon*,

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chinſon, and gave ſuch Evidence againſt her, as caus'd her to be caſt out of the Church, after which ſhe died miſerably. He had married her Neice; but the Relation in that caſe had no influence upon him. He Dy'd at Mr. *Hickſon's* at *Leeds*, *May* 11. 1669, being near Eighty Years of Age. He was Tall, of a comely Countenance, and winning Behaviour: And had an excellent Diſpoſition, which was advanc'd by Grace to ſo high a Degree, as to render him exceeding Amiable. His *Motto* was, *Leſs than the leaſt of all Saints.*

Idle: Mr. *Thomas Smallwood.* He was Born in *Cheſhire*, and was Chaplain in the Army. He was turn'd out of *Batly*, a Sequeſtred Living, in 60: But preach'd in *Idle* Chappel when Ejected in 62. He was a Man of a Noble, Valiant, Active Spirit. He preach'd convincingly for the awakening of Sinners; there lay his Delight and Excellency; and GOD marvellouſly bleſs'd and proſper'd him. He was a moderate *Congregational* Man; ready to act in concert with his Brethren. Upon the Five Mile Act he remov'd to *Flanſhaw* Hall, near *Wakefield*, where he Dy'd *Nov.* 24. 1667. Aged about 45.

Hallifax: Mr. *Eli Bentley.* Born in *Sowerby*, and bred in *Cambridge*, where he was ſome time Fellow of *Trinity* College. In *Auguſt* 1652, he became Aſſiſtant to Mr. *Booth* at *Hallifax*, and after his Death continu'd alone 'till *Auguſt* 62. He fled before the Five Mile Act; but in 72, return'd to *Hallifax*, and preach'd in his own Houſe. He Dy'd *July* 31. 1675. *Ætat.* 49. He was a Man of good Parts; a ſolid ſerious Preacher, of a very humble Behaviour, and very uſeful in his Place. He liv'd deſir'd, and dy'd lamented. Upon his Death-bed, he thus expreſs'd himſelf to a particular Friend: *God will take a Courſe with theſe unreaſonable Men, that require ſuch Terms of Communion, as a Man cannot with a ſafe Conſcience ſubſcribe to.*

Coley: Mr. *Oliver Heywood*, Born in *March* 1629, and Baptiz'd in the ſame Month in *Bolton* Church. He ſet a ſpecial Remark, ever after, on the Day of his being Baptiz'd; uſing on its Annual returns to renew his *Baptiſmal Covenant*, and dedicate himſelf afreſh to God.

He

He was deſign'd by his Parents for the Miniſtry from his Birth; and was himſelf alſo inclin'd that way; and therefore after his being train'd up in Grammar Learning, under the beſt Schoolmaſters that were in thoſe Parts, he went to *Cambridge*, *An.* 1647. He was admitted Penſioner in *Trinity* College, and plac'd under the Tuition of Mr. *Akhurſt*. His Tutor was then reckon'd Eminent for Learning and Piety: Tho' he afterwards fell into ſeveral very odd Notions; from which his Pupil, own'd it the great Mercy of God that he was preſerv'd. There were at that time ſeveral Meetings of Scholars in that College for religious Exerciſes; which Mr. *Heywood*, found very beneficial to himſelf; and would often afterwards heartily bleſs God, for Dr. *Thomas Hill*, the Maſter of *Trinity*, and Mr. *Hammond* of *Magdalene* College, who were then the moſt celebrated Preachers in the Univerſity. Mr. *Heywood* attended upon them with great Diligence; and with no ſmall Pleaſure and Profit. He purſu'd his Studies moſt induſtriouſly; and when he was of ſufficient ſtanding, took the Degree of Batchelor of Arts. Some time afterwards, his Father, not able any longer to bear the charge of maintaining him at the Univerſity, call'd him home; where he liv'd for a while retiredly: But at length became a Preacher, upon the Advice and Solicitation of the Miniſters in thoſe Parts. Having preach'd ſome time about the Country Occaſionally, he was at length invited to *Coley* Chappel in *Hallifax* Pariſh, and he accepted the Invitation; ſoon after which he was ſolemnly Ordain'd by the Miniſters of the ſecond *Claſſis* in *Lancaſhire*, by Faſting, and Prayer, and Impoſition of Hands. Before his Ordination he was ſtrictly examin'd in the ſeveral Parts of Learning; diſputed on that Queſtion, *An Pædobaptiſmus ſit Licitus*; and preach'd a Sermon on *Rom.* 10. 15. He was Ordain'd in *Bury* Church, *Aug.* 4. 1652. The Miniſters that Ordain'd him, were Mr. *John Tilſley*, Mr. *John Harpur*, Mr. *William Ault*, Mr. *Peter Bradſhaw*, Mr. *Jonathan Scolfield*, Mr. *Tobias Fourneſſe*, Mr. *Pyke*, Mr. *Henry Pendlebury*, Mr. *Richard Goodwin*, and Mr. *Robert Bath*. His Annual Income from the People of *Coley*, never amounted to above 36 *l. per Annum*; and yet he never wanted comfortable Supplies; but rejoic'd in the Succeſs which it pleas'd God Vol. II.

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to give to his Labours, in the Converſion of many Souls, which he valu'd more than the greateſt Riches. He was not however without his Difficulties. Some in the Chappelry were exceedingly diſpleas'd with him, that he would not admit all Comers promiſcuouſly to the Lord's Table without Diſtinction; others were angry that he would not thank God for killing the *Scots*; and run into ſome Extravagancies that were then common. Once he was carried before Cornet *Denham*, by ſome of Col. *Lilburnes* Souldiers; and the Cornet told him he was one of the *Cheſhire* Rebels: But upon the Mediation of Friends he was diſmiſt. In 1659, he was various ways moleſted by thoſe who threaten'd to pull down the Miniſtry, as they had done Magiſtracy: But he kept his Station, tho' often urg'd to Removals. Particularly Sir *Richard Houghton*, of *Houghton-Tower* in *Lancaſhire*, ſent him the Preſentation to the Vicaridge of *Preſton* in *Amounderneſs*, worth a 100 *l. per Annum*: But God having made much uſe of him where he was, for the good of many, he rather continu'd there, tho' with much leſs. After the Reſtoration of King *Charles* the Second, he was Proſecuted in the Conſiſtory Court at *York*, for not reading the Common-Prayer, a whole Year before the *Act of Uniformity* Commenc'd: And in a little time was, by the Archbiſhop's Chancellor, ſuſpended *ab Officio*. The Suſpenſion was publiſh'd at *Halifax*, *June* 29. 1662. Mr. *Heywood* hereupon forbore Preaching at *Coley* for a while; but did not attempt to get his Suſpenſion off, becauſe of the *Quietus eſt*, given him and his Brethren, who were of his Sentiments, by the *Act of Uniformity*, which was to take place in *Auguſt* following. However he ventur'd to take his farewel of his Flock, by two or three Days preaching among them, before the fatal *Bartholomewtide*. On *November* the ſecond, the ſame Year, an *Excommunication* was publiſh'd againſt him in *Halifax* Church. Hereupon he went to *York*, but found by the Chancellor, that there was no room for Favour, unleſs he would take an Oath, *De Parendo Juri. & ſtando Mandatis Eccleſiæ*; which he durſt not in Conſcience yield to. Going afterwards to Hear at *Coley* Chappel, the Church-Warden ordered him to leave the Place, becauſe he was an Excommunicate Perſon; but he made bold to continue there

'till

'till the Worſhip of God was over. In 1664, came out the Writ *de Excommunicato Capiendo:* But he was not taken. He kept himſelf private, and held on preaching to a few at his own Houſe; now and then only, preaching in ſome publick Church, where there was a vacancy, with the leave of the Church-Wardens; in which Courſe, he met with no moleſtation. Upon the coming out of the Five Mile Act, he left his Family, and went into *Lancaſhire*, and *Cheſhire*, and other Parts; and for ſome time kept moſtly Abroad; returning Home but now and then; and that very privately. But when the Edge of the Act was a little worn off, he took more liberty; and preach'd often publickly in *Idle* Chappel, *Bramhup* Chappel, *Bramly* Chappel, *Farnly* Chappel, *Morley* Chappel, *Pudzey* Chappel, and *Hunſlet* Chappel; and did much good. *An.* 1669, preaching Occaſionally in a private Houſe near *Leeds*, he was diſturb'd and carry'd before the Mayor, who treated him like a Fury. He ask'd, Whether he had not been once in their Hands already? Mr. *Heywood* anſwer'd, he was never in Priſon, but once for the King in Sir *George Booth*'s Riſing. He was at length carry'd away with Lanthorns to the Goal call'd *Capon* Hall, and there put into a Room like a Swine-ſtye, having nothing in it but heaps of Straw. But the next Day he was releas'd again, and treated by the Mayor with a great deal of Civility, upon the Interpoſition of ſome of the honeſt People of *Leeds* on his behalf. In *July* the ſame Year, he preach'd to his Old People in *Coley* Chappel, upon the abſence of Mr. *Hoole*, who was then Miniſter, and at the deſire of many of the People. For this, a Warrant was iſſu'd out to diſtrain upon Ten Pounds worth of his Goods, and Warrants were alſo granted againſt others, as Hearers at a Conventicle. Mr. *Heywood*'s Goods were ſeiz'd, but could not be ſold, for no Body would buy them, and they prov'd very troubleſome to thoſe that receiv'd them. But King *Charles* his Indulgence, ſoon after, gave him and his Brethren reſpite from ſuch Severities. *May* 8, 1672. he had a Licence for preaching ſent him without ſeeking for it. After which, he preach'd often at *Alverthorp*, near *Wakefield*, at *Laſſet*-Hall, at *Sowerby*, at *Watley*, and many other places, on the Week-days, as well as to thoſe of his own People near *Coley*, that Vol. II

Vol. II. were ſtill for adhering to him: On the Lord's Days, upon the calling in the Licenſes, he was again oft diſturb'd. And upon *Aug.* 15. 1680, he was again cited into the Conſiſtory Court at *York*, together with his Wife, and ſeveral of his Neighbours, for not going to the Sacrament at the Pariſh Church at *Halifax*. For Contempt in not appearing, they were all *Excommunicated*; and the *Excommunications* were read in *Halifax* Church on *Oct.* 24. following; but keeping private, the Storm ſoon blew over. It was cuſtomary in thoſe Parts, about this time, for Warrants to be iſſued out by the Juſtices at every Seſſions, and ſent to the Conſtables in their ſeveral Pariſhes and ſmaller Diſtricts, that they might take along with them Three or Four ſufficient Townſmen, and ſearch ſuſpicious Places for Conventicles; and if they found any, to carry the Preacher and chief of the Hearers before the next Juſtice; by which, many had a Sword put into their Hands to diſturb their quiet Neighbours. But the generality of the Officers, gave notice of their coming beforehand, and ſo made no diſcoveries; by which means the Succeſs of this Deſign was effectually prevented. Whereupon the Juſtices ordered certain Bailliffs and Catches to execute the Warrants. They were more forward and more ſucceſsful. By their means Mr. *Heywood* receiv'd much trouble: He was indicted for a riotous Aſſembly in his own Houſe, at the Seſſions at *Wakefield*; and had a Fine of 50*l.* impos'd upon him; for refuſing the Payment of which, and for not finding Sureties for his good Behaviour, (*i. e.* his forbearing farther preaching) he was ſent Priſoner to *York* Caſtle; where he had both an expenſive and troubleſome Confinement; from which he was not freed without much difficulty. After a fatiguing troubleſome Life, at length he Died * *May* 4. 1702. in great peace, and full aſſurance, and without any ſenſible Pain or Sickneſs, in the 73d Year of his Age.

* *His Works are theſe*: 1. Heart Treaſure. *Printed* 1667. 2. Cloſet Prayer. 1671. 2. Sure Mercies of *David*. 1672. 4. Life in God's Favour. 1679. 5. Iſrael's Lamentation. 1681. 6. Mr. *Angier*'s Life. 1685. 7. Baptiſmal Bonds. 1687. 8 Meetneſs for Heaven. 1690. 9. Family Altar. 1693. 10 Beſt Entail. 1693. 11. A new Creature. 1693. 12. Job's Appeal. 1695. 13. *Heavenly Converſe*. 1697. 14. The two Worlds. 1701. 15. *A Treatiſe of* Chriſt's Interceſſion. 1701. *Beſides which he Printed and Preface'd, ſeveral Books of others.*

Sowrby:

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Sowrby-Chappel: Mr. *Henry Root*, Sen. Bred in *Magdalen* College in *Cambridge*. He was a conſiderable Traveller in his younger Days. In 1645, he gather'd a *Congregational* Church, and was Paſtor to them 'till 62. He preach'd in his Chappel after *Bartholomew* Day, for Half a Year: But was at length ſeverely dealt with; being dragg'd out of his Chappel, *&c.* and ſent to *York* Caſtle, where he continu'd three Months. * He Dy'd *Oct.* 20. 1669. About Eighty Years of Age.

* *See* Conform. 4. Plea *for the* Nonconf. *pag.* 50, 51.

Bramope: Mr. *Croſsly*. He had *Robert Dinely*, Eſq; for his Patron, under whoſe Wing he was ſhrowded after *Bartholomew* Day. For he had Liberty by Connivance about two Years; and he Dy'd *An.* 1664. The Houſe of this Eſquire *Dinely*, was a common Receptacle for *Nonconformiſt* Miniſters; for he maintain'd Lectures in his Houſe to the Time of his Death, *An.* 1689.

Howarth: Mr. *Robert Town*, Sen. Formerly Miniſter at *Ealand* in the Vicaridge of *Hallifax*. He Dy'd in 1663, about the 70th Year of his Age.

Moremonkton: Mr. *James Conſtantine*. A Pious and diſcreet Man; a good Scholar, and a judicious Preacher; very laborious in his Maſter's Work while he had Opportunity, and not without good Succeſs. He Dy'd, *Ann.* 1665.

PONTEFRACT: Mr. *Ferret*. A conſtant, diligent, laborious Preacher, of competent Gifts and Learning. He was in great ſtraits after his Ejectment: But had a good Library. He Dy'd *Ann.* 1663. Aged about 64.

Kerby-Hall: Mr. *Joſhua Smith*. Born in *Leeds*, and Student in *Clare*-Hall in *Cambridge*, where he made a good Proficiency in Learning. When ſettled in the Country, he became a very zealous Preacher, took much Pains in inſtructing his People, both in Publick and Private; and the Lord ſucceeded his Endeavours. He

Vol. II. He did much good in a little Time, for he quickly ran out his Race. He Dy'd in 1662.

Poppleton, near *York*: Mr. *Joſiah Holdſworth*. Born at *Rippenden*, near *Hallifax*. He was Miniſter for ſome Years in *Eſſex*, where he was ſucceſsful for the good of many. He was Ejected at *Poppleton* in 62, and remov'd thence to *Wakefield*. He preach'd afterwards for a Year in *Idle* Chappel: And Dy'd at *Wakefield*, *Oct.* 18. 1677. *Ætat.* 75. He was a pious Man, of a venerable Aſpect, had great Judgment in Phyſick, and was a very intelligent Perſon.

Chapel-le-Brears, near *Hallifax*: Mr. *Gamaliel Marſden*. He was Student in *Trinity* College by *Dublin* in *Ireland*, and continu'd there Ten Years, part of which he was Fellow. He was turn'd out with Dr. *Winter* upon King *Charles*'s Reſtauration, and then came into *England*. He had but 5 *l.* when he Landed at *Leverpool*, and knew no Relations or Friends he could repair to; but reſolv'd to go to *Coley* in this County, where his Father had been Miniſter long before. There he found Friends, and was fix'd in this Chappel, whence he was Ejected by the Act of Uniformity. He afterwards went into *Holland*, and at his return taught ſome young Students at *Hague* Hall, Philoſophy, &c. He was a ſolid Scholar, tho' no very plauſible Preacher. He was *Congregational*, but of a moderate Spirit. A Man of great Piety and Integrity. He was Paſtor of the Congregational Church at *Woodkirk*, after the Death of Mr. *Chriſtopher Marſhal*. He Dy'd *May* 25. 1681. *Ætat.* 47.

Bramham: Mr. *Thomas Hardcaſtle* *. Born at *Barwick* upon *Holm*: And Train'd up under Mr. *Jackſon* of *Barwick*, a Learned Divine. He was but a Young Preacher when the Act of Uniformity came out, which found him at *Bramham*. He preach'd afterwards at *Shadwel* Chappel, and other Places: Was a Man of pregnant

* *He writ a ſerious Treatiſe upon* Mat. 6. 34 *call'd* Chriſtian Geography and Arithmetick, 8*vo*. *And Printed ſome excellent Diſcourſes of Mr.* Garbut's; *Entituled*, One come from the Dead to awaken Drunkards.

pregnant Parts, and a bold Spirit, and fear'd no Danger. He was ſeveral times Priſoner at *York*, at *Leeds*, and *Cheſter*. At *Briſtol*, where he was Paſtor to a Society of ſober *Anabaptiſts*, they ſent him to the Houſe of Correction. He Dy'd at *Briſtol*, *An.* 1679. Vol. II.

Barley-Chappel, near *Selbye*: Mr. *Pickering*. Born at *Kippax*, and Educated at *Cambridge*. A good Scholar, and uſeful Preacher. When Ejected, he maintain'd his Integrity. Some time Chaplain to Eſquire *Dinely* at *Bramhup*; whence he remov'd to *Morley*. He continu'd his Labours there, 'till a few Days before he Dy'd; which was in 1680: Aged about 44.

Healigh, near *Tadcaſter*, Mr. *Cornelius Todd*, M. A. He was eldeſt Son to Mr. *Robert Todd* of *Leeds*; Born when his Father was Miniſter of *Ledſham*, and baptiz'd *July* 28. 1631, as appears by the Pariſh Regiſter. After his Education in School Learning at *Leeds*, he was ſent to *Clare-Hall* in *Cambridge*, and put under the Tuition of Mr. *David Clarkſon*. After taking his Degrees, he became Chaplain to the Religious and Charitable Madam *Leighton*, and afterwards to the Lord *Fairfax*. He was Ordain'd *October* 31, 1655, at *Addle*, by Mr. *Elkanah Wales*, and other Miniſters, on a Day of ſolemn Prayer and Humiliation; and Mr. *Joſ. Smith*, and Mr. *Johnſon*, were Ordain'd at the ſame time with him. The Lord *Fairfax* afterwards gave him the Living of *Bilbrough*, where he continu'd about four Years; when he was preferr'd to *Bilton*; where he had an Augmentation of 60 *l.* There he continu'd 'till *Aug.* 24. 1662. He afterwards held on his Miniſterial Labours in private, under many Diſcouragements and Diſadvantages: But thro' the Kindneſs of the Lord *Wharton*, he liv'd at *Helaugh* Mannor near *Tadcaſter*, and receiv'd 8 *l. per Annum* during Life. Upon the Indulgence in 1672, he was choſen one of the Four Miniſters that preach'd to a numerous Congregation in a new erected Meeting-Houſe at *Leeds*, where, as he was preaching, *Aug.* 16. 1674, the Officers, upon the Information of two Perjur'd Wretches, were ſent by the Mayor to diſcharge the Aſſembly. He gave them a mild Anſwer; and

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and tho' he was a very plain Man, and not the moſt fluent Orator, yet he was then ſo aſſiſted, that perhaps the moſt ready Speaker, could not, upon the ſudden, have acquitted himſelf better. He freely lamented, that ſince even in *Rome*, and under *Nero*, St. *Paul* could for two Years together, in his own hired Houſe, be permitted to preach without any one forbidding him, he ſhould not be allow'd to preach in a Chriſtian Church and State: And afterwards he went on quietly, without any farther Diſturbance that Day, the Officers carrying it with much Civility: But being afterwards oblig'd to retire, he liv'd very privately at *Helaugh* Mannor, preaching as he had Opportunity; 'till at length he had a Call to *Elenthorpe*, where the Charitable Lady *Brook* had given 500 *l.* that the Intereſt of it might be apply'd to the Maintenance of a preaching Miniſter. He had built a new Houſe at *Bilton*, before he left it, in which the Vicar of that Place now Reſides, which coſt him a 100 *l.* But it not being quite finiſh'd at the time of his Ejection, he was compell'd to finiſh it, at the Charge of 10 *l.* tho' he never inhabited it, nor was the Old one inhabitable, when he entred upon that Living. For preaching in private at Eſquire *Diſneys*, he was ſent Priſoner to *Pontefract*, where he was kept ſo cloſe Priſoner, that he was ſeiz'd upon by a Fever and Pluriſie, and very hardly eſcap'd with his Life. He Printed nothing; except perhaps that Confeſſion of Faith was his, that is ſometimes bound up with the Aſſemblies ſhorter Catechiſm. He Dy'd very ſuddenly as he was walking in his Houſe, *June* 19. 1696. *Ætat.* 65. and was bury'd at *Aln* or *Awn*, near *Burrowbridge*, Nine Miles from *York*. He was a pious Man, an *Iſraelite* indeed. Who continu'd his Miniſterial Labours under many Diſcouragements and Diſadvantages.

Worſpur, near *Barneſly*: Mr. *Shaw*. A pious Man, and a good Scholar. After his being Silenc'd, he was Tutor to Mr. *Boſwel's* two Sons, whom he fitted for the Univerſity. Afterwards he preach'd at a place about Six Miles Weſt of *Hull*, where he fell into a Conſumption. He dy'd in *Sept.* 1691.

Tonge

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Tonge-Chappel, near *Leeds*: Mr. *Richard Core* †. A ſober Man, and good Scholar. He profeſs'd and practis'd Phyſick. He Dy'd at *Leeds*, *April* 1688. About 70 Years of Age.

† *He wrote a Book of Myſtical Antichriſt.*

Treaton: Mr. *Chriſtopher Amgill.* One of neat Parts, and likely to be very uſeful, who Dy'd quickly after he was Ejected and Silenc'd.

Addle: Mr. *Thomas Sharp* *, M. A. Born in *Little Horton*, near *Bradford* in this County, of Religious Parents; who ſeeing his Promptneſs and Induſtry for attaining Human Learning, and hopefulneſs for Religion, Dedicated him to God in the Work of the Miniſtry, tho' he was their Eldeſt Son, and likely to have a conſiderable Eſtate. He was ſent to *Cambridge* in 1649. and admitted in *Clare* Hall under the Tuition of the famous Mr. *David Clarkſon* (his Mother's Brother) who when he left the Univerſity, committed him to the Care of that great Man Mr. *John Tillotſon*, afterwards Archbiſhop of *Canterbury*. He was Couſin to Archbiſhop *Sharp*. He was very Studious, and having excellent natural Parts, cultivated by great Advantages, and unuſual Induſtry, he became an univerſal Scholar; a ſolid Logician, a good Linguiſt, a fluent Orator, a profound Philoſopher, and a very skilful Mathematician. Leaving the Univerſity thus accompliſh'd, he firſt enter'd on the publick Stage at *Peterborough*, where he did not continue long; but remov'd into his Native Country about the Year 60. His Uncle, Mr. *William Clarkſon*, who was Parſon of *Addle*, Dying, he was preſented to that Parſonage by Eſquire *Arthington*, of *Arthington* the Patron. He accepted it, but enjoy'd it only for a very little while; for Dr. *Hich*, Parſon of *Guiſeley*, challeng'd it as his by Right, upon the Return of King *Charles*, becauſe he was excluded by the Act againſt Pluralities, made by the Parliament. Mr. *Sharp* was capable of it (having been Epiſcopally Ordain'd) and yet was willing to reſign, tho' Mr. *Arthington* was for trying his Title to preſent by Law. He was the more willing to quit it, foreſeeing a Storm coming. He had eaſily gotten other Preferment, had it not been for the Act of Uniformity, where-

* *See the Account of him, prefix'd to his* Divine Comforts, Antidoting inward perplexities of Mind, *which is the only Thing of his that is Extant.*

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whereby he was Silenc'd. He liv'd afterwards privately in his Father's Houſe, and follow'd his Studies very cloſe. In 72, he took out a Licenſe, and preach'd in his own Houſe, whither great Numbers reſorted. He preach'd afterwards at *Morley*: And when Mr. *Stretton* remov'd to *London*, he ſucceeded him in the Congregation at *Leeds*; where he * Dy'd *Auguſt* 27. 1693. *Ætat.* 59. He was every way a great Man, and yet cloathed with Humility. He was very Laborious in his Work, full of Self-denial, and exceeding temperate and mortify'd to all earthly Enjoyments. He was excellent in Prayer; and a fluent Preacher. His Sermons were Elaborate and Accurate; and all he did exceeding Polite and Scholar-like. He was of a Peaceable, Catholick Spirit; rather for compoſing Differences than eſpouſing a Party. His comfortable Exit, may be ſeen in the Printed account of him, to which the Reader is referred.

* *He wrote ſome things which were never Printed, but are reſerv'd in private Hands.*

1. *Againſt the* Papiſts *upon a young Man's going over to them.* 2. *Againſt Two High Church-men, who gave themſelves a Liberty, rigidly to cenſure their peaceable Brethren* 3. *Againſt ſome Queries, ſaid to be Dr* Owen's, *about the Lawfulneſs of their hearing Common-Prayer, who are in their Places, engag'd in the purſuit of farther Reformation And they were his Verſes upon* Sleep, *which are Printed under* Cleveland's *Name: Beſides which, there are ſeveral valuable Poem among his Manuſcripts.*

One Mr. *Smith* having extravagantly commended the Liturgy, as if it had been compil'd by a Synod or Conſult of Archangels, and was ſuperior even to the Divinely inſpir'd Oracles; Mr. *Sharp* on the contrary, drew up this ſhort account of the Liturgy:

It is (ſays he) defective in neceſſaries, redundant in Superfluities, diſorderly in all, diſputable in many, and dangerous in ſome things. That I may not, (ſays he) as my Antagoniſt, Harangue in Generals; I'll give an Inſtance in each.

1. 'Tis defective in Neceſſaries. (1.) In Confeſſion of Sin there's not a word of Unbelief, the greateſt of all actual Sins; or of the violation of the Covenant of Grace, which oh, that it could be ſaid none that need the Liturgy, Miniſters, nor People, were guilty of! Neither is there any Confeſſion of Concupiſcence, tho' the Article acknowledges, that even in the Regenerate it hath the nature of Sin. (2.) In Petition; there's

none

none for Regenerating Grace. (3.) In Thankſgiving, there's none for Faith. I inſtance only in the moſt, concerning things in the World, on purpoſe becauſe I ſaid, Defective in Neceſſaries. Vol. II.

2. 'Tis redundant in Superfluities. Such are the Ceremonies, of which there is no need in the World.

3. Diſorderly in all. Neither the whole, nor any Part, obſerving either any Rules of Art, or the admirable Order of the Pattern of Prayer, the Lord's.

4. Diſputable in many Things. As kneeling at the Sacrament; ſubſtituting Godfathers in the room of Parents, and giving them the Charge; promiſcuous admiſſions to the Sacrament, notwithſtanding the words in the Exhortation, both declaring that Blaſphemers, *&c.* ſhould not preſume, and that none ſhould come but with a full Truſt, and quiet Conſcience, *&c.*

5. Dangerous in ſome Things. As againſt the Laws of Verity, Unity, Charity, Honeſty, and Piety. I'll give an Inſtance ſays he of each.

1. Againſt the Law of Verity is the ſalvatory Clauſe at the end of the Office of Baptiſm, *viz.* It is certain by the Word of God that Children which are Baptiz'd, dying before they commit actual Sin are undoubtedly ſaved.

2. Againſt the Law of Charity in the damnatory Clauſe at the end of the *Athanaſian* Creed, which damns all the Churches of the *Grecian* Communion, who do not believe the *Filioque*.

3. Againſt the Law of Unity; no Church beſides on Earth uſing it, but the ſchiſmatical *Roman* which hath the moſt of it, tho' in another Tongue.

4. Againſt the Law of Equity, in the unproportionable Penalties for not uſing it, *viz.* unminiſtring and unchurching.

5. Againſt the Law of Honeſty, in acknowledging a Godly Diſcipline, and thundring out legal Curſes, inſtead of reſtoring it, when there wants not Power but Will.

6. Againſt the Law of Piety; all Worſhip of God being forbidden except by it. All which are aggravated by injoyning unfeigned Aſſent and Conſent to all and every thing contain'd and preſcrib'd in it, upon Penalty of Miniſters being turn'd out of their legal Free Holds

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Holds, and the Work of their Office which they are oblig'd to, by the peremptory Command of Chriſt. And whether ſuch a Liturgy as this with all its Circumſtances, merits ſuch high Encomiums Chriſt will be Judge. I have alſo a Copy by me, of his Anſwer to Dr. *Owens* Queries, too long to be here inſerted.

Cawood: Mr. *Robert Sherborne*, M. A. His Father was Vicar of *Brayton* near *Selby*. His Mother was ſcarce Seven Months pregnant before his Birth: And as his Birth was premature, ſo were his after Improvements. For he was ſooner a Man, a Chriſtian, and a Scholar than moſt others. He was fit for the Univerſity at Thirteen Years of Age; but at Fourteen left *Coxwold* School, (where the famous Mr. *Smelt* was Maſter) and was admitted of *Sidney* College in *Cambridge*, where he had Mr. *Parrot* for his Tutor. When he left the Univerſity he liv'd ſome time with Mr. *Maskill of Sherburn*, by whom he was aſſiſted in the *Hebrew* Tongue, at the ſame time as he advanc'd in his other Studies. His firſt Miniſterial Labours were at *Kellington*; whence he remov'd to *Cawood* in 1659, where he was a pious painful Preacher; joyning with the neighbouring Miniſters in their publick Lectures and private Exerciſes. He found ſo much ſweetneſs in Divine Ordinances himſelf, that he was thence led earneſtly to preſs a conſtant Attendance on them upon others. He was wont to perſuade even thoſe to attend, who objected their Deafneſs: And he would encourage them to it by an Inſtance of a very good Man, one of his Pariſhioners at *Kellington*, who being ſtark Deaf, yet attended conſtantly when he preach'd; for he thought he enjoyed more Communion with God, and had more Comfort then, than at other times. For ſuch to be preſent is to own God's publick Worſhip as well as they can, it is to reproach the Sloth and Neglect of thoſe who might wait there to better Purpoſe, and yet are willingly abſent. Their reverend Deportment under the publick Miniſtry, who only can ſee and meditate, may be a good Example to trifling Attendants, *&c.*

He was labouring in the Word and Doctrine among his Flock, for above the ſpace of three Years, till the Uniformity Act diſabled him. His Father conform'd, and kept his Living at *Brayton*, and the Son went and liv'd

liv'd with him, and was by Connivance aſſiſtant to him. The Father read the Prayers, Adminiſtred the Sacraments of Baptiſm and the Lord's Supper, according to the Rites, and Ceremonies of the Church of *England*, and preach'd now and then; but the Son was the more conſtant Preacher: And he was generally belov'd by the People, and his Labours were greatly Succeſsful. There were no Informations againſt him. And the Arch-biſhop's Connivance at him, engaged the Hearts of many good People to pray for him. He held on thus for ſeveral Years: But his brittle Conſtitution not bearing hard Labour, with that Activity of Spirit which he diſcover'd in all; he ſunk under his Burthen, fell into a Conſumption, and pin'd away in Six or Eight Weeks time; *An.* 1670 or 71. The loſs of him was much lamented in all thoſe Parts. His Funeral Sermon was preach'd by Mr. *Ralph Ward*, in *Brayton* Church. Vol. II.

BRADFORD: Mr. *Jonas Waterhouſe*. M. A. Sometime Fellow of St. *John's* College in *Cambridge*. A learned Man, and of great Eſteem for his Work's Sake. He was a Lover of Peace. After his Ejectment he liv'd privately, and frequented the publick Worſhip; but uſually preach'd on the Evening of the Lord's Day in his own Houſe.

RIPPON: Dr. *Edward Richardſon*. He turn'd out upon the King's coming in, and continu'd a Nonconformiſt afterwards. He travell'd beyond the Seas, and ſucceeded Mr. *Newcomen* in the *Engliſh* Church at *Leyden*. He was a very popular Preacher.

Leighton in the Morning: Mr. *Richard Whitehurſt*. Who afterwards had a Congregation near *Bradford*: And thence remov'd to a People at *Bridlington*, where he died.

Whiſton: Mr. *Thelwell*, or *Thetwell*. He dy'd in 1684; Aged about 60.

SHERBORN: Mr. *Thomas Johnſon*.

Honley Chappel: Mr. *Dury* a *Scotch*-Man, who after his being ſilenc'd, departed into *Scotland*.

Staynington: Mr. *Darwen*.

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Boulton: Mr. *John Denton* Born near *Bradford*, and Bred in *Clare-hall* in *Cambridge*, under Mr. *Clarkſon*. A very pious Man and a profitable Preacher.

Bircklin: Mr. *David Barns*.

Thornton Chappel, Mr. *Joſeph Dawſon*. A very pious and learned Man, of great Eſteem for his Integrity, Prudence, and Humbleneſs of Mind. He liv'd afterwards near *Halifax*, and preach'd at a Meeting-houſe near *Burſtall*. He was an affectionate Preacher, and one that naturally car'd for the good of Souls. He was eminent for Meekneſs; had a good Report of all Men, and was unwearied in his Maſter's Work. He was a patient Sufferer for Nonconformity. He brought forth Fruit even in Old Age: And dy'd in *June* 1709. *Ætat.* 73. He bred up four Sons to the Miniſtry: But one of them died ſome time before his Father, and three are yet living.

Nunmonckton: Mr. *Izott*.
Horſferth: Mr. *Bulkley*.
Biſhops Thorp: Mr. *Ellwood*.
Heaton: Mr. *Lea*.
Chappleton: Mr. *Stables*.
Baydon: Mr. *Moor*.

Raſtrick: Mr. *Robinſon*. To whom we may add Mr. *Aſhley*, a Peacher, but unfix'd when the Act of Uniformity took Place; who was afterwards Miniſter of a Congregation at *Hull*. Having mention'd him already at *Blackrode* in *Lancaſhire*, *p.* 414, (where perhaps he might preach but occaſionally,) and finding him here nam'd again, I ſhall add a more particular Account of him. He was born in *Lancaſhire*, and bred in *Cambridge*. He was a very moderate pious Man, of a winning Diſpoſition and Behaviour; generally belov'd and honour'd by thoſe that knew him. He was a very edifying practical Preacher, and God made his Labours in the Congregation at *Hull*, very ſucceſsful for the converting many Sonls. Mr. *Cann* his Predeceſſor in that Place had leaven'd many of the People with his Principles: But ſuch was the Prudence and Temper of Mr. *Aſhley*, that he reduc'd them from Extravagancies, brought them off from their rigid Opinions, compos'd their Differences, and ſettled and kept them in Peace as long as he liv'd. He was very laborious in his Miniſterial Work, ſhun'd no Opportunity to be-

ſpeak

ſpeak Souls for Chriſt, and their eternal Good. He would frequently mix what tended to Edification with his common Diſcourſe, which uſually conſiſted of a Mixture of what was pleaſant and profitable. The Souls of his People were dear to him; and his Longings after their Salvation earneſt and preſſing. And his Thoughtfulneſs upon that Occaſion had no ſmall Influence to the wearing away both the Strength of his Body, and the Vigour of his Mind. He was a Man mighty in the Scriptures: To which the natural Strength of his Memory, confirm'd by daily Exerciſe, did very ſucceſsfully contribute. His preaching was Scriptural and Experimental, and very much ſuited to the comforting the Afflicted, and raiſing the dejected, as Mr. *Charles*'s was to the awakening the Secure. So that in them two, *Hull* had long a *Barnabas* and a *Boanerges*, alternately labouring among them to promote their eternal Welfare. In the Winter 1695 he declin'd and continu'd waſting till *April* following; and on the Fourth of that Month he departed, and was interred in *Drypole* Church on the Sixth. In his long Weakneſs, his Patience and Reſignation were very remarkable. And to all theſe we may add, Vol. II.

Armthorp: Mr. *Holmes*: And *Hopton*: Mr. *Richard Thorps*.

Theſe Perſons following, *viz.* Mr. *Ingham*, Mr. *Peebles*, Mr. *Smith*, and Mr. *Trigott*, were turn'd out ſomewhere in the *Weſt*-riding; but the Places where are uncertain.

N. B. I forbear mentioning here Mr. *Milward*, and Mr. *Stretton*: Of the former of whom we have already had an Account under the Univerſity of *Oxford*, *p.* 66: As alſo of the latter, under the County of *Suſſex*, *p.* 676. The former was turn'd out of the pleaſant Living of *Dirfield* in the *Weſt*-riding of this County, which is reckon'd worth 300 *l. per Annum*, and the latter was Chaplain to the Lord *Fairfax*, and preach'd at *Nun Appleton* in 1662.

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In the North *and* Eaſt-riding *of* YORKSHIRE.

Bedal: Mr. *John Gunter*, LL.B. He was a Native of *Berkſhire*, and Educated firſt at *London*, and afterwards at *Eaton*; from whence he was ſent to *Queen's* College in *Cambridge*; and from thence he remov'd to St. *John's* College *Oxon*, where, *An.* 1649. he took the Degree of Batchelor in the Civil Law; and (as we are told in *Wood's Faſti Oxon*, p. 751.) was the only one admitted in that Faculty that Year. He was ſoon after made Fellow of *New College*, by the Committee of Parliament, and Viſitors appointed for the Reformation of the Univerſity. Here he was Chamber-fellow, and intimate with the learned *Stephen Charnock*, whoſe Memoirs he wrote. He was Burſer to the College two Years. The Reſident at *Hamburgh* writing to Dr. *Goodwin* at *Oxford*, for a learned Man to be Chaplain to the Company of Merchant-Adventurers, Mr. *Gunter* was ſent thither: But not having his Health in that Country, he did not ſtay there above two Years, and then return'd to his Fellowſhip at *New-College*, where he remain'd 'till the Lord *Wharton* preſented him to *Wadeſden* in *Bucks*, in which Town are three Parſonage-Houſes, each endow'd with diſtinct Glebe Lands to a good value. After this, *Oliver* the Protector hearing of his Name, (which he ſaid he reſpected for his Uncle Major *Gunter's* ſake) ſent for him to come and preach before him, and made him his Chaplain, and afterwards prefer'd him to this rich Living of *Bedal*, ſaid to be worth 500 *l. per Annum*. He enjoy'd it three or four Years, 'till the Reſtauration in 1660, when King *Charles* the Second preſented Dr. *Samwaies*. Thence he remov'd to *Whittlebury* in *Northamptonſhire*, whence he was Ejected in 1662. whereupon he retir'd to *Helaugh* near *Tadcaſter*, in *Yorkſhire*, where he preach'd privately to the Neighbourhood, and Occaſionally at *Leeds*. He manag'd the Lord *Wharton's* Concerns in thoſe Parts, and in the North, which requir'd his frequent Journies: But when he was at home, he preach'd conſtantly to the poor Neighbourhood *Gratis*, to his dying Day, which was *Nov.* 27. 1688, in his Grand Climacte-

Climacterick; and was bury'd in the Lord *Wharton's* Vol. II.
Vault at *Helaugh*.

He was a Perſon of great Learning and Worth, and of fine Parts. He was well acquainted with the Memorable *John* Earl of *Rocheſter*, who once urging him to ſtay longer after his Buſineſs was diſpatch'd, he beg'd his Lordſhip's excuſe, and took the freedom to tell him the Danger and Deſperateneſs of his Condition; which as light as he then made of it, came freſh into his Mind upon his Death bed. And when Mr. *Gunter* appear'd before him, his Lordſhip expreſs'd abundant Sorrow for what had paſsd when he was there before: Now admiring the Divine Patience, that he was not ſtruck Dead in the Act, as this his faithful Monitor had then intimated to him. Mr. *Gunter* was indeed us'd to ſay, That he thought there had not been ſo much wickedneſs on this ſide Hell, as he found when the Earl and his Company were Blaſpheming. He then apply'd himſelf to a Fellow of a College that was preſent. Upon which the Earl reply'd, That he was *Belzebub* amongſt them. He wrote a Treatiſe intituled, *The Juſt Man's Fall and Recovery*, with the Grounds and Reaſons thereof exemplify'd throughout, in the opening and handling *David*'s Caſe of Murder and Adultery; by the meaneſt of thoſe Watchmen of *Iſrael*, who having now been more than 20 Years excluded, yet ſtands weeping and watching without the Gates of *Jeruſalem*, and the Temple, 8*vo*. 1681. There are alſo publiſh'd of his, *The broken Heart; or, Grand Sacrifice*, on *Pſal.* 51. 16, 17. 4*to*. 1643. *Britain's Remembrancer*, on 2 *Chron.* 15. 12. 4*to*. 1644. *A Sovereign Remedy for a Sick Commonwealth*, on *Prov.* 14. 34. 4*to*. 1649. *The Princeſs Royal*, on *Pſal.* 45. 16. 4*to*. 1650. He was eminent for Piety, Prudence, and Temperance; and Conſtant and Serious in the Exerciſe of Cloſet and Family Devotion. He was a great Bleſſing in the ſeveral Places where he ſucceſſively liv'd and labour'd. His Faith was ſound, his Preaching warm, his Converſation exemplary, and his Death comfortable.

Cherry-burton: Mr. *Thomas Micklethwait*: One of the Aſſembly of Divines, long ſince Dead.

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BEVERLY: Mr. *Wilſon*. After his being Silenc'd here, he liv'd privately 'till 1672: When he took out a Licenſe, and preach'd at a Meeting at *Hull*. He was a very worthy Man. He dy'd ſuddenly in *February*, 1678.

Kerby-Underhill: Mr. *Peter Clark*, M. A. Born at *Beverly*, of pious Parents, bred at the School there, notable for his early and eminent Proficiency. Sent thence to *Cambridge*, and admitted of St. *John*'s College, whereof he was afterwards Fellow. When he left the Univerſity, he ſettled at *Carnaby*, and was uſeful in his Miniſtry there, 'till the Civil Wars; when he was forc'd to take ſhelter at *London*, and was choſen Member of the *Aſſembly*. When the Troubles were over, he return'd into *Yorkſhire*, where he was Benefic'd at *Kirkby-Underhill*, and there continu'd 'till the *Uniformity Act* diſlodg'd him. Thence he retir'd with his Wife and Four Children to *Walkington*, near *Hull*, where he had a pretty Eſtate that deſcended to him from his Father. There he employ'd himſelf in teaching a private School, Boarding Gentlemens Sons in his Houſe, who are now ſome of them great Ornaments and Bleſſings to their Country; and there he continu'd to the time of his Death.

Holden: Mr. *Arliſh*, M. A. of *Peterhouſe* in *Cambridge*. A Man of ſingular Parts, an excellent Preacher, and of a very publick Spirit. He had a good Eſtate, and did good to many with it. He ſpent the latter part of his Life at *York*, where he dy'd in 1680: Aged about 57.

Sutton: Mr. *Joſiah Holdſworth*. Bred in *Cambridge*, and afterwards Chaplain to Sir *Richard Houghton* of *Houghton Tower* in *Lancaſhire*. In 72, he ſet up a Meeting in *Heckmondwyke*. He dy'd in 1685, under Fifty Years of Age. A Man of great Piety, Sincerity, Strictneſs, and Induſtry for the good of Souls; and bleſs'd with abundance of Succeſs.

Skiringham: Mr. *Blackſtone*. An Active, Judicious, Grave Old Man. After his Ejection he liv'd at *York*, and

and maintain'd his Integrity to the laſt. He dy'd *An.* 1686. *Ætat.* 84. Vol. II.

HULL: Mr. *John Shaw*, M. A. He left a Manuſcript Account of his Life and Times behind him, for the uſe of his Son; a Copy of which having fallen into my Hands, I thence took this Account of him.

He was Born at *Sickehouſe*, in the Chappelry of *Bradfield*, and Pariſh of *Eccleſfield* in the *Weſt-riding* of the County of *York*, on *June* 23. 1608. The Houſe he was Born in, with the Land belonging to it, was the Inheritance of his Anceſtors. Part of it was, upon his Father's Death, taken from him by the Pariſh; and and he for Peace and Quietneſs ſake, never enter'd a Suit with them about it. Being an only Child, his Parents were unwilling he ſhould go far from them for his Education: He was therefore train'd up in School Learning in that part of the Country, and afterwards, in compliance with his own earneſt deſire, he, between Fourteen and Fifteen Years of Age, was ſent to *Cambridge*, and admitted Penſioner into *Chriſt's College*, under the Tuition of Mr. *William Chappel*, who was afterwards Provoſt of the College of *Dublin*, Dean of *Caſhell*, and Biſhop of *Corke* in *Ireland*. He had little Senſe of Religion when he went to the Univerſity, but, as Providence ordered it, he had ſome good Chamber-fellows, who kept him from bad Company, which is the Plague and Ruin of ſo many young Scholars. When he was about two Years ſtanding, Mr. *Weld*, (who afterwards went to *New England*, and wrote an Account of the Riſe, and Growth, and Ruin of the Errors there) happen'd to preach one Lord's Day at a Church about three Miles from *Cambridge*. Mr. *Shaw* walk'd to hear him with ſome of his Chamber Fellows. In the Morning he preach'd on *Luke* 13. 24. and in the Afternoon on *Mark* 16. 16: And he from that Day dated his firſt fixed ſerious Impreſſions. He was afterwards taken notice of in the College, and oppos'd for a Puritan; and yet continu'd there 'till he had commenc'd both Batchelor and Maſter of Arts; the laſt of which was *An.* 1630. A raging Peſtilence drove him that Year from the Univerſity, where he otherwiſe had made a longer ſtay, into the Country;

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where a deſire of doing good to Souls, induc'd him ſoon to take upon him the Work and Office of the Miniſtry.

The firſt place he accepted, was *Brampton* near *Cheſterfield*, in *Derbyſhire*, where he was Lecturer for Three Years. Going upon this Occaſion to Biſhop *Morton* (who was then Biſhop of *Coventry* and *Litchfield*) for a Licenſe to preach in his Dioceſe; he finding him young, and newly come from *Cambridge*, was ſtrict in his Examination. He enquir'd, what Queſtions he gave in the Schools when he was Senior Batchelor, and Diſputed very Scholaſtically with him upon them: And when he had done, gave him his Hand full of Mony, and laying his Hand upon his Head, ſaid, *Your Licenſe ſhall be this*, (without demanding any Subſcription of him) *that you ſhall preach in any part of my Dioceſe, when and where you will.* GOD gave a comfortable Bleſſing to his Endeavours there for the good of many: And his removal thence was very Providential. Going up to *London*, he, at the entreaty of ſome Friends, preach'd there, and was heard by ſome Merchants in the City that were Natives of *Devonſhire*, who then reſolv'd (as they afterwards told him) that if they could prevail with him, they'd ſend him down to preach at *Chimleigh*, a Market-Town in their County, and there maintain him: But after Sermon, he going his way, and they not knowing his Name, nor his Lodging in the City, nor dwelling in the Country, he heard nothing from them. About that time Twelve Month, going up to the City again, and preaching there, it ſo happen'd that ſome of the ſame Merchants heard him, and follow'd him to his Lodging, and told him their Deſire and Intention; adding, that it was their Cuſtom to maintain a Miniſter for three Years at one Place; and if his Miniſtry ſo far prevail'd on the Hearts of that People, as that they of themſelves would maintain him afterwards, he ſtill continu'd; if not, they afterwards maintain'd him in another Place. They preſs'd him much; and after obtaining the conſent of his Parents, he comply'd, and went to *Chimleigh* in *Devonſhire*, where GOD bleſs'd his Labours with great Succeſs. When his Three Years there were almoſt expir'd, a complaint was made to King *Charles* by Attorney General *Noy*, and Archbiſhop *Laud*, that the City

ty Merchants by their Contributions, planted in the Vol. II.
ſeveral Counties Puritanical and Nonconforming Preachers; whereupon the Feoffees were Proſecuted, as *Fuller* relates in his Church Hiſtory, *Book.* 11. *p.* 136. and he was forc'd to leave the Place.

An. 1636, his Father being Dead, he return'd into *Yorkſhire*, to *Sickhouſe*, his own Eſtate, and was ſoon call'd to be Lecturer at the Church of *Alhallows on the Pavement* in *York*, where Mr. *Aſcough* was then Paſtor; and there he continu'd with much Comfort and good Succeſs for other Three Years. When he had preach'd his firſt Sermon there, Archbiſhop *Neal* ſent for him by his Apparator. The Archbiſhop at firſt began to deal roughly with him; but when he heard he was Chaplain to *Philip* Earl of *Pembroke*, the then Lord Chamberlain, he told him, that he had nothing againſt him; but that he heard he was a rich Man, and that he was brought in by *Vaux* the Lord Mayor of *York*, to Head the Puritan Party againſt him: But ſaid he, I tell you, I will break *Vaux* and the whole Puritan Party. But Mr. *Shaw* continu'd without diſturbance. He afterwards attended on the Earl of *Pembroke* as his Chaplain, when he went with King *Charles* to *Berwick* at the time of the *Pacification* with the *Scots*: And at his Return, that noble Lord, gave him the Vicaridge of *Rotheram*, that was in his Gift. In this Place alſo GOD ſignally own'd his Miniſtry. During the Treaty at *Rippon*, between the *Engliſh* and *Scots*, *An.* 1640, he was Chaplain to the *Engliſh* Lords Commiſſioners, officiating among them on the Week-day, and preaching to them on the Lord's Day, and they treated him with great Reſpect. Afterwards, the Earl of *Holland* being appointed to Disband the Army that had been rais'd againſt the *Scots*, Mr. *Shaw* attended upon him at *Doncaſter*, and the King came one Day and din'd there at the Lady *Carlingford*'s. At Dinner the King ask'd Sir *Thomas Glenham* (who had lately been Governor of *Hull*) Whether he could not ſtarve that Town. I am told, ſaid he, that I can take their freſh Water from them. Sir *Thomas* anſwer'd, your Majeſty is miſinform'd; For tho' you map cut off from them the freſh Spring that runs to *Hull*, yet the very Haven is freſh at Low-water, and every Man can dig Water at his Door: And, ſaid he, they cannot bury a Corps there,

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there, but the Grave firſt drowns him e'er it buries him. Of this Mr. *Shaw* was Ear Witneſs, for he ſtood next to Sir *Thomas* at the time of this Diſcourſe; and he obſerves in his Account, that this was before any Wars were begun.

When King *Charles* ſet up his Standard at *Nottingham*, and the Earl of *Eſſex* came after him with an Army, Mr. *Shawe* fled by Night from *Rotheram* to *Hull*; but when he had preach'd one Sermon there, Sir *John Hotham* the Governor for the Parliament, would not ſuffer him to ſtay, for fear he ſhould oppoſe him. He return'd therefore to *Rotheram*, and was in the Town when it was taken by the Earl of *Newcaſtle*, on *May* 4, 1643. He then (with Three others) had a Fine of a Thouſand Marks ſet upon his Head: But tho' the reſt were taken and impriſon'd, he abſconded in the Steeple for ſome time, and tho' they plunder'd his Houſe, yet he fled by Night with his Man, and got ſafe to *Mancheſter* in *Lancaſhire*. Upon his Atrival there, Sir *William Brereton*, Commander in thoſe Parts for the Parliament, offer'd him the Living of *Lymme* in *Cheſhire*, which he accepted, tho' he liv'd in *Mancheſter*, where he preach'd every *Friday*, tho' he had nothing for his Pains. Upon an earneſt Invitation, he went from hence to *Furneſsfells*, and the Parts in and about *Cartmel*, where they had had no preaching of a long time; and in abont Two Months time, was extremely laborious, and amazingly ſucceſsful, among a People groſly Ignorant, and ſtrangely Stupid: But he was forc'd to fly from thence, (not without great difficulty) into *Yorkſhire*, upon the coming up of Prince *Rupert*'s Forces.

After *York* was ſurrendred, and the Lord *Fairfax* well ſettled there, a ſtanding Committee of the Gentlemen of *Yorkſhire* was appointed to ſit in the City of *York*, for the better ordering the Affairs of the County, and counſelling and adviſing the Lord *Fairfax*. Mr. *Shaw* was Chaplain to this ſtanding Committee: And there was alſo an Aſſembly of Miniſters of that County, appointed to ſit every Week in the Chapter-houſe in *York*, to aſſiſt the Lord *Fairfax* in caſting out Ignorant and Scandalous Miniſters, *&c.* Mr. *Shaw* was one of them, and kept all the Books and Papers, and writ down all their Orders and Votes; all which he burnt upon the

turn

turn of the Times. At this time the Lord *Fairfax* gave him the Living of *Sherringham* Seven Miles from *York*, where he preach'd a while. And from thence he was invited to *Hull*, which he accepted of as a Place of visible quiet and reſt, after his many and troubleſome Changes. He preach'd at firſt in the Low-church there, and upon Mr. *Waits* removal, at the High-church; and there he continued 17 Years together, preaching every *Wedneſday* and Lord's Day once at leaſt; and for ſome time at both Churches; and often to the Soldiers at the Caſtle; beſides other occaſional Labours. He was promis'd by the Mayor Aldermen and Burgeſſes 150 *l. per An.* and a good Houſe; and the Agreement was regiſtred in the Town Book: But when he left them they were about a 1000 *l.* behind with him. While he was here, he went frequently to the Committee and Aſſembly at *York*, as Occaſions requir'd; but never receiv'd a Penny for his Service with either of them. He preach'd at *York Minſter* on *September* 20. 1644, at the taking of the ſolemn League and Covenant. Vol. II.

He had much Succeſs at *Hull*, and yet much Oppoſition; eſpecially upon his attempting to ſet up a regular Church Diſcipline: But (ſays he) *I never repented of it, tho' I ſuffer'd much from Men thereby: Which I well knew how to have prevented, if I had look'd at my own Advantage and Mens Friendſhip, and my own Pay above God's Glory.*

An. 1646. He attended the Six Commiſſioners from the Parliament to the King, who was then with the *Scots* at *New-caſtle.*

An. 1653. He was made Maſter of the *Charter Houſe* or Hoſpital call'd *God's Houſe* near *Kingſtone* upon *Hull*, by the Grant of the Mayor and Aldermen of *Hull*; which Place was promis'd him at his firſt coming among them. He found the Houſe 100 *l.* in Debt, no Mony to begin with, and but Twelve poor People belonging to it; whereas by the Foundation there ought to be Twentyſix. There was but 10 *l. per Annum* and a Houſe for the Maſter, by the Laws of the Foundation: But former Maſters had taken all the Fines upon letting Leaſes of Lands to themſelves, by which the Foundation was impoveriſh'd. Mr. *Shaw* took none of the Fines to himſelf, nay gave away to the Poor of the Houſe moſt part of his own

10 *l.*

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10 *l.* And in Seven Years time, he paid the 100 *l.* Debt, and encreas'd the Number of the Poor to Forty Perſons, and encreas'd the weakly Pay of every one of them, and added alſo to their extraordinary Pay at certain times in the Year: He laid out 600 *l.* in adding to the Buildings of the Houſe, and made it as Handſome an Habitation as any Miniſter had in the *North* of *England*; and when he came away and made up his Accounts, he left with the Mayor and Aldermen for the Uſe of the Poor 253 *l.* and odd Mony, for which he had their Receipt,

In the time of *Olivers* Protectorſhip he was ſometimes call'd to preach before him at *Whitehall*, and ſometimes at *Hampton-court*, which he did with the Freedom and Plainneſs of Old *Latimer*. *Oliver* and his Council gave him an Augmentation of 100 *l. per Annum* which was duly paid. He uſually attended alſo on the Judges in their Circuits and preach'd before them. And he once preach'd at *Whitehall* before *Richard* while he was Protector.

Soon after King *Charles*'s Reſtauration, *viz. July* 25. 1660, Mr. *Shaw* was ſworn his Chaplain: But before the expiring of that Year, ſome of the Officers and Soldiers of the Garriſon of *Hull* complain'd againſt him to Biſhop *Sheldon*, and by him to the King, tho' he could never hear what it was; and ſome time after *viz. June* 9. 1661. a Letter was ſent down in the King's Name, ſign'd by Mr. Secretary *Nicholas*, to the Mayor and Aldermen of *Kingſtone* upon *Hull* to this Purpoſe: *You are imediately upon Sight hereof, to remove* Francis Dewicke, John Rogers, *and* Richard Wood, *from their Places of being Aldermen in* Kingſtone *upon* Hull, *and alſo to inhibit Mr.* John Shaw *from preaching any more at* Trinity *Church in* Hull. Hereupon he went up to *London*, and was introduc'd to the King by the Earl of *Mancheſter* then Lord Chamberlain. The King told him he was willing he ſhould continue Maſter of the Charterhouſe, and live there, and promis'd to take Care of him as his Chaplain; but deſir'd him to ſubmit to his Order of not preaching any more at *Trinity* Church in *Hull*. He afterwards waited on Biſhop *Sheldon* who told him, that he heard he was a leading Man among the Clergy in the *North*, but was no great Friend to Epiſcopacy or Common-Prayer. He anſwer'd him, that

that in all thoſe times, when there was Liberty enough for it, he had never ſaid a Word againſt either of them; tho' he own'd (that he might not be thought to flatter) that if they had never come in, he would never have fetch'd them. But he would give him no Account of the Matter for which he complain'd to his Majeſty againſt him, Vol. II.

Hereupon he return'd to the Charter-houſe, and preach'd to the Poor under his Charge there, every Lord's Day, and the People of *Hull* flock'd thither; ſo that the Churches there were empty. The Officers ſent ſome Soldiers every Lord's Day Morning, to beſet the Charter-houſe round, and hinder the Towns People from entring, yet ſome how or other they got in: And one Lord's Day they took 300 People in the Charter-Houſe, and kept them there from their Houſes and Families till next Morning. Mr. *Shaw* finding his Houſe thus ſurrounded every Lord's Day, and himſelf forbid to come into the Town of *Hull* to converſe with the People there, and ſeeing the Clouds ariſe, and many Dangers impendent, and himſelf not capable of any great good, he *June* 20th, 1662, after making up his Accounts with the Mayor and Aldermen, remov'd with his Family to *Rotheram*, where he had formerly been Vicar. There he preach'd one Part of the Lord's Day, as Mr. *Clayton* did the other, and ſometimes on the Week-day till *Aug.* 24. He had not then any Living; but he declares in his Narrative, he would refuſe neither Living nor Work, upon any Conſcience ſatisfying Terms. He afterwards continu'd preaching to his Family, and often to others without any conſiderable Trouble. He dy'd *April* 19. 1672. *Ætat.* 65. and lies buried in *Rotherham* Church, where there is a Braſs upon his Grave with this Epitaph:

Johannes Shawe A. M. e Col. Cti. Cantabrigiæ
Oriundus, quondam hujus Eccleſiæ Vicarius,
ob inſignem Eruditionem, Pietatem, et ΚΟΠΟΝ
ΕΝ ΛΟΓΩ *inter præcipuos Theologos*
Piis Doctiſq; conſtanter numeratus, ac tàm
Barnabas quàm Boanerges rité habitus,
in Manſiones Cæleſtes tranſlatus, anno
Ætatis 65. *Aprilis* 19. 1672.

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His Works are theſe: A Sermon Entituled, *Two clean Birds* on *Levit.* 14. 4, 8. Preach'd at *Selby* before the Lord *Ferdinando Fairfax* and his Army, *An.* 1642. A Sermon Entitled, *a Broken Heart* on *Pſal.* 51. 16, 17. Preach'd on a Faſt Day at *Beverley*, on *December* 28th. 1642. A Sermon on *Iſa.* 42. 24, 25. Entitled, *The three Kingdoms Caſe.* A Sermon Entituled, *Britains Remembrancer*, preach'd at *York Minſter*, *Sep.* 20. 1644. at the taking of the ſolemn League and Covenant. *Brittannia rediviva*; or, an Aſſize Sermon on *Prov.* 14. 34. *The Princeſs Royal*: An Aſſize Sermon on *Pſal.* 45. 16. Mrs. *Shawes* Tombſtone; or ſome Memorials of the holy Life and happy Death of his Wife.

Topcliff: Mr. *James Calvert*, the Son of *Robert Calvert* a Grocer and Sheriff of *York*, was born in the *Pavement* in that Antient City. There alſo he was Educated till fitted for the Univerſity. He was of *Clare Hall* in *Cambridge*, Cotemporary with the late deſervedly famous Archbiſhop *Tillotſon*, and bred up under Mr. *David Clarkſon*. He was a Graduate; but I am not certain how long he ſtaid in the Univerſity. He had been ſeveral Years at *Topcliff* when he was ſilenc'd by the *Act of Uniformity*. He afterwards retir'd to *York*, and liv'd privately, but not idly: For he ſtudy'd hard, and wrote his learned Book concerning the Ten Tribes.

He was an ingenious as well as a pious Divine, of a meek and quiet Temper; and when he could not conform, he ſubmitted. He had ſeveral Colloquies with the *Arminian* Party, and the Church-men, many of whom he by his Learning and Moderation kept from flying too high in thoſe Points; ſo that they moſtly fell in with Mr. *Baxter* in the middle Way. Many pious Conformiſts, as Mr. *Chr. Jackſon*, Mr. *Ratcliff*, &c. would have won him over to the Church; but he could not be ſatisfyed with the Anſwers return'd to his Objections. So that with all his Moderation, he was a true Nonconformiſt: For he would never be Re-ordain'd, nor give Aſſent and Conſent to all in the Liturgy: And yet ſuch as were of different Sentiments lov'd and honour'd him. Printing his learn'd Tract * fore-

* 'Tis thus *Entituled*: Naphthali; ſeu Colluctat. Theolog. de reditu 10. Tribuum, Converſione Judæorum, & Mens. Ezekielis. *Lond.* 4to. 1672.

mention'd

mention'd, in 72, he dedicated it to that excellent Vol. II.
Perſon Biſhop *Wilkins*, on whom he waited at *Scarbrough-ſpaw*, together with Mr. *Williams* of *York*. He receiv'd them with much Reſpect and encourag'd them to live in hope of a Comprehenſion; which is yet to come. Many after all Diſcouragements, yet long and wait for it, as the greateſt Bleſſing that could befal this Nation, if the Foundation were but wide and large enough. But 'tis more the Matter of their Prayer, than their Hope, that we may come to this, before we are reduc'd to ſome great Extremity. About 1675, he became Chaplain to Sir *William Strickland* of *Boynton*, where he continu'd ſeveral Years, preaching and Educating his Son, till both he and his Lady dy'd. Then he remov'd to *Hull*, and thence into *Northumberland*, to Sir *William Midleton's*, where he preach'd conſtantly in the Chappel as Chaplain, Educated his only Son, was left Tutor to him when his Father dy'd, and was very careful in his Education, both at home and in *Cambridge*. He was a Man of great Reading, and a good Diſputant. He dy'd in *December* 1698. He left his Books, and a good Collection of Manuſcripts, to his Couſin Mr. *Harriſon*, Fellow of *Sidney* College in *Cambridge*.

Tanfield: Mr. *John Darnton*. He was not Ordain'd when Ejected, nor for ſeveral Years after; but when call'd to Preach in 72, he was much aſham'd and afflicted in Spirit, for his preaching ſo long without ſolemn Ordination; whereupon he apply'd himſelf to a Meeting of Miniſters, confeſs'd his failing, and after Examination, was ſolemnly ſet apart by Faſting and Prayer, and Impoſition of Hands, *July* 10. 1678. He did good in that dark Place, and dy'd *July* 9. 1680.

THRUSK: Mr. *Matthew Hill*, M. A. Born and Bred in the Ancient City of *York*. He made good Improvements at School, and was afterwards of *Magdalen* College in *Cambridge*, under the Tuition of Mr. *Samuel Hammond*. Returning home, he improv'd himſelf much in the *Hebrew* Tongue, under the Direction of Mr. *Sherwood* of *Poppleton*. The firſt place in which he was call'd to the Exerciſe of the Miniſtry was at *Helaugh*, (a little Town about Six Miles from *York*) where he

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he ſettled, after his having firſt been ſolemnly Ordain'd. The Teſtimonial of his Ordination, being an Original, drawn up by the Famous Mr. *Edward Bowles*, and in his own Hand Writing, and as good a Model as I have ſeen, a Copy of it is here annex'd in the Margin. *

* *For as much as the Lord Jeſus Chriſt, the great Apoſtle of our Profeſſion, has judg'd it meet that there ſhould be a Succeſſion of Paſtors and Teachers in his Church, even unto the end of the World, for the edifying of his Body, until it come unto a perfect Man, unto the meaſure of the Stature of his fulneſs; and hath deputed the Care of the Continuation of this Miniſterial Office, unto ſuch as have been already call'd thereunto, requiring them to commit the things they have receiv'd unto faithful Men, who ſhall be able to teach others alſo: We the Miniſters of Chriſt, who are call'd to watch over part of his Flock in the City of* York *with the Aſſiſtance of ſome others, that we might not be wanting to the Service of the Church in this its Neceſſity, having receiv'd credible Teſtimony under the Hands of divers Miniſters of the Goſpel and others, of the Sober Righteous and Godly Converſation of* Matthew Hill, M. A. *and Preacher of the Goſpel at* Helaugh, *as alſo, concerning his Gifts for the Miniſtry, have proceeded to make further Tryal of his fitneſs for ſo great a Work; and being in ſome good Meaſure ſatisfied concerning his Piety and Ability, have upon the 23d. day of* June, *A D. 1652, proceeded ſolemnly to ſet him the ſaid* Matthew Hill *apart unto the Office of a Presbyter and Work of the Miniſtry, by laying on our Hands with Faſting and Prayer: By the Vertue whereof we do eſteem and declare him a lawful Miniſter of Chriſt, and hereby recommend him to the Church of Chriſt, and more eſpecially unto the People of* Helaugh *aforeſaid, that they would receive him as a Miniſter of the Goſpel, loving, honouring, and obeying him in the Lord.*

In Witneſs whereof we have hereunto ſet our Hands, this 24th Day of June 1654 Nathanael Jackſon, Edward Bowles, Thomas Calvert.

He had here much Oppoſition from the *Quakers*, upon many of whom he gain'd by Degrees. He remov'd from hence to *Thruſk*, where he was Ejected in 62. He was a Man of quick Parts, a good Scholar, a ſerious warm and lively Preacher, and of a free generous Temper. Being Ejected, he was wholly deſtitute of a Subſiſtence; and his Father, who had not without great difficulty born the Charge of his Education, was not able to give him any great Aſſiſtance. He preach'd for a while privately at *York*, but in a great deal of Danger. He could not bear being burdenſome to his Relations, and therefore caſts himſelf wholly upon Divine Providence, and Travels to *London*, in ſearch of ſome Employment. There he

he obtain'd a Chaplain's Place, which drew him down to *Gatten* in *Surrey*, where he had 20 *l. per Annum*. Sometime after, removing thence, he loſt his little All in a Fire at *London*; and writing to his near Relation, he Subſcrib'd thus: *Your Brother, ſine re, ſine ſpe, tantum non ſine ſe, M. H.* He had ſeveral Relations that all along preſs'd him to Conformity, which would ſoon have alter'd his Circumſtances; but no Neceſſities could tempt him to think of offering Violence to his Conſcience. To his other Calamities, was added a weak and crazy Body, which was continually almoſt out of Order. At laſt he determin'd upon a Tranſplantation to the *Weſt Indies*, and Embark'd with a light Cargo: Having little elſe beſides a few Cloaths, a Bible, a Concordance, and a ſmall parcel of Manuſcripts. He fix'd in *Charles* County in *Maryland*, in 1669, where a brighter Scene began to open, and he had a Proſpect of conſiderable Uſefulneſs in the Miniſtry, and of a good Advantage by his Labours in Temporal Reſpects. But new Troubles and Difficulties aroſe afterwards, which very much diſappointed his Hopes and Expectation, ſo that it may be ſaid as truly of him, as of any one in modern Times, that it was thro' many Tribulations that he enter'd into the Kingdom of GOD. His whole Life was indeed a Comment upon *Prov.* 16. 9, 33. Not being allow'd to ſerve GOD according to his Conſcience in his Native Country, he was forc'd into the remoteſt Parts, where he laid his Bones in a ſtrange Land, but with the ſame Hope of an happy Reſurrection unto Eternal Life, as if the ſame ſpot of Land that brought him forth, had alſo entomb'd him. Vol. II.

Heſſel: Mr. *Thomas Micklethwait.*

Feriby: Mr. *Rider*, of *Sidney* College in *Cambridge*. After he was turn'd out, he preach'd privately as he had oportunity. He was about the Year 1664, for ſeveral Months, a Priſoner in *York* Caſtle. Being deliver'd from thence by the Duke of *Buckingham*, he ſome time after came up to *London*, and was Paſtor of a Congregation at *Wapping*, where he died above Twenty Years ago.

Stillingfleet: Mr. *Thomas*. He was before mention'd twice, both at *Stillingfleet*, and at *Kelfield*; whereas I have ſince been inform'd, that *Kelfield* is a little Town in the Pariſh of *Stillingfleet*, that has neither Church nor Chappel of its own.

Stillington: Mr. *Alexander Medcalf*.
Wetwang: Mr. *Wait*.
Ellington: Mr. *Hulſton*.
Bridlington: Mr. *Lucks*.
Hilſton: Mr. *Blunt*.
Roſs: Mr. *Stevenſon*.
Burſtwick: Mr. *Hill*.
Ganton: Mr. *Colewhone*.
Wheldrake: Mr. *Byard*.
Boynton: Mr. *Laughthorn*.
Ellinton: Mr. *Fox*, or *For*.
Bransby: Mr. *Pomroy*.
Hemminburgh: Mr. *Fido*.

Cottingham: Mr. *Robinſon*. He did not live long after his Ejectment. He was a Man of great Piety, but clouded with melancholy.

Sculcots, or *Ouſwood*: Mr. *Luddington*.
Sigglethorp: Mr. *Law*.
Serraby: Mr. *St. Hill*.
Slingsby: Mr. *Sinclere*.
Bugthorp: Mr. *Cranford*.
Sandhuton: Mr. *Dunkinſon*.

Kirklington: Mr. *Philip Anisbit*. A Gentleman of elated Parts, and a publick Spirit: And one that went about doing good. A Man of great Learning, and large Principles and Charity. He much honour'd his Office and Doctrine, by a very prudent and winning Converſation. His Living was worth 200*l. per Ann.*

Leſtingham: Mr. *Pecket*.
Well: Mr. *Procter*.
Oſmotherlay: Mr. *Shemhold*.

Eaſingwould: Mr. *George Wilſon*. He continu'd here after his Ejectment, 'till his Death on *Sept.* 22. 1671: Aged 70. Mr. *Thomas Calvert* of *York*, (who was his Brother-in-Law) Printed a Sheet of *Engliſh* and *Latin* Verſes upon his Memory. His Motto was, *Ut vivas vigila*. Watch, that thou mayſt live.

Heſſel: Mr. *Wilſon*.

Stirington: Mr. *Mekal*, or *Nichol*.

Kirby-

Kirby-Mall: Mr. *Walton*. *Walton*: Mr. *Haines*. *Busby*: Mr. *Eubank*.

Osgarby: Mr. *Jennison*; and Mr. *Whearam*; and Mr. *Baycock*, who were not fix'd. And,

Mr. *Noah Ward*, who was then a Student. He was Born in the Town of *Derby*. Serious Diſpoſitions were obſerv'd in him betimes, which ſo grew up with him, that it was not long before he could determine what ſtation he deſir'd to ſerve GOD in, even that which moſt anſwer'd his early and intire devotedneſs to GOD, *viz.* the Miniſterial Function. His diligence at School repreſented him acting like a Chriſtian in his Puerile Years, by ſtating his Deſign to ſerve his Redeemer, and then unbyaſſedly levelling at the great End of his Being. When he was grown capable of manly Studies, he was ſent to *Cambridge*. But here his natural Parts met with a ſpeedy check to their taller Growth, and more accompliſhing improvements in Literature. The Convulſions of the late Times had made that Affectionate and Healthful Mother, liable to ſome untimely Births, and this promiſing Fruit was violently ſhaken off before it was ripe. For he had liv'd in that rich Soil but two Years, when the Act of Uniformity in 62, made the Air too ſharp for his tender Conſcience, ſo that he return'd to his Native Place. St. *Paul* thought himſelf born unſeaſonably: But no meer Man was ever born more ſeaſonably to the Gentile World than he was. Mr. *Noah Ward* had a plodding Head, and a ſerious warm Spirit; was fervent in Prayer, and deſirous to ſerve GOD in the Miniſtry: And with the Divine Bleſſing he arriv'd at a fitneſs to do ſome good ſervice to Souls. He retain'd a grateful Senſe of the Aſſiſtance he had from Mr. *Berresford*, who had been Miniſter in the great Church at *Derby*. That Town conſulted about ſome Proviſion for this young Man thus nipp'd in the Spring, and got him to be Uſher to the Schoolmaſter there. But he could not thrive under that Shadow, and ſo quitted the Place, and went to a Gentleman's Houſe to teach his Children; where he fell into a Fever, which forc'd him to return Home. After his Recovery he taught School at *Aſpeby*; but ſome Trouble there drove him Home again. He was

Vol. II. Ordain'd at *Sheffield*, and the Teſtimonials of his Ordination are Subſcribed by Mr. *Burbeck*, Mr. *Prime*, and Mr. *John Wood*. He was ſometime Chaplain to Sir *John Wentworth*, in whoſe Family he Married. He continued 'till Sir *John* dy'd, and 'till his Lady Married the Lord *Winchelſea*, who diſmiſs'd Mr. *Ward*. He then liv'd at *Askam*, about three Miles from *York*, where he liv'd Eleven Years. He was not idle all that time, but preach'd in ſeveral Places where he was call'd, and was an Itinerant Preacher all his Life. He was reduc'd to many Straits, but never brought them upon himſelf. The Sting of Poverty was always prevented by his great Frugality and Providence, with which he manag'd all his Domeſtick Affairs. He could not ſay that either he or his, wanted Food or Raiment, and ſomewhat of the ſweet condition of Contentment, which made their little enough for them. He often ſeriouſly acknowledg'd his great Obligations to Mr. *Ralph Ward*, to whom he was a Stranger, but got Acquaintance with him by the frequent occaſions he took to employ him. For after King *James*'s Declaration for Liberty, that worthy Perſon finding himſelf decline, deſir'd Mr. *Noah Ward*'s Aſſiſtance for every Third Lord's Day, and every Third Week day Lecture. So that at length his fatiguing Itinerancy Summer and Winter, for many Years, was bounded by *York*, *Selby*, and *Ellinthorp*. A little before his Death he left *Selby*, and beſtow'd one of his Days at *Helaugh* Town, but continu'd the other two at *Ellinthorp* and *York*, to his dying Day. Had all his Expectation embark'd with the Creature, his diſappointment from it had ſome time over-whelm'd him. Had he not liv'd by Faith, he had died by his Diſcouragements. He always compaſſionately remembred the Afflictions of *Joſeph*. He had a deep Senſe of the Sins of the Times, and of the Congregations where he had to do, and thought that they needed a *Boanerges* more than a *Barnabas*. He ſtudy'd not Language, but plain convincing Truths. The general Decay of Piety, and growth of Prophaneneſs made the Terrors of the Lord uſually fill up the greateſt part of his Sermons. He us'd to ſay there were two ſorts of Profeſſors that he lik'd not; thoſe that were all for Heaven, and nothing for the Earth; and thoſe that were all for Earth, and nothing for Heaven: The one makes

makes himſelf all Spirit, and the other all Body; where- Vol. II.
as Man is a compound of both, and Chriſtianity di-
vides our care between them, with a due Preference to
the more excellent part of us. The fear he had of lo-
ſing a Daughter (who after his Death recover'd) did, as
it was thought, ſeize on his Spirits, or elſe it could not
be diſcern'd where Death ſprung the Mine. A few
Minutes before his Death, he ſaid, that he had given
up himſelf to GOD when he was young, and ſince
ſerv'd him with ſincerity, tho' much weakneſs, and
many Imperfections, and humbly hop'd that for Chriſt's
ſake he would pardon and accept him. *God*, ſaid he,
*will redeem my Soul from the power of the Grave, for he
ſhall receive me.* Pſal. 49. 15: Which words he deſir'd
might be preach'd on after his Death; which was on
May 22. 1699. *Ætat.* 59.

The following Perſons were turn'd out at *Bartholo-
mew* Day, and afterwards Conform'd.

Mr. *John Hool* of *Bradfield*. Mr. *John Hide* at *Slawh-
wait*. Mr. *Kenion* of *Riponden*. Mr. *John Hepworth* of
Lotwel. Mr. *Liſter* of *Giggleſwick*. Mr. *Wood* of *Sad-
dleworth*. Mr. *Scargil* of *Chapelthorp*. Mr. *Moorhouſe*
of *Caſtleford*. Mr. *Bovil* of *Bramly*. Mr. *Etherington*
of *Morley*. Mr. *Moor* of *Baildon*. Mr. *Obadiah Lee*.
Mr. *Buckley* of *Hosford*. Mr. *Lamb* of *York*. Mr. *Ti-
mothy Root*, of *Sowrby-Bridge*. Mr. *Denton*, near *York*.
Mr. *Sampſon* of *Raweliff*.

Some Nonconformiſt Miniſters omitted in the foregoing Liſts.

Finding there are ſome valuable Perſons, that have
been well known for Nonconformiſts, that are not menti-
on'd either in the City, or the Univerſities, or any of
the ſeveral Counties of *England* and *Wales*; I ſhall here
take notice of as many of them, as I can recollect, or
as my Converſation with others can help me to preſerve
the Memory of.

Mr. *John Collins* *. He was not an Incumbent any
where when the *Uniformity Act* took place; but was

* *See of him*, Mr. Cotton Mather's *Hiſtory of* New England. *Book* 4. *pag.* 200.

Vol. II.

Chaplain to General *Monk*, when he came out of *Scotland* into *England*. He afterwards ſucceeded Mr. *Mallory* as Paſtor of a conſiderable Independent Church in this City. He was alſo one of the Lecturers at *Pinners-Hall*. He was a Man mighty in the Scriptures, and one of a ſweet Temper, and very charitable to all good Men, without confining himſelf to a Party. * He dy'd *An.* 1687.

* *He hath a Sermon in the* Continuation of Morning Exerciſe Queſtions; *upon this Queſtion*; How are the Religious of a Nation the Strength of it?

* *He hath Printed*, Heaven upon Earth; or, the beſt Friend in the worſt Times. 8*vo.* 1670. The Life of his Brother Mr. *John Janeway*. 8vo. 1673

Mr. *James Janeway* *. His Father was a Miniſter in *Hertfordſhire*. He was Student of *Chriſt Church*, *Oxon.* He liv'd privately for ſome time after his leaving the Univerſity: And when the Times would allow it, ſet up a Meeting at *Redriff*, near *London*, where he had a very numerous Auditory. He dy'd *March* 16. 167$\frac{3}{4}$, and was ſucceeded by Mr. *Roſwell*. He was a Man of eminent Piety: And yet in his laſt Sickneſs he was under great concern, upon his reflecting on his aptneſs to ſlubber over private Duties, when he was much engag'd in publick Work. He had two Funeral Sermons; by Mr. *Nathaniel Vincent*, and another by Mr. *Ryther* of *Wapping*.

1677. A Token for Children. 12*mo.* 1671. *And after his Death was Printed*, His Legacy to his Friends, *&c.* 8*vo.* 1674. *He hath alſo ſeveral Funeral Sermons in Print. And a Sermon in the* Supplement *to the Morning Exerciſe at* Cripplegate, *on the Duties of Maſters and Servants.*

The Saints Encouragement to Diligence in Service. 8*vo.*

Mr. *John Faldo*. He had been Chaplain in the Army, and was not in any Benefice when the Act of *Uniformity* took place, but was Silenc'd by it as well as his Brethren. He was ſome time after Paſtor of a Congregation in *London*, and dy'd in *February* 1690. His Funeral Sermon was preach'd by Mr. *Quick*. He was Congregational in his Judgment, but noted for his Moderation in the latter part of his Life. He wrote a Book Entituled, *Quakeriſm no Chriſtianity*; a Book which ſome much value: And, *A Dialogue between a Miniſter and a private Chriſtian about the Lord's Supper*; which is

gene-

generally bound up with Mr. *Dyke* on the Sacrament. Vol. II.

Mr. *Thomas Brand*: Born at *Leaden Roothing* in *Eſſex*, *An.* 1635. His Father was a Dignitary of the *Church of England*. He was bred at *Merton* College in *Oxon*, and went from thence to the Temple, deſigning for the Law: But afterwards applied himſelf to Divinity, and became one of the brighteſt Mirrours of Piety and Charity, and one of the moſt fervent uſeful Preachers the Age hath afforded. His Zeal was neither for nor againſt any Party, but for the vigorous promoting of the ſound Knowledge of thoſe Doctrines wherein we are all agreed; and of that Holineſs which all commend, but too few practiſe. As he was himſelf apt to teach, ſo he exhorted and encourag'd others to be ſwift to hear. He call'd thoſe the Devils Cripples that could travel many Miles for worldly Profit, and would not go a few, for Advantages for their Souls. Meeting a poor Man that was wont to attend his Lectures, but had for ſome time abſented, he inquir'd of him the Reaſon. The poor Man replied, it was not for want of good will, but for that he could not ſpare the time; his whole Week-days yearnings hardly ſupplying the Neceſſities of his Family. Mr. *Brand* told him, that rather than his Soul ſhould ſuffer, he would allow him Six Pence a Week, which the Man acknowledg'd was more than he could earn in the time omitted from his Employment. This Man had at laſt let his Allowance run into a longer arrear than ordinary; which Mr. *Brand* queſtioning him about, he thank'd him for his paſt Supply, acknowledging he now found GOD ſo to bleſs his Labours, that he had no farther neceſſity of that Aid. Now as this Gift was an Inſtance of Mr. *Brand*'s Piety and Charity, ſo this releaſe of it was a proof of the poor Man's Fidelity and Honeſty. And we have here an Example of GOD's Bleſſing other time ſo as to compenſate for that ſpent in his Service, and for their Souls good. He was a Man of great Moderation. He never was without ſome Project for doing good; and could as ſoon ceaſe to Live, as ceaſe to attempt to be uſeful to Souls. He was bleſs'd with an Eſtate, with which he did good on Earth; and laid up a Treaſure in Heaven to a degree begond moſt. He dy'd *Dec.* 1. 1691.

Vol. II. His Funeral Sermon was preach'd by Dr. *Anneſley*; and with it was publiſh'd a ſhort Account of his Life.

Mr. *Lorrimer* was Chaplain to Eſquire *Hall* at *Harding*, near *Henley* upon *Thames*, and is yet living near *London*.

Daniel Williams, D. D. came to this City from *Ireland*, where he had been uſeful many Years at *Dublin*.

Mr. *Brecknock*, who was Chaplain to the Duke of *Bedford* at *Thorney*, is either wholly omitted in the foregoing account; or his Name is ſo miſpell'd in the Liſts I have made uſe of, that I cannot diſcover him.

Mr. *Farnworth*, who came hither from *New England*, being a Nonconformiſt, and extreme Poor, died, as all about him ſaid, of meer Poverty; for want of warm Cloaths, Fire and Food, when the Act of *Uniformity* had beggar'd many into extreme Poverty. *Baxter's World of Spirits*, Chap. 5. Inſtance 20.

Mr. *Lambert*, who was a celebrated Preacher in *Southwark*, and had a conſiderable Congregation of Diſſenters there, is not mention'd (that I know of) any where in this Account; nor can I ſay any thing particularly of him.

I do not remember that Mr. *Mence*, who ſome Years ſince had a Congregation in *Wapping*, is any where mention'd in the foregoing Account; and it is not unlikely but ſome others alſo may be omitted.

There were alſo a great many *Schoolmaſters* Ejected in ſeveral parts of the Kingdom by the *Act of Uniformity*, and many of them were Preachers, 'till that Act diſabled them. Some of them have perhaps been mention'd before as Miniſters, but I ſhall not therefore forbear adding them here again, tho' I ſhall take notice of that, if I know it, to ſatisfie the World that I am far from deſiring to multiply Names needleſly.

I don't

I don't certainly know of any Schoolmaſters Ejected in the City of *London*, tho' its very likely there might be ſome, who left their places for their Nonconformity. Perhaps ſome of thoſe here mention'd, *pag.* 53: of whom I have not been able to obtain a particular account, might be of that number. Vol. II.

Mr. *Owen Price*, M. A. Maſter of the Free-School near *Magdalen* College in *Oxon*, was Ejected from thence. He was a learned Man, and afterwards very uſeful in the training up of Youth in *Devonſhire*, and other places.

In *Berkſhire*, Mr. *Woodbridge* was caſt out of the School at *Newberry*, (of whom before, *p.* 97.) and Mr. *Thomas Garret*, or *Gerrard*, out of the School at *Reading*; and another out of the School at *Wallingford*; but his Name I can't recover.

In *Buckinghamſhire*, Mr. *Thomas Singleton* was caſt out of *Eaton* School. He was an excellent Maſter, and bred up many good Scholars. He was an admirable Grecian; and for many Years a celebrated private Schoolmaſter in or near *London*.

In *Cheſhire*, Mr. *Liptot* was caſt out of the School at *Cheſter*, and Mr. *Croſdale* at *Maxfield*.

In *Derbyſhire*, Mr. *Noah Ward*, of whom ſee *p.* 835. was caſt out of the School of *Derby*, and Mr. *Jonathan Twig* from that at *Gloſhop*.

Mr. *Anthony Withers* was caſt out of the School at *Dorcheſter*.

In *Eſſex* there were caſt out, Mr. *Whiting*, Schoolmaſter of *Dedham*, and Mr. *Covel* of *Halſted*; together with the Schoolmaſters of *Maſhbery*, *Chigwell*, and *Lanedon* Hill.

In *Huntingdonſhire*, was Ejected, Mr. *William Sell*, Schoolmaſter of *Godmancheſter*: And in *Kent*, Mr. *Henry Montague*, from the School at *Canterbury*.

In *Lancaſhire*, Mr. *George Aſtley*, Schoolmaſter at *Toxley Park*.

In *Leiceſterſhire*, Mr. *Cockain*, Schoolmaſter of *Caſtle Dunington*.

In *Lincolnſhire*, Mr. *Clark* was ejected from the Free School at *Grantham*, and afterwards practis'd Phyſick.

In *Norfolk*, Mr. *Lawrence*, and Mr. *Wilſon*, were caſt out of the Free School in *Yarmouth*.

In

Vol. II. In *Northamptonſhire*, Mr. *Dominel* from the School at *Wellingborough*. He was a Man of good Learning, and great Piety and Probity, and liv'd to a good Old Age.

In *Nottinghamſhire*, was caſt out Mr. *Hutchinſon*, Schoolmaſter of *Mansfield*.

In *Shropſhire* was caſt out Mr. *Richard Pigot*, who had been of *Chriſt*'s College in *Cambridge*. He was Head Schoolmaſter of *Shrewsbury*, not in Orders, but an able, prudent, religious Man. Mr. *Tallents* ſays, he much improv'd the School many ways, and hath left this Character of him; that he was an holy, friendly, uſeful Perſon, and a very good Schoolmaſter. He died in 1663.

In the ſame County, at *Oſweſtry* Free School, Mr. *John Evans* was Ejected. He was Born at *Great Sutton* near *Ludlow*, in this County. His Father and Grandfather were both Miniſters, and ſucceſſively Rectors of *Penegos* in *Montgomeryſhire*. He was Educated in *Baliol* College in *Oxon*, under the Tuition of Dr. *Good*. He left the Univerſity ſooner than he intended, becauſe he was unwilling to ſubmit to the Parliament Viſitors. Returning to his Father in *Wales*, he was at *Brecknock* Ordain'd Presbyter by Dr. *Roger Manwaring*, Biſhop of St. *David*'s, *Nov.* 28. 1648. But ſoon after, he thought he ſaw Reaſon to alter his Thoughts about Conformity, upon which occaſion ſome Papers paſs'd between him and his Father, who was very zealous for the Hierarchy. He was admitted one of the Itinerant Preachers of *Wales*, and was ſucceſſively Maſter of the Free Schools of *Dolgelle*, in *Merionethſhire*, and *Oſweſtry* in *Salop*; in which laſt place the Act of Uniformity found him. When he was ejected, he and his Family were reduc'd to low Circumſtances, and his Neceſſities were once ſo great, that he was forc'd to ſell a conſiderable part of a large Library which he was Maſter of, for preſent Maintenance. In *February* 166$\frac{7}{8}$, he was choſen Paſtor of an Independent Church at *Wrexham* in *Denbighſhire*; and after his Settlement there, kept private Aſſemblies in his Houſe or Neighbourhood, through moſt of the hotteſt Times. Beſides the care of his Congregation, ſome Gentlemen of conſiderable Rank, (knowing his Abilities in School Learning) Tabled their Sons with him for ſeveral Years, which

which was ſome relief to him under violent Proſecutions. About the Year 1681, he was earneſtly preſs'd to Conform by the Biſhop of the Dioceſe, who at firſt expreſs'd a particular regard to him becauſe of his Epiſcopal Ordination, and offer'd him a very good Living: But upon his poſitive refuſal, he proſecuted him with all ſeverity. And the Magiſtrate, upon his Perſonal ſoliciting againſt him in open Court, impos'd heavy Fines from time to time, and he was ſu'd to an Outlawry. But it was remarkable, that tho' theſe meaſures oblig'd him to keep his Doors conſtantly Lock'd for ſome Years together, yet he eſcap'd better than many that were not ſo hotly purſu'd; the moſt Officious Informers not being able to gather one of the Fines laid upon him. Nor was his Perſon ever ſeiz'd, but once upon the Road, (notwithſtanding frequent Warrants) and then he was ſoon happily releas'd, by the Mediation of a Perſon of Honour, who often generouſly took his part. And yet there is reaſon to think, that his Hardſhips then, and the frequent Journies he was forc'd to take by Night, impair'd his Health, and haſten'd that weakneſs which he fell into ſoon after. He was a Man of valuable Learning, great Gravity and Serioufneſs, and a moſt unblameable Converſation: And a Laborious and Judicious Preacher, 'till GOD gave him his *Quietus* for ſome time before he died, by the decay of his Memory and Abilities; and at length a compleat reſt from his Labours, by his Death in the Lord, *July* 16, 1700. His Son is now Co-paſtor with Dr. *Williams*, to a numerous Diſſenting Congregation in *London*. Vol. II.

In *Suffolk* was caſt out, Mr. *Thomas Waterhouſe*, Schoolmaſter at *Ipſwitch*.

In *Suſſex* the Act Ejected Mr. *George Collins*, Schoolmaſter of *Chicheſter*, Mr. *Stephen Marten*, Schoolmaſter of *Hellingly*, Mr. *Richard Savage* *, Schoolmaſter of *Selſcomb*, Mr. *Stafford* Schoolmaſter of *Arundel*, and Mr. *Henry Fowles*, Schoolmaſter of *Arundel*; of whom ſee *p.* 697.

* *He, at the invitation of an Uncle, a dignify'd Clergy Man that was Childleſs, went into* Cumberland, *and there Conform'd, and died in* 1674.

In *Wales* ſeveral Schoolmaſters were caſt out for their Nonconformity.

At

Vol. II.

At *Denbigh* Free School, Mr. *Richard Jones* was ejected. He was Born near *Llandſannan* in this County. He was a Man of Ingenuity, conſiderable Learning, and noted Piety, and a very uſeful and ſucceſsful Schoolmaſter. He refus'd Orders and Preferment which were offer'd him if he would Conform. He was a while conniv'd at in keeping a private Sccool at *Hentlan*; but at length was hunted from thence. He had a vein of Poetry, in *Latin*, *Engliſh*, and *Welſh*. He dy'd at *Denbigh*, *Aug.* 15. 1673. Mr. *Roberts*, the conforming Miniſter of the Town, preach'd his Funeral Sermon on thoſe words of the Pſalmiſt; *Wo is me that I ſojourn in Meſech*, &c. He Tranſlated ſeveral Books into *Welſh*, particularly Mr. *Baxter's Call to the Unconverted*, and his *Now or never*.

In *Glamorganſhire*, Mr. *Seal*, (of whom ſee *p.* 732.) was caſt out of the School of *Cardiff*; and Mr. *Evan Llewelyn*, out of the School of *Swanzey*.

In *Warwickſhire*, Mr. *Batchelor* was caſt out of the School at *Coventry*. He was one of the diligent and conſcientious Schoolmaſters in that City, who, tho' he could not Conform as the other did, yet he could patiently ſuffer for his Conſcience. He inſtructed his young Scholars in Religion, and what time he had to ſpare, he ſpent in praying and repeating Sermons among elder People; being an helpful and forward Man among thoſe that would canton out ſome part of their time in Preparatory Employments for Eternity.

In *Wiltſhire*, Mr. *William Hunt*, M. A. was ejected from the Free School of *Salisbury*. He was Born at *Doliſh*, near *Ilmiſter* in *Somerſetſhire*, and had his Education firſt in *Wadham* College in *Oxon*, and afterwards he remov'd to *Cambridge*. About the Year, 1641, he became Maſter of the School foremention'd, and there he continu'd 'till 1662. He was a general Scholar, an extraordinary Grecian, and well skill'd in the Oriental Languages. He continu'd at *Salisbury* with his Family 'till 1672, when he was choſen (in conjunction with Mr. *Haddeſley*) by the Diſſenting Congregarion in that City, where he exercis'd his Miniſtry, 'till the Declaration of Indulgence was recall'd. He remov'd ſome time after to *Ilmiſter*, and there taught School for ſome Years, but was forc'd to ceaſe before his Death, which was

was in 1684, in the 74th Year of his Age. He lies buried in the place of his Nativity. Vol. II.

In *Yorkshire*, Mr. *John Garnet*, and Mr. *Israel Hawksworth*, was ejected from the School at *Leeds*. They had sent many good Scholars to the University.

Nor is it to be doubted, but that there were many others, who are not now to be recover'd.

Thus I have endeavour'd to give Posterity some Account, what were the Spoils of *Uniformity*, and what sort of Men they were, whose removal gave occasion to such mighty Ecclesiastical Triumphs: And shall close with this short Prayer:

May the GOD *of Heaven grant there may be no more Silencing and Ejecting among us, of such as are desirous to spread real Christianity. May they that have born so hard upon their Brethren, never have any farther Taste of the same Cup: Or if they should fall into Trying Times, may they prove as steady, as those against whom they have so freely inveighed. May they that Act upon the same Principle with the* Bartholomæan *Worthies, in opposition to* Unscriptural Impositions, *partake of the excellent Spirit of those who went before them in Service and Suffering: And may the* GOD *of Peace and Love, yet open a way, for uniting those in Affection amongst themselves, who agree in loving the Lord Jesus Christ in sincerity, and are desirous of the common Salvation.* Amen.

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Adver-

Advertiſement.

HAving a little room here left, I ſhall improve it, in order to a few needful Alterations, which I conclude cannot be unacceptable to the Reader.

Pag. 57. to the Name of Mr. *Edward Veal*, add B. D. More may be expected of him in the *Appendix*.

Pag. 91. the Seventh Line from the bottom, after Mr. *Samuel Fairclough*, add *Son of Mr. Samuel Fairclough*.

Pag. 109. *WYCOMB*: Mr. *George Townes*: It ſhould be *Fownes*, who ſuffer'd much for his Nonconformity; of whom a particular Account may be expected in my Appendix.

Pag. 153. the 15th Line from the bottom, the words *or near it*, may be blotted out; for I am inform'd it was at *Penreth*, that Mr. *Roger Baldwin* was Ejected.

Pag. 154. *Richard Gilpin*, D. D. it ſhould be M. *D.*

Pag. 185. lin. 37. inſtead of *that was*, read *that it was*.

Pag. 209. lin. 5, and 9. for *Congregation*, read *Convocation*.

Pag. 257. it is ſaid, that Mr. *George Troſs* is now Paſtor of a conſiderable Congregation in *Exon*; whereas I underſtand he is lately Dead there.

Pag. 289. for *ſettled*, read *unſettled*, in the laſt Line.

Pag.

Pag. 345. lin. 23. between *after* and *Death* add *his*. p. 378. lin. 7. read *from place to place*. And p. 381. lin. 29. for 60*l.* read 40*l.*

Pag. 615. lin. 4. to *over against* add *his*.

Whereas it is here ſaid of Dr. *George Long*, p. 632, 633, that he is yet living at *Briſtol*, Aged 44; I am inform'd that he died there on *Dec.* 26. 1712. *Ætat.* 84. in great Peace and Comfort; tho' he had been incapable of miniſtring to others for ſeven Years before.

There are alſo ſeveral literal Faults, ſuch as *Theoligiæ* for *Theologiæ*, p. 475. lin. 6: And *pre* for *pte*, p. 532. in the middle, *&c.* But I hope none of them can create any difficulty to intelligent Readers.

MVSEVM BRITANNICVM

FINIS.